THE MAHÁVAṆSA,

PART II.

CONTAINING CHAPTERS XXXIX. TO C.

TRANSLATED FROM THE ORIGINAL PÁḶI INTO ENGLISH, FOR THE GOVERNMENT OF CEYLON,

BY

L. C. WIJÉSIṆHA, MUDALIYÁR.

TO WHICH IS PREFIXED

THE TRANSLATION OF THE FIRST PART

(PUBLISHED IN 1837)

BY GEORGE TURNOUR, C.C.S.

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THIS

TRANSLATION INTO ENGLISH OF THE MAHÁVAṄSA,

CHAPTERS XXXIX. TO C.,

IS, BY PERMISSION,

Respectfully Dedicated

TO HIS EXCELLENCY

CARPENTIER

THE HON. ARTHUR HAMILTON GORDON, G.C.M.G.,

GOVERNOR OF CEYLON,

DURING WHOSE ADMINISTRATION AND BY WHOSE DESIRE

IT WAS UNDERTAKEN AND ACCOMPLISHED

BY

THE TRANSLATOR.

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THE

TRANSLATION OF THE FIRST PART,

AS PUBLISHED BY

GEORGE TURNOUR, C.C.S., IN 1836.

With Notes and Emendations

By L. C. WIJÉSIṆHA, Mudaliyár.

THE MAHÁVAṆSA.

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THE MAHÁVAṆSA.

[The italics are intended to denote the faulty words and passages which I have substituted by others in the foot-notes. In compliance with the wishes of Government I have added these mostly to such passages as contain *grave* or *glaring* errors. The only alterations made in the text are in the transliteration of Páli words and the substitution of the crude form *a* for the case termination *o*, as adopted by modern Páli scholars. The text still admits of great improvement throughout.—*L.C.W.*]

CHAPTER I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme Buddha!

Having bowed down to the supreme Buddha, immaculate in purity, illustrious in descent; [1]*without suppression or exaggeration*, I celebrate the MAHÁVAṆSA.

That which was composed by the ancient (historians) is in some respects too concise, in others too diffuse, abounding also in the defects of tautology. Attend ye to this (Mahávaṇsa) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered,[2] and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddha Dípaṇkara, formed the resolution to attain buddhahood, in order that he might redeem the world from the miseries (of sin).

Subsequently, as in the case of that supreme Buddha, so unto Koṇḍañña, the sage Maṇgala, Sumana, the Buddha Révata, and the eminent sage Sóbhita, the supreme Buddha Anómadassí, Paduma, Nárada the vanquisher, the supreme Buddha Padumuttara, and Sumédha the deity of similar mission,[3] Sujáta and Piyadassí, the supreme Atthadassí, Dhammadassí, Siddhattha, Tissa, and, in like manner, the vanquisher Phussa, Vipassí, the supreme Buddha Sikhí, the supreme Buddha Vessabhú, the supreme Buddha Kakusandha, in like manner Kóṇágama, and Kassapa of felicitous advent,—unto all these twenty-four supreme Buddhas likewise (in their respective existences),

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[1] This is not the sense of the compound term *nánánúnádhikárakaṇ*, qualifying *Mahávaṇsaṇ*. It ought to be rendered thus: "I celebrate the Mahávaṇsa, replete with divers comprehensive chapters." Such is the explanation given in the Ṭíká: *anekehi adhikárehi paripuṇṇádhikáran'ti attho.*

[2] The words *sutitoca upágataṇ*, "come down by tradition," contained in the text, have been omitted in this enumeration of the characteristics of the Mahávaṇsa.

[3] Original, *Tathágata*. Here, as elsewhere throughout the work, I have not thought it necessary to notice the English rendering of the Páli epithets and of words appertaining to Buddhist terminology.

the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhahood was foretold.

The supreme Gótama Buddha (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhahood, that he might redeem mankind from the miseries (of sin).

At the foot of the bó tree, at Uruvéla, in the kingdom of Magadha, on the day of the full moon of the month of Visákha, this great divine sage achieved the supreme all-perfect buddhahood. This (divine) sojourner, displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration), tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Báráṇasí, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the "vassa," he procured for sixty (converts) the sanctification of "arhat." Dispersing abroad these disciples for the purpose of promulgating his doctrines, and thereafter having himself converted thirty (princes) of the [1]*inseparably-allied* tribe of Bhadda, the saviour, with the view to converting Kassapa and the thousand Jaṭilians, took up his abode at Uruvéla during the "hémanta," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honour) of the said Kassapa, of Uruvéla, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anótatta (before midday) on that very afternoon, being the ninth month of his buddhahood, at the full moon of the constellation phussa, unattended, visited Laṇká for the purpose of sanctifying Laṇká.

[2]*It was known (by inspiration) by the vanquisher that in Laṇká, filled by yakkhas, and therefore the settlement of the yakkhas,—that in the said Laṇká would (nevertheless) be the place where his religion would be glorified.* In like manner, knowing that in the centre of Laṇká, on the delightful bank of a river, on a spot three yójanas in length and one in breadth, in the agreeable Mahánága garden, in the [3]*assembling place of the yakkhas*, there was a great assemblage of the principal yakkhas in Laṇká; the deity of happy advent, approaching that great congregation of yakkhas,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyaṇgana dágoba, struck terror into them, by rains, tempests, and darkness. The yakkhas, overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhas the consoling vanquisher thus replied: "I will release ye yakkhas from this your terror and affliction; give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhas replied to the deity of happy advent: "Lord, we confer on thee the whole of Laṇká, grant thou comfort (in our affliction) to us." The vanquisher thereupon, dispelling their terror and cold [4]*shivering*, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides; they, scorched by the flames (receding), stood around on the shores (of the island) terrified.

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[1] There is nothing to indicate that they were "inseparably allied."

[2] "For it was known by the vanquisher that Laṇká would be the place where his religion would be most glorified, and that it was needful that the yakkhas by whom Laṇká was inhabited should be removed therefrom."

[3] *Yakkha-saṇgáma-bhúmiya.* "In the battle-field of the yakkhas." *Saṇgáma* is war, battle, &c., quite distinct from *samágama*, which means an assembly, &c.

[4] "and darkness," or "confusion."

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately the redeemer folded up his carpet and the dévas assembled. In that congregation the divine teacher propounded his doctrines to them. Innumerable kóṭis of living creatures received the blessings of his doctrines : asaṇkhyas of them attained the salvation of that faith and the state of piety.

The chief of the dévas, Sumana, of the Sumanakúṭa mountain, having acquired the sanctification of "sótápatti," supplicated of the deity worthy of offerings, [1]*for an offering.* The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks from the growing hair of his head. [2]*Receiving and depositing it in a superb golden casket on the spot where the divine teacher had stood, adorned (as if) with the splendour of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dágoba, and bowed down in worship.*

The théra Sarabhú, disciple of the théra Sáriputta, at the demise of the supreme Buddha, receiving at his funeral pile the "gívaṭṭhi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dágoba. This inspired personage, causing a dágoba to be erected of cloud-coloured stones, [3]twelve cubits high, and enshrining it therein, departed.

The prince Uddachúḷábhaya, the younger brother of king Dévánampiya Tissa, discovering this marvellous dágoba, constructed (another), encasing it, thirty cubits in height.

The king Duṭṭha Gámaní, while residing there during his subjugation of the Malabars, constructed a dágoba encasing that one, eighty cubits in height.

This Mahiyaṅgana dágoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruvéla.

The visit to Mahiyaṅgana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddha, in the fifth year of his buddhahood, while residing at the garden of (the prince) Jéta, observing that on account of a disputed claim for a gem-set throne between the nága Mahódara and [4]*a similar* Cúlódara, [5]*a* maternal uncle and nephew, a conflict was at hand between their respective armies ; on the last day of the last quarter of the moon of the month Citta, at daylight, taking with him his sacred dish and robes, out of compassion to the nágás, visited Nágadípa.

At that time, this Mahódara aforesaid was a nága king in a nága kingdom half a thousand (five hundred) yójanas in extent, bounded by the ocean ; and he was gifted with supernatural powers. His younger sister (Kidabbiká) had been given in marriage to a nága king

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[1] "for something worthy of worship,"

[2] "Receiving it in a superb golden casket he placed it on a heap of divers gems, seven cubits in circumference, where the Teacher had stood, and raised a stúpa of emerald over it, and bowed down unto it in worship."

[3] "Cloud-coloured stones." The original is *Méda-vaṇṇa-pásána*, "stones of the colour of *fat*" : white marble ?

[4] "the nága."

[5] *Dele.*

of the Kaṇṇavaḍḍhamána mountain. Cúlódara was his son. His grandmother having bestowed this invaluable gem-throne on his mother, that nága queen thereafter died. From that circumstance this conflict of the nephew with the uncle was on the eve of being waged. These mountain nágás were moreover gifted with supernatural powers.

The déva Samiddhisumana instantly, at the command of Buddha, taking up the rájáyatana tree which stood in the garden of Jéta, and which constituted his delightful residence, and holding it over the vanquisher's head like an umbrella, accompanied him to the above-named place.

This déva (in a former existence) had been born a human being in Nágadípa. On the spot where the rájáyatana tree then stood he had seen Paccéka Buddhas taking refection. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéta. Subsequently (when the Jéta vihára was built) it stood without (it was not built into the terrace on which the temple was constructed). The déva of dévas (Buddha), foreseeing that this place (Nágadípa) would be of increasing advantage to this déva (Samiddhisumana), brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágás, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation. Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on earth, seated himself on that throne, and was served by the nága kings with celestial food and beverage. The lord of the universe procured for eighty kóṭis of nágás dwelling on land and in waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahódara, Maniakkhika, the nága king of Kalyáṇi, proceeded thither to engage in that war. Having, at the first visit of Buddha, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas: "Oh! divine teacher, such an act of mercy performed unto us is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes. All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rájáyatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rájáyatana tree, and the gem-throne, on the nága kings, to be worshipped by them. "Oh! nága kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nágás, departed to the garden of Jéta.

The visit to Nágadípa concluded.

In the third year from that period, the said nága king, Maniakkhika, repairing to the supreme Buddha, supplicated his attendance (at Kalyáṇi) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jéta

with five hundred of his disciples. On the second day, being the full moon of the delightful month of Vésákha, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyáṇi, to the residence of Maniakkhika. On the spot where the Kalyáṇi dágoba (was subsequently built), on a throne of inestimable value, erected in a golden palace, he stationed himself together with his attendant disciples. The overjoyed nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakúṭa (by imprinting it there). On the side of that mountain he, with his disciples, having enjoyed the rest of noon-day, departed for Díghavápi; and on the site of the dágoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samádhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas), departed for the station where the Méghavana establishment was subsequently formed (at Anurádhapura). The saviour, together with his disciples, alighting on the spot where the sacred bó tree was (subsequently) planted, enjoyed the bliss of the "samádhi" meditation; thence, in like manner, on the spot where the great dágoba (was subsequently built). Similarly, at the site of the dágoba Thúpáráma, indulging in the same meditation; from thence he repaired to the site of Silá dágoba. The lord of multitudinous disciples preached to the congregated dévas, and thereafter the Buddha, omniscient of the present, the past, and the future, departed for the garden of Jéta.

Thus the lord of Laṇká, knowing by divine inspiration the inestimable blessings vouchsafed to Laṇká, and foreseeing even at that time the future prosperity of the dévas, nágás, and others in Laṇká, the all-bountiful luminary visited this most favoured land of the world thrice. From this circumstance this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyáṇi concluded.

The first chapter of the Mahávaṇsa, entitled "The Visits of the Successor of former Buddhas," composed equally for the delight and affliction of righteous men.

CHAPTER II.

[1]*The great divine sage, the descendant of the king Mahásammata, at the commencement of this "kappa," was himself the said king named Mahásammata.*

Rója, Vararója, in like manner two Kalyáṇas (Kalyáṇa and Varakalyáṇa), Upósatha, two Mandhátus, Caraka, and Upacaraka, Cétiya,

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[1] The error of construction here, though slight, is seriously misleading. It is not said here that Buddha was born as Mahásammata, but that he was descended from that mythical personage. The passage ought to be construed thus:—"Now this great sage was born of the race of king Mahásammata. In the beginning of this kalpa there was a king named Mahásammata. And these were his sons and grandsons." Then follows the genealogy.

also Mucala, Mahámucala, Mucalinda, also Sagara, and Ságaradéva, Bharata, Bhágírasa, Ruci, Suruci, Patápa, Mahápatápa, and in like manner two Panádas, Sudassana and Néru, likewise two of each name,—these above-named kings were (in their several generations) his (Mahásammata's) sons and lineal descendants.

These twenty-eight lords of the land, whose existence extended to an asaṇkhya of years, reigned (in the capitals) Kusávati, Rájagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty-six. sixty, eighty-four thousand, then thirty-six kings; subsequently thereto, thirty-two, twenty-eight, twenty-two; subsequently thereto, eighteen, seventeen, fifteen, and fourteen; nine, seven, twelve, twenty-five; again in the same number (twenty-five), two twelves and nine. Makhádéva, the first of eighty-four thousand; Kaḷárajanaka, the first of eighty-four thousand kings; and the sixteen sons and lineal descendants terminating with Okkáka: these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkákamukha, the eldest son of Okkáka, became sovereign. Nipura, Candimá, Candamukha, Sirisañjaya, the great king Vessantara, Cámí, Síhaváhana, and Síhassara, in like manner,—these were his (Okkákamukha's) sons and lineal descendants.

There were eighty-two thousand sovereigns, the sons and lineal descendants of king Síhassara. The last of these was Jayaséna. These were celebrated in the capital of Kapilavatthu as Ṣákya kings.

The great king Síhahanu was the son of Jayaséna. The daughter of Jayaséna was named Yasódhará. In the city of Dévadaha there was a Ṣákya ruler named Dévadaha. Unto him two children, Añjana, then Kaccáná, were born. This Kaccáná became the queen of king Síhahanu.

To the Ṣákya Añjana the aforesaid Yasódhará became queen. To Añjana two daughters were born, Máyá and Pajápatí, and two sons of the Ṣákya race, Daṇḍapáni and Suppabuddha.

To Síhahanu five sons and two daughters were born, Suddhódana, Dhótódana, Sukkódana (Ghaṭṭitódana), and Amitódana; Amitá and Pamitá;—those five, these two. To the Ṣákya Suppabuddha, Amitá became queen. Subhaddakaccáná and Dévadatta were her two offsprings.

Máyá and Pajápatí both equally became the consorts of Suddhódana. Our vanquisher was the son of the Mahárájá Suddhódana and Máyá. Thus the great divine sage was, in a direct line, descended from the Mahásammata race, the pinnacle of all royal dynastics. To this prince Siddhattha, a bódhisatta, the aforesaid Subhaddakaccáná became queen. Ráhula was his son.

The princes Bimbisára and Siddhattha were attached friends. The father of both those (princes) were also equally devoted friends. The bódhisatta was five years the senior of Bimbisára. In the twenty-ninth year of his age the bódhisatta departed (on his divine mission).

Having [1]*for six years gone through the probationary courses, and having in due order of succession attained buddhahood*, he repaired in the thirty-fifth of his age to Bimbisára.

The eminently wise Bimbisára had been installed himself in the fifteenth year of his age, by his father (Bhátiya), in the sovereignty of his realm. In the sixteenth year of his reign the divine teacher

[1] "Having striven for six years and duly attained buddhahood."

propounded his doctrines (to him). He ruled the kingdom for fifty-two years—fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher; [1]*after his conversion, thirty-seven years—during which period this successor of former Buddhas still lived.*

The weak and perfidious son of Bimbisára, Ajátasattu, having put him to death, reigned for thirty-two years. In the eighth year of king Ajátasattu's reign the divine sage died. Thereafter he reigned twenty-four years.

The successor of former Buddhas, who had attained the perfection of every virtue, [2]*arrived at the final death* (*from which there is no re-generation by transmigration*). Thus, from this example, whosoever steadfastly contemplates [3]*terror-inspiring death*, and leads a righteous life, [4]*he* will be transported (after death) beyond the realms of trans-migratory misery.

The second chapter in the Mahávaṇsa, entitled "The Mahásammata Genealogy," composed equally for the delight and affliction of righteous men.

CHAPTER III.

[5]*The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception,* having sojourned for forty-five years (as Buddha), and fulfilled in the utmost perfection every object of his mission to this world, in the city of Kusinárá, in the sacred arbour formed by two "sal" trees, on the full moon day of the month of Vésákha,—this luminary of the world was extinguished. On that spot innumerable priests, princes, brahmins, traders, and Ṣudras, as well as dévas, assembled. There were also seven hundred thousand priests, of whom the théra Mahákassapa was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever, on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subhadda, who had been ordained in his dotage; and, moreover, recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines;—this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disquali-fication (however) attending the théra A'nanda, there was one deficient of that number. Subsequently the théra A'nanda also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

[1] "and he reigned thirty-seven years while yet the Buddha lived."
[2] "and succumbed not to evil passions, did submit to the law of mutability."
[3] "the transitory nature of things."
[4] *Dele.*
[5] "The incomparable (Buddha) who was gifted with five kinds of vision."

These universe-compassionating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing what was proper to be done, thus resolved : " Keeping ' vassa ' in the city of Rájagaha, let us there hold the convocation on religion—it cannot be permitted to other (priests) to [1]*be present.*"

These disciples, making their pilgrimage over Jambudípa as mendicants, administering consolation in their affliction (at the demise of Buddha) to the vast population spread over the various portions thereof, in the month [2]*asala*, during the increase of the moon, [3] *being the appropriate bright season*, these [4]*supports of the people in their faith* reached Rájagaha, a city perfect in every sacerdotal requisite.

These théras, with Kassapa for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddha, having arrived at the place aforesaid to hold their " vassa," caused, by an application to king Ajátasattu, repairs to be made to all the sacred buildings, during the first month of " vassa." On the completion of the repairs of the sacred edifices, they thus addressed the monarch : " Now we will hold the convocation on religion." To him (the king) who inquired " What is requisite ? " they replied : " A session hall." The monarch inquiring " Where ? " in the place named by them, by the side of the Vébhára mountain, at the entrance of the Sattapaṇṇi cave, he speedily caused to be built a splendid hall, like unto that of the dévas.

Having in all respects perfected this hall, he had invaluable carpets spread there corresponding with the number of the priests. In order that, being seated on the [5]*north* side, the [6]*south* might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall, facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the théras : " Our task is performed." Those théras then addressed A'nanda, the delight (of an audience) : " A'nanda, to-morrow is the convocation ; on account of thy being still under the dominion of human passions, thy presence there is inadmissible. Exert thyself without intermission, and attain the requisite qualification." The théra, who had been thus enjoined, having exerted a supernatural effort, [7]*and extricated himself from the dominion of human passions*, attained the sanctification of " arhat."

On the second day of the second month of " vassa " these disciples assembled in this splendid hall.

Reserving for the théra A'nanda the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring " Where is the théra A'nanda ? "—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of " arhat "—(at that instant) the said théra made his appearance,

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1 " take up their abode there (during the vassa)."

2 " A'sáḷhi."

3 *Dele.*

4 " men who sought to ground themselves on the truth." There is a play here on the words *sukkha-pakkha* : in the one place meaning the " bright side," in the other, truth or virtue, represented by brightness.

5 " south."

6 " north."

7 " without being confined to any of the four ascetic postures." This refers to his having attained arhatship while he was in the act of laying down his head on his pillow. He was neither *walking, sitting, standing*, or *lying down* at the moment.

[1]*emerging from the earth, and passing through the air* (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théras, accomplished supporters of the faith, allotted to the théra Upáḷi (the elucidation of the) "vinaya;" and to the théra A'nanda the whole of the other branches of "dhamma." The high priest (Mahákassapa) reserved to himself (the part) of interrogating on "vinaya," and the ascetic théra Upáḷi that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "vinaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "vinaya" was propounded by this master of that branch of religion, all these théras, by repeating (the discourse) in chants, became perfect masters in the knowledge of "vinaya."

The said high priest (Mahákassapa) imposing on himself (that task), interrogated on "dhamma" him (A'nanda) who, from among those who had been [2]*his auditors, was the selected guardian of the doctrines of the supreme ruler.* In the same manner, the théra A'nanda, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that [3]*sage* (*A'nanda*) [4]*accomplished in the "wédo,"* propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahákassapa.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean, [5]*by various means in this world, divers miracles have been performed.* Because this convocation was held exclusively by [6]*the théras,* (*it is called*) *from generation to generation the "Théríyá Convocation."*

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.[7]

The third chapter in the Mahávaṇsa, entitled "The First Convocation on Religion," composed equally to delight and afflict righteous men.

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[1] "either emerging from the earth (after sinking into it) or passing through the air." The sudden and unexpected appearance of A'nanda in his seat impressed them with the idea that he must have come there by a miraculous exercise of power such as arhats are said to possess.

[2] "the constant auditors of the Great Sage was the selected guardian of his doctrines."

[3] "accomplished sage." *Védéha-muni*, an epithet of A'nanda, has no reference to the védas. *Védéha* here means "wise," "perfect," &c.

[4] Omit "accomplished in the wédo."

[5] "and divers (other) wonders happened in the world in various forms."

[6] "(Arhat) théras alone, it is called the *Théríyá Parampará* ('the Tradition or Collection of the Elders')."

[7] The terseness and beauty of the original are so completely lost in this paraphrase that I cannot refrain from rendering it anew. "Even those théras, who shone like great lamps in dispelling, by the light of their wisdom, the darkness of the world, were themselves extinguished by the fierce tempest of death. Hence, let the thoughtful man cast away (from him) the pride of life."

CHAPTER IV.

Udáyibhaddaka, the perfidiously impious son of Ajátasattu, having put (his parent) to death, reigned sixteen years.

Anuruddhaka, the son of Udáyibhaddaka, having put him to death; and the son of Anuruddhaka, named Muṇḍa, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nágadásaka, son of Muṇḍa, having put his father to death, reigned twenty-four years.

The populace of the capital, infuriated (at such conduct), designating this "a parricidical race," assembled, and formally deposed Nágadásaka; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty the eminently wise minister bearing the (historically) distinguished appellation of Susunága. He reigned eighteen years. His son Kálásóka reigned [1]*twenty years*. Thus, in the tenth year of the reign of king Kálásóka, a century had elapsed from the death of Buddha.

At that time a numerous community of priests, resident in the city of Vésáli, natives of Vajji, shameless ministers of religion, pronounced the (following) ten indulgences to be allowable (to the priesthood): viz.,[2] [3]*salt meats*, "two inches," [4]*also in villages*, "fraternity," [5]*proxy*, "example," "milk whey," "beverage," "covers of seats," "gold, and other coined metals." The théra Yasa having heard of this heresy, proceeded on a pilgrimage over the Vajji country. This Yasa, son of Kákaṇḍaka, the brahman, versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Vésáli), devoting himself at the Mahávana vihára to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upósatha" ceremony was performed, said (to the attendant congregation of laymen): "Devotees, bestow on the priesthood [6]*at least a kahápanan*." The théra forbade (the proceeding), exclaiming, "Bestow it not: it is not allowable." They awarded to the théra Yasa (for this interference) the sentence of [7]"paṭisáraniya." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and [8]*propounded to the inhabitants of the city the tenets of his own faith.*

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théra the penalty of [9]"ukkhépaniyam," and took up their station surrounding his dwelling. The théra (however) raising himself aloft, proceeded through the air to the city of Kósambi; from thence, speedily despatching messengers to the priests resident in Páveyya and Avanti, and himself repairing

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[1] "twenty-eight years."

[2] These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood, an explanation of which would lead to details inconvenient in this place.—[*Note by Mr. Turnour.*]

[3] "salt preserved in horns."

[4] "going into villages."

[5] "consent."

[6] "kahápanas and such like."

[7] An act of censure involving the obligation of seeking forgiveness from an offended layman by the offending priest.

[8] "(instead of seeking forgiveness) justified himself before the people of the city."

[9] Suspension from privileges of monkhood.

to the Ahóganga mountain (mountain beyond the Ganges), reported all these particulars to the théra Sambhúta of Sáṇa.

Sixty priests of Páveyya and eighty of Avanti, all sanctified characters who had overcome the dominion of sin, descended at Ahóganga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théra Révata, of Sóreyya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théra having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Vésáli. [1]*On account of the importance of that mission, departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again* (*for consultation*) *in the evenings.*

[2]*At a place* (*where they had so assembled*), the théra Yasa, under the directions of the chief priest Sambhúta, at the close of a sermon, addressing himself to the celebrated théra Révata, inquired [3]*what* the ten (unorthodox) indulgences [4]*were.* [5]*Having examined those rules, the théra pronounced them* "*inadmissible,*" *and said,* "*Let us suppress this* (*schism*)."

These sinners, with the view to seducing the renowned théra Révata to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel, arrived at the place where the principal priests were assembled ; and at the hour of refection set forth the chant of refection. The théra Sáḷha, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Páveyya priests was orthodox, it appeared to him to be so. The Mahá-Brahma (of the world Suddhávása) descending unto him (Sáḷha) addressed him thus : "Adhere to that doctrine." He replied that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théra Révata. The théra declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Vésáli, and from thence repairing to the capital Pupphapura, thus addressed their sovereign Kálásóka : "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Vajji, in the Mahávana vihára. The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the vihára.' Oh, Mahárájá, prevent them." They having (thus) deceived the king, returned to Vésáli.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théra Révata, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests

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[1] The translation is altogether wrong. There is a lacuna to be filled up here in order to make the sense clear. "(And the other priests followed him on the journey), and reaching every evening the place which the noble théra had left in the morning, they overtook and saw him at (a place called) Sahajáti." Révata being old and infirm wished to journey quietly and by easy stages ; so the priests who had gone to fetch him wished not to intrude on his privacy.

[2] Omit italicised words, and substitute "There."

[3] "about."

[4] Delete "*were.*"

[5] "The théra rejected them as errors, and said 'Let us hear the case and suppress them.'"

congregated. He had decided (however) not to suppress the heresy at any place but that at which it had originated. Consequently the théras, and all these priests repaired to Vésáli. The deluded monarch despatched his ministers thither. Misguided, however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lóhakumbhi hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Nandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air : " The act thou hast committed is of the most weighty import : [1]*make atonement to* the orthodox ministers of the faith : uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him she departed.

At the very dawn of day the monarch departed to proceed to Vésáli. Having reached the Mahávana vihára, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having [2]*made atonement to* all the ministers of true religion, and having avowed his adherence to its cause, he said : " Do ye according to your own judgment provide for the due maintenance of religion"; and having extended his protection to them, he departed for his capital (Pupphapura).

Thereupon the priesthood assembled to inquire into these indulgences: there, in that convocation (however) endless and frivolous discussions arose. The théra Révata himself then advancing into the midst of the assembly, and causing to be proclaimed [3]*the ubbáhiká rules*, he made the requisite arrangements for the purpose of suppressing this heresy.

[4]*By* the ubbáhiká [5]*rules* he selected, for the suppression of the sacerdotal heresy, four priests of Pácína and four of Páveyya. These were the Pácína priests : Sabbakámi, Sáḷha, Khujjasóbhita, and Vásabhagámika. These were the four Páveyya priests : Révata, Sambhúta of Sána, Yasa the son of Kákaṇḍaka, and Sumana. For the purpose of examining into these (controverted) indulgences, these eight sanctified personages repaired to Válukáráma vihára, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men.[6] The high priest Révata, the chief of the interrogating party, questioned the théra Sabbakámi in due order on these indulgences, one by one. The principal théra Sabbakámi, who had been thus interrogated by him (Révata), declared : " By the orthodox ordinances all these indulgences are inadmissible." There (at the Válukáráma vihára), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahávana vihára (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests who put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

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[1] " beseech the forgiveness of."

[2] " obtained the forgiveness of."

[3] " that matters in dispute should be settled according to the Ubbáhiká rules of procedure."

[4] " For."

[5] " council."

[6] A verse is missing here : " And the great elder Sabbakámi, who knew the mind of the great sage, seated himself on a beautiful throne prepared by a young priest."

Sabbakámi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of " upasampadá."

Sabbakámi, Sáḷha, Révata, Khujjasóbhita, Yasa the son of Kákaṇḍaka, and Sambhúta, a native of Sáṇa,—these six théras were the disciples of the théra A'nanda. Vásabhagámika and Sumana,—these two théras were the disciples of the théra Anuruddha. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhas.

The priests who had assembled were twelve hundred thousand : of all these priests the théra Révata was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Révata théra, the leader of these priests, selected from those who were gifted with the [1]*qualifications for sanctification*, and were the depositories of the doctrines contained in the three " piṭakas," seven hundred sanctified disciples (of Buddha, for the purpose of holding the convocation on religion). All these théras, having Révata for their chief, protected by king Kálásóka, held the convocation on religion at the Válukaráma vihára. According to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these théras, who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained " nibbuti."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of " arhat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three " bhavas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness).

The fourth chapter in the Mahávaṉsa, entitled " The Second Convocation on Religion," composed equally to delight and afflict righteous men.

CHAPTER V.

THE convocation which was held in the first instance by the principal théras, having Mahákassapa for their chief, is called the " Théríyá Saṅgíti."

During the first century after the death of Buddha there was but that one [2]schism among the théras. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the théras who had held the second convocation, originated the schism among the preceptors called the Mahá Saṅgíti heresy.

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[1] " four kinds of highest knowledge."

[2] I doubt much whether " schism among the théras " is the proper rendering of " théra-váda." I should think it rather means " the tradition of the elders " or " the sayings of the elders." This term *théra-váda* is used in contradistinction to *ácariya-váda* in the same verse and subsequent places, translated by Turnour as " schisms among the preceptors," but which I think should be " the sayings of (the subsequent) false teachers." The subject, however, is one for detailed investigation.

Thereafter arose the Gókulika and Ékabbóhárika schisms.

From the Gókulika schismatics the Pannatti as well as the Báhulika and Cétiya heresies proceeded.[1] Those priests, again, gave rise to [2]*the* schisms of the Sabbatthi and the Dhammaguttika priesthood. [3]*These two* (*heresies*) *arose simultaneously.* Subsequently, from the Sabbatthi schismatics, the Kassapíya schism proceeded. Thereafter the Saṅkantika priesthood gave rise to the Sutta schism. [4](*There were twelve schisms, including the Théra schism which was suppressed at the first convocation, in the first year of the first century*) ; *together with six schisms named hereafter, there were eighteen inveterate schisms.*

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudípa (during the second century) :—The Hémavata, Rájagiriyá, and the Siddhatthiká, as well as (that of) the Pubbaséliya and Aparaséliya priesthood, and the Vájiriya. The Dhammaruciya and Ságaliya schisms took place in Laṅká (in the fifth and eighth centuries after Buddha's death).

The schismatic secessions of the preceptors concluded.

Kálásóka had ten sons : these brothers (conjointly) ruled the empire, righteously, for twenty-two years. [5]*Subsequently* there were nine[6] : they also, according to their seniority, righteously reigned for twenty-two years.

Thereafter the brahman Cánakka, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nanda, having put him to death, he installed in the sovereignty over the whole of Jambudípa a descendant of the dynasty of Moriyan sovereigns, endowed with illustrious and beneficient attributes, surnamed Candagutta. He reigned thirty-four years.

His son Bindusára reigned twenty-eight years. The sons of Bindusára were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asóka, by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers, reigned sole sovereign of all Jambudípa. Be it known, that from the period of the death of Buddha, and antecedent to [7]*his* installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnised in the city of Pátaliputta. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yójana to yójana, throughout the air above and over the surface of the earth.

The dévas caused to be brought daily eight men's loads of water from the lake Anótatta, from which (supplies) the déva of dévas (the

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[1] The Baṭuvantuḍáva-Sumaṅgala Recension puts in two and a half verses here, which are said to be found in the Cambodian copy and a Siṅhalese copy which were used in the collation of the printed text. They run thus :—" These belonged to the Mahá Saṅgíti school. Again, from among the Théra-vádas there sprung two sects, the Mahiṅsásaka and the Vajji-puttaka priests. And from among the latter (the Vajji-puttakas) there arose (four sects, namely,) the Dhammuttariya, the Bhadra-yánika, the Channágárika, and the Sammiti, who were all (denominated) the ' Vajji-puttaka priests.' "

[2] " two."

[3] Omit.

[4] " So that, including the (original) Théra-váda school, there were twelve ; and these, together with the six afore-mentioned, formed eighteen in all."

[5] " After them." [6] Add " brothers (the Nandas)." [7] Asóká's.

king) caused the people also to be provided. They also procured from the regions of Himavanta, " nága-latá " teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal " ámalaka " ; the precious medicinal " harítaka " ; from the same regions the " amba " fruit, superlatively excellent in its colour and flavour.

The dévas (procured) also cloths of five different colours, and cloths for hand towels of the colour of gold, as well as the sacred beverage from the waters of Chaddanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers, having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nágas (brought) fine cloths of the colour of the " sumana " flower, wove without seams ; the heavenly " uppala " flower ; also ointment for the body ; and medicinal drugs from the nága wilderness. Parrots brought nine hundred thousand loads of hill paddy daily from the marshes of Chaddanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly deposited honey. In like manner, in his arsenals bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóka then installed his full younger brother, prince Tissa, in the dignity of sub-king.

The installation of Dhammásóka concluded.

The father (of Asóka) being of the Brahmanical faith, maintained (bestowing daily alms) sixty thousand Brahmans. He himself in like manner bestowed them for three years.

Asóka, noticing from the upper pavilion of his palace the [1]*despicable proceedings* of these persons,[2] enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him [3]*the ministers of all religions* separately ; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. [4]*At a moment* when he was enjoying the breeze in his upstair pavilion, observing the sámanéra Nigródha passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Sumana, the eldest of all the sons of Bindusára.

[5]Asóka, on hearing that Bindusára was on his deathbed, left the kingdom of Ujjéni, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Sumana) in that celebrated city, he usurped the sovereignty.

The consort of prince Sumana, bearing the same name, who was then pregnant, proceeding out of the eastern gate, departed and repaired to a village of caṇḍálas (outcastes). There, the dévatá, Nigródha, addressed her by name ; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the dévatá, giving birth on that very day to her son, bestowed on the child the name

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[1] " vulgarity."

[2] " at the distribution of food."

[3] " divers ascetics of false creeds."

[4] " One day."

[5] (" Now, the history of Nigródha Sámaṇéra is in this wise.") For the sake of clearness a paragraph such as this should be inserted here within brackets.

" Nigródha." The chief of the caṇḍálas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

The théra Mahá Varuṇa, seeing this infant born with the attributes requisite for the sanctification of " arhat," applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arhathood. Thereafter, while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, [1]*as if he had been previously intimate with him, an affection arose in his breast towards him.*

[2]In a former existence there were three brothers, dealers in honey : one was the seller, two were the providers. There was also a paccéka buddha, who was afflicted with sores. Another paccéka buddha, on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Báránasí). At that moment a young woman, who was proceeding to fetch water at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitious of getting some honey, she said, pointing out the direction with her hand, " Lord, here is a honey bazaar, repair thither." The dealer, well pleased, filled the begging-dish of the paccéka buddha who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes : " By the virtue of this offering may I establish an undivided dominion over Jambudípa : my authority (being recognised) from yójana to yójana through the air and over the earth." To the brothers, who (subsequently) arrived, he thus spoke : " To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied : " Surely he must be an outcaste ; at all times the outcastes wear yellow cloths." The second said : " Send that paccéka buddha to the farther side of the ocean." (Subsequently) having listened to the youngest brother's discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazaar formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be (" asandhi ") imperceptibly united. (Accordingly) the donor of the honey became Asóka. The young woman became the queen Asandhimittá. He who blasphemously called him (the paccéka buddha) " an outcaste," became Nigródha. The one who wished him transported became Tissa (Déváнampiya Tissa). [3]*From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes,* he nevertheless formed the wish to attain " mokkha," and accordingly in the seventh year of his age acquired " mokkha " (by the sanctification of arhat).

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[1] " was exceedingly pleased with him ; and by (the force of) association in a former birth there sprung a love towards him in his breast."

[2] (" Now, the story of the former birth is as follows.")

[3] " He who had blasphemed by calling the saint an ' outcaste ' was born in a village of outcastes ; but."

The said monarch (Asóka), highly delighted, and conceiving the greatest esteem for him (Nigródha), thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He, seeing no other priest (present), proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought: "This sámaṇéra will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne under the white canopy (of dominion). The ruler Asóka, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sámaṇéra on the doctrines propounded by Buddha. The sámaṇéra explained to him the "appamádavagga" (section on non-procrastination). The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him: "Beloved, I will constantly provide for you food for eight." "Sire," he replied, "that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródha) accepted them himself.

[1]*He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.*

The history of Nigródha concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand Buddhist priests, as formerly (to the Brahman priests). Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand Buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither, invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired: [2]"*What is the doctrine* propounded by the divine teacher?" Thereupon, the théra Tissa, son of Moggali, entered into that explanation. Having learned that there were eighty-four thousand [3]*discourses on the tenets of that doctrine*, "I will dedicate," exclaimed the monarch, "a vihára to each." Then bestowing ninety-six thousand kótis of treasure on eighty-four thousand towns in Jambudípa, at those places he caused the construction of temples to be commenced by the (local) rájahs; he himself undertook the erection of the Asókaráma (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattaya," to Nigródha, and to infirm priests.

From the offerings made on acount of Buddha, in various ways, in various cities, various festivals were constantly celebrated in honour of "thúpas."

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[1] "On the second day he went to the palace accompanied by thirty-two priests, and after he had been served with food by the king himself he preached the law, and established him and his people in faith and piety."

[2] "How many (sections of) the law have been."

[3] "sections of the law."

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the lords of water brought from the lake Anótatta, he bestowed daily four to the priesthood generally, one to the sixty accomplished maintainers of the "tépiṭaka," one to the queen Asandhimittá. The great monarch reserved for his own consumption two.

To the sixty thousand priests and sixteen thousand females of the palace he gave the teeth-cleansers called "nágalatá."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahákáḷa, nága king, whose age extended to a kappa, had seen the four Buddhas (of this kappa); for the purpose of bringing him, having sent a golden chain and having brought him, he[1] *placed him under the white canopy of dominion, seated on the royal throne.* Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkavatti of the doctrine, the mahesi." The nága king caused to appear a most enchanting image of Buddha, gifted with the [2]*thirty* attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóka) then caused a great festival to be solemnised for seven successive days, known as the festival of "sight offering" (the miraculous figure of Buddha being visible during that period).

Thus, [3]*it was foreseen by the saints of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a théra.*

The conversion (of Asóka) to the religion (of Buddha) concluded.

The théras who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was [4]*the long-lived* Tissa, the brahman (of the Brahmalóka world).[5] Repairing to him, they thus supplicated the great sage: "Vouchsafe to be born among men for the removal of this calamity." He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggava and Chaṇḍavajji, two [6]*adult* priests: "In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tissa, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali.

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[1] "caused him to be seated on the royal throne under the white canopy of dominion." [2] "thirty-two."

[3] "was this ruler of the land endued with great power and faith. (From what follows it will be seen also that) the théra Moggaliputta was foreseen by the saints of old."

[4] Omit. [5] "who had not long to live there." [6] "young."

At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddha."

The théra Dásaka was the disciple of Upáli (the disciple of Buddha himself). Sóṇaka was his disciple. The aforesaid two priests (Siggava and Chaṇḍavajji) were the disciples of Sóṇaka.

[1]In aforetime (at the termination of the first convocation on religion), in Vésáli, a brahman of the tribe of Sotthi, named Dásaka, the superior of three hundred pupils, dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "védas," and while he was making his pilgrimage attended by his own pupils, he met with the théra Upáli, who had held the first convocation, sojourning at the temple Válukáráma (in Vésáli). Taking up his residence near him, he examined him on the abstruse passages of the "védas." He (Upáli) explained those passages.

The théra, with a certain object in view, thus addressed him (the brahman): [2]"*There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?*"

[3]The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddha's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a Buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the Buddhistical priesthood in the fraternity of that théra: and in due course was raised to the upasampadá order.

The théra Upáli [4]*propounded* the whole "piṭakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dásaka was the senior.

[5]*The other priests of the fraternity of the said théra, who had not attained the sanctification of arhat (which comprised inspiration), and were incapable of acquiring a knowledge of the "piṭakattaya," were innumerable.*

In the land of Kási, there was a caravan chief's son, by name Sóṇaka, who came to the mountain-girt city (Rájagaha) on trade, together with his parents, attended by a retinue of fifty-five [6]*brahmanical devotees* who had accompanied him thither. The chief of fifteen years of age repaired to Véluvana vihára. Becoming acquainted there with the théra Dásaka as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chieftain Sóṇaka, having [7]*fasted for three days, and* obtained the consent of his parents to enter into the priesthood,

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[1] "(Now the history of these priests is as follows.)"

[2] This is a very difficult passage to render correctly and yet clearly in consequence of the use therein of the term "dhamma" in different senses. The literal rendering (without putting a sense on the word "dhamma") would be: — "Young man, there is a *dhamma* which follows all *dhammas*; and yet all *dhammas* descend into or follow that *dhamma*. What is that *dhamma*?"

[3] "The théra said this with reference to the *náma* (in contradistinction to the *rúpa*)."

[4] "taught."

[5] "Others who received instruction in the Piṭakas from the théra,—those who had entered the paths and those who had not,—were beyond number."

[6] Brahman youths.

[7] "refused to take three meals (successively)."

returned.[1] Together with these noble companions, becoming a priest, then an "upasampadá," in the fraternity of the théra Dásaka, he acquired a knowledge of "piṭakattaya."

This Sóṇaka became the superior of a fraternity of a thousand théras, who had overcome the dominion of sin and acquired a perfect knowledge of the "piṭakattaya."

In the city of Páṭali there was one Siggava aged eighteen years, the son of the minister (Sirivaḍḍha), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six [2]*utus*. Bringing with him his friend Chaṇḍavajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkuṭáráma vihára, they saw there the théra Sóṇaka, seated absorbed in the "samápatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samápatti meditation do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion they (the priests) [3]*set forth the call* of the priesthood. He (Sóṇaka) rising, departed [4]*from hence*. The young chief, addressing Sóṇaka, asked: "Lord, why wast thou silent?" "Because," replied he, "I [5]*am* partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggava and Chaṇḍavajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théra Sóṇaka, and being admitted into the priesthood became upasampadá priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "piṭakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

[6]This théra Siggava, perceiving (by inspiration) the conception of [7]Tissa, during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived). For that period of seven years even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received anything at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given), on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the théra's explanation (that he only alluded to the slave's reproach, "Depart hence"), the brahman, pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him [8]*also an inmate of* the house, constantly fed him. In this manner time passed away, and the youth Tissa attained his twentieth year, and succeeded in traversing the ocean of the tivéda (of the brahmans).

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[1] "and." [2] "seasons." [3] "sent unto him the message."
[4] "thither." [5] "was." [6] "Now."
[7] Moggali-putta. [8] "sit inside."

[1]The théra (knowing by inspiration) that a discussion would be produced thereby[2] (by a miracle), rendered all the seats [3]*in the house* invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the Brahmalóka world, he was scrupulously rigid in preserving his personal purity. On this account he, (always) folding his carpet, hung it up. Not finding any other seat, while the théra was standing, the people in the house in great confusion spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The théra replied, "Young brahman, [4]*what knowledge dost thou possess?*" The youth instantly retorted the same question on the théra. When the théra [5]*was in the act of replying*, "I do [6]*possess knowledge*," he interrogated the said théra on the abstruse passages of the "védas." The théra instantly explained them.

This théra was [6]*thus*, even [7]*while sojourning in the domicile of* a layman, accomplished in the "védas." Having attained the perfection of [8]*sacerdotal sanctity* (in the Buddhistical creed) [9]*why* should he not be able to explain them?

[10]"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining "nibbuti"), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."[11]

[12] *The thera of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind.* He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what [13]*parable* is this?" He replied, "Buddha's *parable*." On his exclaiming "Impart it to us"; he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of [14]*this parable*. The théra having initiated him into the priesthood, [15]*he imposed on him, according to the orthodox rules, the task of duly qualifying himself.*

This superlatively gifted person having [16]*attained that qualification* in a short time, arrived at the sanctification of "sótápatti." The théra having ascertained that fact, despatched him, for the purpose of being instructed, to the théra Chaṇḍavajji

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[1] "One day." [2] "in the house." [3] "therein."
[4] "knowest thou the mantras (sciences)?" [5] "replied."
[6] *Dele.* [7] "as." [8] "discriminative knowledge."
[9] "how much more."

[10] This passage is an axiom from the Yamakappakaraṇa of the Abhidhamma Piṭaka, and cannot be made intelligible by a simple translation to such as have not mastered the abstruse subject of Buddhist psychology. A literal translation would run thus: "Whose thought (cittaṃ) is produced but is not destroyed, his thought will be destroyed and will not be reproduced. On the other hand, whose thought will be destroyed and will not be reproduced, his thought is produced and is not destroyed."

[11] This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.—[*Note by Mr. Turnour.*]

[12] "The théra, whose self-possession was great, propounded this question from the 'Citta-yamaka' (of the Abhidhamma Piṭaka)."

[13] "science."

[14] "learning this science."

[15] "gave him lessons on the Kammaṭṭhána (subject and modes of meditation) as befitted him."

[16] "devoted himself to meditation."

In due course the priest Siggava, having made him an upasampadá, taught him the "vinaya"; subsequently the other two branches of religion. Thereafter the youth Tissa, attaining the "vipassaná" sanctification, acquired the mastery of the six branches of doctrinal knowledge, and [1]*ultimately he was elevated to* a théra. He became as celebrated as the sun and moon. [2]*Who has heard his eloquence without considering it the eloquence* of the supreme Buddha himself!

The [3]*matters concerning* the théra Moggaliputta concluded.

The sub-king (Tissa) on a certain day, at an elk hunt, saw in a forest a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in viháras also amuse themselves?" Returning home he imparted this reflection to the king, who [4]conferred the sovereignty on him for seven days [5]*to solve this question*, addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself, 'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions?"

He who had been thus addressed by his brother became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived, seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théra Mahádhammarakkhita perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this théra, be initiated into the priesthood, be a dweller in the forest?"

The théra, to incline his heart (to the faith), springing aloft, and departing, through the air, alighted on the surface of the tank of the Asókaráma temple, and causing his robes to remain poised in the air, he dived into the tank and bathed his limbs.

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under-king) was ordained by the théra Mahádhammarakkhita. On the same occasion with himself, one hundred thousand persons (were ordained). There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrahmá [6]*was the son-in-law* of the king, [7]*being* the husband of Sanghamittá, the sovereign's daughter. [8]*Her and his son, prince Sumana*, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asóka's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In

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[1] "acquired the position of a."
[2] "And the world regarded his words as if they were the words."
[3] "advent of."
[4] "in order to convince him (of the reason)."
[5] Omit.
[6] "the nephew."
[7] "became." [8] "His son was named Sumana. He also."

the same year this sub-king, gifted with wisdom, became upasampadá; and exerting himself, by virtue of his former piety, became [1]*sanctified* with the six supreme attributes.

[2] *All these individuals in different towns, commencing the construction of splendid viháras, completed them in three years. By the merit of the théra Indagutta, and of that of the undertak r of the work*, the vihára called Asókáráma was [3]*also completed in that time.* At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dágobas to be constructed. From eighty-four thousand cities (of which Pupphapura was the centre), despatches were brought on the same day, announcing that the viháras were completed. Having heard these despatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same [4]*moment*, caused to be published by beat of drums through the capital: "On the seventh day from hence, throughout all the kingdoms in the empire let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yójana, let there be [5]*great offerings bestowed.* Let there be decorating of the roads to villages as well as temples. In all viháras let almsgiving to the priesthood be kept up in every respect as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons [6]*duly prepared by a life of righteousness*, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in [7]*all respects, as if they were the felicitous Dévalóka heavens, each surpassing the other, bestowed offerings.*

On that day the king, decorated with all the insignia of royalty, [8]*and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state*, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kótis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. [9]*These sanctified persons, for the purpose of gratifying king Dhammásóka, performed a miracle for the manifestation to the world of the truth of their religion.*

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[1] "an arhat gifted."

[2] "And all the beautiful viháras, the building whereof had been duly commenced, were completed within three years. By the supernatural power of the théra Indagutta, who superintended the work."

[3] "speedily completed."

[4] "time."

[5] "alms given in observance thereof."

[6] "taking upon themselves the vows of observing the precepts."

[7] "in every possible manner, made offerings, pleasing as those of the Dévalókas, and exceeding even the commands of the king."

[8] "with his women of the palace and his ministers, attended by a military array."

[9] "and these saints wrought a miracle called the 'Lóka Vivaraṇa' ('a panorama of the world') so that they might make king Dhammásóka rejoice in the faith."

On account of his [1]*former* sinful conduct (in having murdered his brothers), he was known[2] by the name of [3]*Asóka.* Subsequently, on account of his pious character, he was distinguished by the name of Dhammásóka.[4] (By the power of [5]*a* miracle) he saw all the viháras situated in every direction throughout the ocean-bound Jambudípa resplendent with these offerings. Having thus beheld these viháras, exceedingly overjoyed, he inquired of the priesthood : " Lords ! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest ? " The théra, the son of Moggali, answered the sovereign's inquiry : " Even in the lifetime of the deity of happy advent, a donor of offerings equal to thee did not exist." Hearing this ánnouncement, the king, greatly pleased, again thus inquired of him : [6]" *Can a person circumstanced as I am become* a relation of the religion of Buddha ? " The théra perceiving the perfection in piety of Mahinda the son, and of Sanghamittá the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion thereupon thus addressed the monarch : " Ruler of men ! a greater donor and benefactor to the faith even than thou art can be called only a benefactor ; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not[7] a ' benefactor,' but a ' relation ' of the faith[8]."

Thereupon the sovereign, desirous of becoming the " relation of the faith," thus inquired of Mahinda and Sanghamittá, who were present : " My children ! it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained ? " Hearing this appeal of their father, they thus addressed their parent : " Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king, who had resolved to confer the office of sub-king on Mahinda, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahinda, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittá. At that period this Mahinda, the delight of the monarch, was twenty, and the royal daughter Sanghamittá was eighteen years old. His [9]*ordination and* (*elevation to*) *the upasampadá* took place on the same day. Her [10]*ordination and qualification* (*for upasampadá not being eligible thereto at her age*) also took place on the same day. The théra named Moggali was the preceptor, " upajjháya," of the prince. The théra Mahádéva [11]*initiated* him [1]*into the first order of priesthood.* The théra Majjhantika performed the " kammavácá." In that very hall of upasampadá ordination this Mahinda, who had attained the requisites for the priesthood, acquired the sanctification of " arhat." The priestess Dhammapálá became the upajjháya, and priestess Áyupalí the instructress, of Sanghamittá. In due course she overcame the dominion of sin (by [12]*the attainment of* arhat). Both these illuminators of the religion were ordained in the sixth

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[1] Omit. [2] " formerly." [3] " Candásóka (' the wicked Asóka ')."
[4] (" the righteous Asóka.") [5] " the aforesaid."
[6] " Can one like me be regarded as." [7] " only."
[8] " also." [9] " robing and ordination."
[10] " robing and training (for she was not admissible to ordination, being under age)."
[11] " robed." [12] " becoming an."

year of the reign of Dhammásóka, the benefactor of Lanká. The great Mahinda, the illuminator of this land, in three years learnt from his preceptor the "piṭakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittá) and Mahinda shone forth the light of the religion of Buddha.

Previously to this period a certain pilgrim, departing from Páṭaliputta, and while wandering in a wilderness, formed a connection with a [1]*young* female kuntakinnarí (a fabulous animal). By her connection with him she brought forth two children: the elder was called Tissa and the younger Sumitta. In due course of time, these two having entered into the priesthood under the tuition of the théra Mahá Varuṇá, and having acquired the six perfections of religious knowledge, attained the sanctification of "arhat." Tissa, the elder, was suffering from an ulcer in his foot, occasioned by the [2]*puncture of a thorn.* The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, [3]*to be used* as medicine"; but he (Tissa) interdicted his want being made known to the king; [4]*its being supplied from the allowances granted by the king to* infirm priests; or that for the sake of clarified butter he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg the (daily) alms thou shouldst receive some clarified butter, that thou mayst bring." Thus the exalted théra Tissa instructed the théra Sumitta. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease the théra was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." [5]*From the corpse of the théra flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.*

The sovereign, hearing of the demise of this théra Tissa, attended by his royal retinue, repaired to the temple built by himself. The king, causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, [6]*from the affliction created in him,* he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with [7]*medicinal beverage,* saying, "Let there not be a scarcity of medicines to be provided daily for the priesthood."

The théra Sumitta attained "nibbuti" while [8]*in the act of performing "chankman," (taking his walk of meditation)* in the "cankamana" hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddha. These two théras, descended from the kuntikinnarí, attained "nibbuti" in the eighth year of the reign of Asóka.

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[1] "robed." [2] "poison of a worm." [3] *Dele.*

[4] "even though it was permissible to do so for."

[5] "Flames issued from the body of the théra and consumed all his flesh without eaving any ashes; but the bones they consumed not."

[6] "he was filled with amazement and."

[7] "drugs and medicaments."

[8] "walking in meditation."

Thenceforward, the [1]*advantages* accruing to the priesthood were great. [2]*By every possible means the devoted populace kept up these advantages.*

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons, [3]*whenever* (*they set up*) *a doctrine of their own they propounded it to be the doctrine of Buddha. If there was any act of their own* (*to be performed*), *they performed it according to their own wishes* (*without reference to the orthodox rules*).

Thereupon the théra, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight the period at which the excision of this (excrescence would take place); transferring his fraternity of numerous disciples to the charge of the théra Mahinda, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahógaṇga mountain (beyond the Ganges) towards the source of the river.

In consequence of the numerical preponderance and the [4]*schisms* of these heretics, the Buddhist priests were incapable of [5]*regulating their conduct according to the rules of the orthodox faith.* From this very cause, in all the Buddhistical temples in Jambudípa, the priests were incapable of observing the rites of "upósatha" and "*pavárana*" for a period of seven years (as none but orthodox ministers could be admitted to those rites).

The superlatively-gifted great king Dhammásóka, hearing of this (suspension of religious observances for seven years), despatched a minister to the chief temple Asókáráma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of 'upósatha' to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus [6]*shouted out* the commands of the sovereign: "Perform ye the ceremony of 'upósatha.'" The priesthood thus replied to the imbecile minister: "We will not perform the ceremony of 'upósatha' with the heretics." The minister, exclaiming "I will have the 'upósatha' performed," with his own sword decapitated several of the théras in the order in which they sat. The théra Tissa, the younger brother of the king, perceiving this proceeding, [7]*rushing close to him* (*the minister*), placed himself on the seat [8](*of the théra last slaughtered*). The minister recognising that théra, repairing (to the palace,) reported the whole of the occurrence to the king. [9]*Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing* (*to the temple*), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine": another portion announced, "Both of you": the well informed pronounced, "Unto thee there is none."

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[1] "profits."

[2] "by reason of the people who rejoiced after these events having maintained charitable gifts."

[3] "set up their own doctrines as the doctrine of Buddha, and performed other rites and ceremonies (such as brahamanical sacrifices, &c.) as it pleased them."

[4] "obstinacy." [5] "restraining them according to law." [6] "proclaimed."

[7] "made haste and." [8] "nearest to him (the minister)."

[9] "When the king heard the whole story he was seized with great consternation, and in great anguish of mind hastened to the temple, and."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who, alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the théra Tissa, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the théra might be brought on his invitation, he despatched four théras, each attended by one thousand priests; in like manner, four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théra) did not accept the invitation.

Hearing this result to the mission, he despatched eight théras and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, [1]"*What can the cause be that the théra does not come?*" The priests informed him what could procure the attendance of that théra, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to [2]*extend thy aid to restore me to the faith*,' the théra will come."

Again, [3]*another time* the king, adopting that very message, sent sixteen théras and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The théra [4]*on account of his great age* will not be disposed to mount a conveyance; do ye therefore transport the théra in a vessel by the river." They having repaired thither, delivered their message. [5]*He in the very act of hearing the message, rose.* They conveyed the théra in a vessel. The king (on his approach) went out to meet him. The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect, offered the support of his right shoulder to the disembarking théra. The benevolent théra, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king, conducting the théra to the pleasure garden Rativaddhana, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the théra, said to him: "Lord, I am desirous of witnessing a miracle." On being asked "What (miracle)?" he replied, "An earthquake." (The théra) again asked, "The earthquake thou wishest to see; is it to be of the whole earth or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The théra—within a boundary the four sides of which were a yójana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the théra whether a sin had or had not [6]*been committed*, on account of the sacrilegious murder of the priests, by his [3]*own* minister. The théra propounding to the king the játaka called

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[1] "How can the théra be induced to come?"

[2] "help me to defend the faith." [3] Omit.

[4] "although well stricken in years." A sick or infirm priest is permitted to travel in a conveyance, but the king thought that the great elder, who was a strict disciplinarian, would not take advantage of this privilege.

[5] "No sooner did he hear the message than he rose."

[6] "accrued to him also."

"tittira," [1]*consoled him by declaring*, "*Excepting* there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddha.

The king within those seven days having sent two yakkhas, caused all the priests in Jambudípa to be assembled. On the seventh day, going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated together with the théra within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "Of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddha). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degrated were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" They replied, "The religion of [2]*investigated* (*truth*)." The sovereign then addressed the théra: "Lord! was the supreme Buddha himself of that 'vibhajja' faith?" The théra having replied "Yes," and the king having heard that answer, overjoyed. "Lord," he exclaimed, [3]"*if by any act the priesthood can recover their own purity, by that act let the priesthood* (*now*) *perform the* '*upósatha.*'" Having thus addressed the théra, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood, restored to unanimity of communion, then held the "upósatha."

The théra, from many asaṇkhya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the "tépiṭaka," and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held. According as the théras Mahákassapa and Yasa had performed the convocations (in their time), in like manner the théra Tissa (performed) this one. In that hall of convocation the théra Tissa [4]*preached a discourse illustrative of the means* of suppressing doubts on points of faith.

Thus, under the auspices of king Asóka, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy-two years, [5]*conducted in the utmost perfection* this great convocation on religion, [6]*and the* "*paváranan.*"

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sádhu!" quaked.

The instrument of this mission having left his supreme residence in the Brahmalóka world, and descended to this impure human world for the advancement of religion,—who, capable of advancing the cause of religion, would demur?

The fifth chapter in the Mahávaṇsa, entitled "The Third Convocation on Religion," composed alike to delight and afflict religious men.

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[1] "made him to understand that except."

[2] I would render it "analysis." I do not think the question put by the king to the heretics is correctly rendered. "What did Buddha teach?" or "What was he a teacher of?" would convey the meaning of the question more clearly.

[3] "inasmuch as the priesthood has recovered its purity let it now perform the upósatha."

[4] "recited the (treatise named) 'Kathá-vatthu-p-pakaraṇa,' with a view." This treatise now forms the third book of the Abhidhamma Piṭaka.

[5] "concluded."

[6] "at the end of the great 'Paváraṇa.'" The *Paváraṇa* is the confession of the priesthood at the conclusion of the vassa season.

CHAPTER VI.

In the land of Vaṅga, in the capital of Vaṅga, there was formerly a certain Vaṅga king. The daughter of the king of Káliṅga was the principal queen of that monarch.

That sovereign had a daughter (named Suppádéví) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. [1]*By both the king and queen a degrading sense of* shame was felt.

This (princess) [2]while taking a solitary walk, [3]*unattended and disguised decamped under the protection of a caravan chief who* was proceeding to the Magadha country.

In a wilderness in the land of Lála, a lion [4]*chased away the caravan chief;* the rest fled in [5]*opposite* directions: [6]*she* (*advanced*) in that in which the lion approached.

The lion, [7]*prowling for prey*, observing her [8]*approaching* from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. [9]*They* partook of the nature of the lion in the formation of [10]*their* hands and feet. She consequently called him by the name of Síhabáhu, and the daughter [11]Síhasívalí.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind—"My mother," said he, "from what circumstances is it that between thyself, our father, and ourselves there is a dissimilarity?"—she disclosed all to him. "Why then do we not depart?" replied he. "Thy father," she rejoined, "closes up the mouth of the den with a stone."

He, taking [12]*that* which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yójanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anura), the son of the princess's maternal uncle, was there. This minister, standard-bearer of the king of Vaṅga, was present at this provincial village, superintending cultivation, seated under a "vaṭa" tree. The royal standard-bearer seeing their condition, made inquiries. They replied, "We are the inhabitants of the wilderness." He bestowed clothing on them, which (clothes) by the virtue of their piety became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister, astonished by this (miracle), inquired of them, "Who are ye?" The princess narrated to him her birth and lineage. This

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[1] "But she was looked upon with disgust by both the king and queen, who felt a degrading sense of shame (on her account)."
[2] "who longed for the pleasure of an independent life (one day)."
[3] "fled under disguise and joined a caravan that."
[4] "rushed at the caravan." [5] "other." [6] "while she (ran)."
[7] "returning from his prey." [8] *Dele.* [9] "The son."
[10] "his." [11] "she called." [12] "the stone."

royal standard-bearer, taking with him this daughter of his father's (younger) sister, conducted her to the city of Vaṅga, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited he chased away the people. The inhabitants of the villages, repairing to (the capital), thus implored of the king: " A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, " Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: " On the lion being destroyed I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Síhabáhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort it was the same. Then the king of animals, losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Síhabáhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Vaṅga.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter), they assembled, and with one accord entreated of the prince Síhabáhu, " Be thou king." He having accepted the sovereignty, and conferred it on (Anura) the husband of his mother, taking with him Síhasívalí, he himself departed for the land of his nativity. There he founded a city, which was called Síhapura. In a wilderness a hundred yójanas in extent, he for medvillages (in favourable situations for irrigation). In that capital of the land of Lála, making Síhasívalí his queen-consort, the monarch Síhabáhu administered the sovereignty. This queen in due course gave birth on sixteen occasions to twin children. The eldest was named Vijaya, the second was named Sumitta;—altogether thirty-two children. At the proper age the sovereign installed Vijaya in the office of sub-king.

Vijaya became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large, incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers), and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: " Execute thy son." The king, compelling Vijaya and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them adrift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different

directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadípa. The land in which the wives settled is Mahinda. Vijaya himself landed at the port of Suppáraka (in Jambudípa), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This prince named Vijaya, who had then attained the wisdom of experience, landed in the division Tambapaṇṇi of this land Laṇká, on the day that the successor (of former Buddhas) reclined in the arbour of the two delightful sal trees, to attain " nibbána."

The sixth chapter in the Mahávaṇsa, entitled " The Arrival of Vijaya," composed equally to delight and to afflict righteous men.

CHAPTER VII.

The ruler of the world, having conferred blessings on the whole world, and attained [1]*the exalted, unchangeable nibbána* ; [2]*seated on the throne* on which nibbána [3]*is* achieved, in the midst of a great assembly of dévatás, the great divine sage addressed this celebrated injunction to Sakka, who stood near him : " One Vijaya, the son of Síhabáhu, king of the land of Lála, together with seven hundred officers of state, has landed on Laṇká. Lord of dévas ! my religion will be established in Laṇká. On that account thoroughly protect, together with his retinue, him and Laṇká."

The devoted king of dévas having heard these injunctions of the successor (of former Buddhas), assigned the protection of Laṇká to the déva Uppalavaṇṇa (Vishṇu). He, in conformity to the command of Sakka, instantly repaired to Laṇká, and in the character of a " paribbájaka " (devotee) took his station at the foot of a tree.

With Vijaya at their head, the whole party approaching him, inquired, " Pray, devotee, what land is this ? " He replied, " The land Laṇká." Having thus spoken, he blessed them by sprinkling water on them out of his jug ; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhiṇí (named Káli), assuming a canine form, presented herself. One (of the retinue), though interdicted by the prince, followed her, saying, [4]" *In an inhabited village (alone) are there dogs.*" There (near a tank) her mistress, a yakkhiṇí named Kuvéṇi, was seated at the foot of a tree spinning thread, [5]*in the character of* a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there ; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him : " Stop ! thou art my prey." The man, as if he was spellbound, stood without the power of moving. By the virtue of the charmed thread she was not able to devour him ; and though entreated by the yakkhiṇí, he would not deliver up the thread. The yakkhiṇí then cast him [6]*bellowing* into a subterraneous abode. In like manner, the seven hundred followers also she one by one lodged in the same place.

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1 " the most exalted state of rest." 2 " lying on the bed." 3 " was."

4 " When there is a village there are dogs in it " ; meaning, that the appearance of dogs denotes the existence of a village close by.

5 " as though she were."

6 " weeping."

All these persons not returning, Vijaya becoming alarmed, equipping himself with the five weapons of war, proceeded after them ; and examining the delightful pond, he could perceive footsteps leading down only into the tank ; and he there saw the devotee. It occurred to him : " My retinue must surely have been seized by her." [1]" *Pray, why dost thou not produce my ministers* ? " said he. " Prince," she replied, [2]" *from ministers what pleasures canst thou* derive ? Do drink and bathe (ere) thou departest." Saying to himself, " Even my lineage, this yakkhiṇí is acquainted with it," [3]*rapidly* proclaiming his title, and [4]*bending* his bow, he rushed at her. Securing the yakkhiṇí by the throat with a [5]" náràcana " ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, " Slave ! restore me my followers, (or) I will put thee to death." The yakkhiṇí, terrified, implored that her life might be spared. " Lord ! spare my life ; on thee I will confer this sovereignty ; unto thee I will render the favours of my sex, and every other service according to thy desire." In order that [6]*he might not be involved in a similar difficulty* again, he made the yakkhiṇí take an oath. (Thereafter), while he was in the act of saying, " Instantly produce my followers," she brought them forth. Declaring " These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. [7]She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age ; and decorating her person with innumerable ornaments, [8]*lovely as Máráṇga herself, and* approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhiṇí, hearing the sounds of song and music, inquired of the yakkhiṇí regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, [9]*replied,* " I will render this Laṇká habitable for men.[10] In the city Sirivattha, in this island, there is a yakkha sovereign (Kálaséna), and in the yakkha city (Laṇkápura) there is (another) sovereign. Having conducted his daughter (Pusamittá) thither, her mother (Koṇḍanámiká) is now bestowing that daughter at a marriage festival on the sovereign there (at Sirivattha). From that

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[1] " Woman, hast thou seen my attendants ? "

[2] " What need hast thou of attendants ? "

[3] Omit. [4] " quickly seizing."

[5] " The word *náráca-valaya* appears to mean noose or ring attached to an arrow. An arrow tipped with a hook, or some similar weapon is probably meant.

[6] " she might not prove herself treacherous."

[7] From here as far as verse 68 there are two readings of the text. They do not, however, differ materially. Turnour has followed the reading found in most of the Siṇhalese copies ; the printed text, that of the Cambodian recension and one or two Siṇhalese MSS. The latter reading agrees with the Ṭiká. The former is also prefixed to the printed text.

[8] " the bewitching woman." I would read *varaṇgana* instead of *maraṇgana*, the *v* and *m* being almost alike in Siṇhalese writing.

[9] " and thinking within himself." [10] " replied."

circumstance there is a grand festival in an assembly of yakkhas. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again : Lord ! this very day extirpate the yakkhas." Hearing this advice of hers, the monarch replied to her : "Charmer of my affections, how can I destroy yakkhas, who are invisible ?" "Prince," replied she, "placing myself in the midst of those yakkhas, I will give a shout. Guided by the direction of that signal deal out thy blows ; by my supernatural power they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhas. The king having put (Kálaséna), the chief of the yakkhas, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhas. After the lapse of some days, departing from the capital of the yakkhas, and founding the city called "Tambapaṇṇi" (Vijaya), settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence [1]*to them the name of* "*Támbawannapáṇaya*" (*copper-palmed, from the colour of the soil*). From this circumstance that wilderness obtained the name of "Tambapaṇṇi." From the same cause also this renowned land became celebrated (under that name).

By [2]*whatever means the monarch Síhabáhu slew the* "*síha*" (*lion*), *from that feat*, his sons and descendants are called "Síhalá" (the lion slayers). This Laṇká having been conquered by a Síhala, from the circumstance also of its having been colonized by a Síhala, it obtained the name of "Síhala."

Thereafter the followers of the prince formed an establishment, each for himself, all over Síhala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurádha. To the north thereof, near that deep river, was the village of the brahmanical Upatissa, called Upatissa. Then the extensive settlements of Uruvéla and Vijita ; (each) subsequently a city.

Thus these followers, having formed many settlements, giving to them their own names ; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen-consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals [3]having repaired thither, obtained an audience of (king) Paṇḍava, and delivering the presents they announced their mission, thus addressing him : [4]"*It is for a royal virgin.* The son of Síhabáhu, named Vijaya, has conquered Laṇká : to admit of his installation, bestow thy daughter on us."

The king Paṇḍava having consulted with his ministers (decided that) he should send to him (Vijaya) his own daughter Vijayá ; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

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[1] "their palms became copper-coloured ('Tambapáṇayó')."
[2] "reason of the king Síhabáhu having slain the lion ('Síha')."
[3] "in search of a royal virgin."
[4] *Dele.*

"Those" (said he) "among you who are willing to send your daughters to renowned Síhala, send them. Let them be quickly ranged before their doors, decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with [1]*seventy*-five menial servants [2]*(being horse-keepers, elephant-keepers, and charioteers)*, the monarch despatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name Mahátittha.

This daughter of Paṇḍava arrived when the yakkhiṇí, by her connection with Vijaya, had borne him two children,—a son (Jívahatta) and a daughter (Disálá).

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhiṇí, he thus explained himself to Kuvéṇi: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied: "On thy account, having murdered yakkhas, I dread these yakkhas: now I am discarded by both parties; whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest which is unconnected with the yakkhas; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from reuniting herself with the yakkhas) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Laṇkápura) of inhuman inhabitants. She left her children outside the yakkha city. [3]*A yakkha who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkha among the enraged yakkhas (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhiṇí with a blow of his open hand.* Her uncle, a yakkha (named Kumára), happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuvéṇi's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanakúṭa (Adam's Peak). The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayá district. [4]*This person (Jívahatta) retained the attributes of the yakkhas.*

The ambassadors of king Paṇḍava presented to prince Vijaya the princess and other presents.

Vijaya paid to the ambassadors every mark of respect and attention. According to their grades or castes he bestowed the virgins on his ministers and his people.

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[1] "sixty." [2] Omit this. The other reading gives "one thousand artisans from the eighteen classes (or castes)."

[3] "The yakkhas, on seeing her enter the city, quickly surrounded her, crying out: 'It is for the purpose of spying us that she has come back.' And when the yakkhas were thus excited, one of them, whose anger was greatly kindled, put an end to the life of the yakkhiṇí by a blow of his hand."

[4] "This is the origin of the Pulindas (hill-men)."

All the nobles having assembled, in due form inaugurated Vijaya into the sovereignty and solemnized a great festival of rejoicing.

Thereafter the monarch Vijaya invested with great pomp the daughter of king Paṇḍu with the dignity of queen-consort.

On his nobles he [1]*conferred riches :* on his father-in law (king Paṇḍava) he bestowed annually chanks and pearls, in value two *lakhs.*

This sovereign Vijaya, relinquishing his former vicious course of conduct and ruling with perfect justice and righteousness over the whole of Laṇká, reigned uninterruptedly for thirty-eight years in the city of Tambapaṇṇi.

The seventh chapter in the Mahávaṇsa, entitled " The Inauguration of Vijaya," composed equally to delight and to afflict righteous men.

CHAPTER VIII.

This great monarch, Vijaya, when he arrived at the last year of his existence, thus meditated : " I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions perish with my demise ? For the preservation of the dynasty I ought to send for my brother Sumitta." Thereupon, consulting with his ministers, he despatched a letter of invitation thither ; and shortly after having sent that letter, he went to the world of the dévas.

On his demise, these ministers, waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

From the death of king Vijaya, and prior to the arrival of that royal personage, this land of Laṇká was kingless for one year.

In the city of Síhapura, by the demise of king Síhabáhu, his son Sumitta was the reigning sovereign. By the daughter of the king of Maddha he had three sons. The ambassadors (of Vijaya) having reached Síhapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons, [2]*premising many things in praise of Laṇká :* " My children, I am advanced in years ; [3]*go one of you to the land of* my elder brother. On his demise, rule there over that splendid kingdom, [2]*as the fourth monarch (of the Síhala dynasty founded by me).*"

The youngest prince Paṇḍuvásudéva, foreseeing that it would be a prosperous mission, decided within himself, " I will go." Receiving the approval of his parent, and taking with him thirty-two noble youths (disguised) in the character of paribbájaka (devotees), he embarked in a vessel. They landed (in Laṇká, at Gónagámaka-tittha) at the mouth of the Mahákandara river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévatás, in due course reached Upatissa.

By the desire of the ministers (regents) a chief (not associated in the regency) [2]*had previously* consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage ; and, moreover (thus prophesied :) " On the seventh day from hence

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[1] " bestowed wealth." [2] Omit.
[3] " go one of you to that excellent and charming land of Laṇká possessed by."

the royal personage will reach the capital; and a descendant of his will establish the religion of Buddha (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them; they invested the said Paṇḍuvásudéva with the sovereignty of Laṇká. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

[1] The Ṣákya prince Amitódana (the paternal uncle of Buddha) had a son, the Ṣákya Paṇḍu: on account of the wars of prince Viḍúḍhabha, taking his own people with him, [2]*but alleging some other plea* (*than that of yielding to the power of his enemy*), he (Paṇḍu) retired[3] beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakaccháná, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account seven kings sent valuable presents to this sovereign, who, becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty-two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter take her," he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagámaka on the twelfth day, and all these females landed there in the disguise of devotees. There, inquiring for the capital, these travellers in due course, protected by the dévatás, reached Upatissa.

The ministers having already consulted the fortune-teller (Káḷavéḷa), and having waited on the females who had arrived (at Vijita) in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa).

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Paṇḍuvásudéva, who had thoroughly realised every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakaccháná to the station of queen-consort, and bestowed her followers on his followers, reigned in prosperity (at Vijitapura).

The eighth chapter in the Mahávaṇsa, entitled "The Inauguration of Paṇḍuvásudéva," composed both to delight and afflict righteous men.

CHAPTER IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhaya; the youngest, their sister Cittá.

Certain brahmans, accomplished in the "mantas," and endowed with the gift of divination, having scrutinised her, thus predicted: "Her (Cittá's) son will destroy his maternal uncles for the purpose of usurping the kingdom."

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[1] "Now." [2] Omit. [3] "in disguise."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhaya (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar: the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Cittá ("Cittá the charmer").

The sons of (the Ṣákya Paṇḍu) having fully informed themselves of the nature of the mission of the princess Bhaddakaccháná to Laṅká, and being specially commissioned by their mother (Susímá), they repaired hither, leaving one brother (Gámaní, with their parents).

Those who had thus arrived, having been presented to Paṇḍuvásudéva, the sovereign of Laṅká, they commingled their tears of joy with hers on their meeting with their sister.

Maintained in all respects by the king, under the royal protection, they (travelled) over Laṅká, selecting settlements for themselves according to their own wishes. [1] *The settlement called Rámagóṇa was occupied by the prince* (*who thereby acquired the appellation of*) *Ráma. In like manner, the settlements of Uruvéla and Anurádha* (*by princes who thereby acquired those names*). *Similarly the village Vijita, Dígháyu, and Róhaṇa having been selected for settlements, conferred appellations on Vijita, Dígháyu, and Róhaṇa.*

[2] *This mahárája Paṇḍuvásudéva formed a tank at Anurádha. To the southward thereof he built a palace. In due course he installed his eldest son Abhaya in the dignity of sub-king, and established him there.*

Díghagámaní, the son of prince Dígháyu, having heard of (the transcendent beauty of) Ummáda-Cittá, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gópakacitta and Káḷavéḷa) to [3]Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Cittá, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gámaní, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts).

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by [4]*an iron ladder*, and [5]*enlarging a ventilating aperture, by*

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[1] "The place where (the prince) Ráma dwelt was called Rámagóṇa; so also were those of Uruvéla and Anurádha: likewise the settlements of Vijita, Dígháyu, and Róhaṇa were severally called Vijita-gáma, Dígháyu, and Róhaṇa."

[2] "This Anurádha formed a tank on the southern side, and afterwards built a palace and dwelt there. The mahárájá Paṇḍuvásudéva, in due course of time, installed his eldest son Abhaya in the office of sub-king."

[3] "the village."

[4] It is difficult to say what is meant by the term *kakkaṭa-yantaka* or (as some copies have it) *kukkuṭa-yantaka*. *Yantaka* is a mechanical appliance; *kakkaṭa* is a crab; *kukkuṭa* is a cock. There is nothing in the words that indicate "an iron ladder."

[5] "causing a window to be cut open, thereby entered."

that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day he departed. In this manner he constantly resorted thither. [1]*The* aperture in the wall [2]*remained* undetected. By this (intercourse) she became pregnant. Thereupon her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gámaní) is a person to be protected by us. Let us bestow her on himself. Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gópakacitta and Káḷavéḷa, who were the adherents of Gámaní, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhas, watched over the destiny of the unborn prince.

Cittá had (previously), by the means of her slave, searched out a woman who was near her confinement. She gave birth to a son, and that woman to a daughter. Cittá, entrusting her own son and a thousand (pieces) to her (sent her away); and causing her daughter to be brought, [3]*she reared her in her own family.* The princes [4]*were* informed that a daughter was born[5]; but the mother and the maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Paṇḍukábhaya.

The protector of Laṇká, Paṇḍuvásudéva, reigned thirty years, dying at the period of the birth of Paṇḍukábhaya.

At the demise of this sovereign, the sons of that monarch [6]*having assembled, they installed her (Cittá's) brother Abhaya, who had been her preserver, in this renowned sovereignty.*

The ninth chapter in the Mahávaṇsa, entitled "The Installation of Abhaya," composed both to delight and to afflict righteous men.

CHAPTER X.

At the desire of Ummáda-Cittá, the slave girl (Kumbokatá), taking the infant and placing it in a basket-cradle, departed for the village Dváramaṇḍalaka.

The princes who were elk hunting, meeting the slave at [7]*Tumbakandura mountain stream*, inquired of her, "Whither art thou going? What is this?" "I am going to Dváramaṇḍalaka," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment Cittá and Káḷavéḷa, who had attended her for the protection of the prince, presented to the (princes') view the form of a

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1 "There being no." 2 "The intrigue was."
3 "laid her by her side." 4 "having been." 5 "were glad."
6 "assembled themselves together, and with great pomp installed their courageous brother Abhaya in the sovereignty of the kingdom."
7 "the mountain stream Tumbara."

great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day the wife of this herdsman brought forth a son. Giving it out, " My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year his uncles, having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of [1]*taking up his station frequently there.* And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. [2]*Counting the number of the clothes* (*left on the bank*), *and putting to death the rest of the boys, returning they reported to the uncles*, " All the boys are destroyed." When they had departed, he (the prince) returned to his [3]*home, the house of the confidential herdsman*, and living under his protection attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Dváramaṇḍala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village to bring some fire. He, going home and complaining, " I am leg-wearied," and saying, " Take some fire to the herdsmen, there thou wilt eat roasted meat," sent the [4]*confided* herdsman's own son. That youth, on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent, surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The [4]*confided* herdsman having explained to him the contents of his mother's letter, and [5]*putting him in possession of the thousand pieces and of the written instructions,* (*pursuant to these instructions*) *consigned him to the guardianship of Paṇḍula.*

[6] *The said Paṇḍula*, who was a wealthy brahman, and a proficient in the " védas," resided to the southward, in the village Paṇḍula. The prince having proceeded thither, presented himself to [7]*that* brahman Paṇḍula: he inquired, " Child, art thou Paṇḍukábhaya ? " On being answered (in the affirmative), receiving him with every mark

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[1] " remaining there for a long while."

[2] " Having put to death the rest of the boys and counted the number of the clothes (left on the bank, in order to satisfy themselves that none had escaped), they returned and reported to the uncles, saying."

[3] " guardian's house."

[4] " guardian."

[5] " giving him the thousand pieces and a slave, sent him to Paṇḍula."

[6] " Now this Paṇḍula."

[7] " the."

of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years"; and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Canda, and he rapidly perfected his education.

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen-consort, and my son Canda your 'puróhita' minister"; and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kása mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Girikaṇḍa mountain. Girikaṇḍasíva, the uncle of Paṇḍukábhaya, was governing that territory, having obtained it from Paṇḍuvásudéva. At that time this prince was superintending the reaping of a harvest of one hundred "karísa" of land: his daughter, named Pálí, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess reported it to the prince. The prince, quickly approaching her, [1]*parting* her retinue in two, [2]*caused* his palanquin to be conveyed close to her's. [3]*He* inquired of her, "Where art thou going, [4]*together with thy retinue?*" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess, descending from her palanquin at the foot of a nigródha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people she took the leaves of that nigródha tree. Those leaves instantly became golden vessels. The royal youth seeing these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen-consort to me."

She feasted the whole party: the refreshment scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Suvaṇṇapálí (the golden Pálí).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event despatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahanagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons Canda, the son of Paṇḍula, himself slew. The field of battle obtained the name Lóhitaváhakhaṇḍa (the field of bloodshed).

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[1] "with his followers parted."
[2] "and causing."
[3] *Dele*, together with the preceding full stop.
[4] *Dele*.

This prince Paṇḍukábhaya, together with his great force, crossing the river (Mahaveḷi-gaṇga), advanced to the Doḷa mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhúmarakkha mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is thyself who hast at all times been a protector of this man: now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tissa.

The monarch Abhaya, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death), reigned there, in the capital of Upatissa, for twenty years.

A certain yakkhiṇí named Cétiyá [1](*the widow of Jutindhara, a yakkha, who was killed in a battle fought at Sirivatthupura*), *having the form and countenance of a mare, dwelt near the marsh of Tumbariyaṇgana, at the Dhúmarakkha mountain.* A certain person in the prince's retinue having seen this beautiful (creature), white, with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She, seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She, persevering in her flight, made the circuit of that marsh seven times. [2] She made three more circuits of the marsh, and then plunged into the river at the Kacchaka ferry. He did the same; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmyra tree which the stream was carrying down.

By his supernatural good fortune this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee: spare me my life." Seizing her by the throat and with the point of the sword boring her nostril, he secured her with his rope: she (instantly) became tractable.

Conducting her to the Dhúmarakkha mountain, he obtained a great accession of warlike power by making her his battle-steed. There, at the Dhúmarakkha mountain, he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Ariṭṭha. There, preparing for the impending war, he remained seven years.

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[1] "who dwelt at the Dhúmarakkha mountain was wont to walk about the marsh of Tumbariyaṇgana in the shape of a mare."

[2] A verse is inserted here in a few copies, which does not appear in most of the MSS.: "Then, plunging into the great river and landing on the other side of it, she ran round the Dhúmarakkha mountain seven times."

Leaving two uncles (Abhaya and Girikaṇḍaka), the other eight uncles, uniting in hostility against him, approached that mountain Ariṭṭha. Throwing up a fortification at Nagaraka,[1] and conferring the command (on the person selected), they surrounded the Ariṭṭha mountain on all sides.

The prince having consulted with the yakkhiṇí, in conformity with her advice he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute and his martial accoutrements ; and enjoined them to deliver this message (from him) : " Take all these things : I will come to ask your forgiveness."

[2] *When this party had reached its destination, shouting,* "*I will capture them, forcing their camp,*" mounting his yakkha mare, and surrounded by his whole army, [3]*he* (*the prince*) threw himself into the midst of the fight. The yakkhiṇí set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp) answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Sénápati (commander's) forest.

Observing the skulls of his eight uncles surmounting the heap of heads, he remarked : " It is like a heap of lábu (fruit)." From this circumstance (that place) was (from Nagaraka) called Lábugáma.

Thus, this Paṇḍukábhaya, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurádha.

The said maternal great uncle, giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller [4]*versed in the advantages* (*which a town ought to possess*), according to [5]*his* directions, he founded an [6]*extensive* city in that very village. On account of its having been the settlement of [7]*Anurádha* (*both the minister of Vijaya, and the brother of Baddakacchánâ*), and because it was founded under the constellation Anurádha, it was called Anurádhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa) and having [8]*purified it in the waters of a naturally formed marsh—with the water of that very marsh this Paṇḍukábhaya anointed himself at his inauguration.* He raised the princess Suvaṇṇapálí to the dignity of queen-consort. He conferred on Canda the office of " puróhita " in due form ; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhaya, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city.[9] He (thereby) became a " Nagaraguttika," conservator of the city. From that time there have been Nagaraguttikas in the capital.

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[1] *Nagaraka* may also mean a small city.

[2] " And they (the enemy) were lulled to security, thinking ' We will seize him when he enters our camp ' ; then the prince."

[3] *Dele.*

[4] " and also an expert in the science of sites."

[5] " their."

[6] " excellent."

[7] " the Anurádhas (one, the minister of Vijaya, and the other the brother of Bhaddakacchánâ)."

[8] " washed it in the natural tank that was here, this Paṇḍukábhaya caused himself to be anointed king with the water of that very tank."

[9] Add " at night."

Sparing also the life of his [1]*father's cousin* Girikaṇḍasíva, he conferred on [2]*that maternal uncle* the territory Girikaṇḍaka.

Having deepened the above-mentioned marsh, he made it contain a great body of water. By his having been anointed with that water as a conqueror (Jaya), it obtained the name of the Jaya tank. He established the yakkha Káḷavéḷa in the eastern quarter of the city; and the chief of the yakkhas, Cittá, he established on the lower side of the Abhaya tank.

He (the king) who knew how to accord his protection with discrimination, established the slave, born of the yakkha tribe, who had formerly rendered him great service, at the [3]*eastern* gate of the city. He established within the [4]royal palace [5]*itself* the mare-faced yakkhiṇí, and provided annually demon offerings [6]*and every other requisite for these four* (*yakkhas*).

In the days of public festivity, this monarch, seated on a throne of equal eminence with the yakkha chief Cittá, caused joyous spectacles, representing the actions of the dévas as well as of mortals, to be exhibited; [7]*and delighting in the happiness and festivities* (*of his people*) *he was exceedingly gratified.*

He formed the four suburbs of the city and the Abhaya tanks, [8]*and to the westward of the palace* the great cemetery, and the place of execution and torture. He provided a nigródha tree[9] for the (dévatá) Vessavana, and a [10]*temple* for the Vyádha-déva; [11]*a gilt hall for his own use, as well as a palace distributed into many apartments.* These he constructed near the western gate. He employed a body of five hundred caṇḍálas (low-caste people) to be scavengers of the city, and two hundred caṇḍálas to be night men; one hundred and fifty caṇḍálas to be carriers of corpses, and the same number of caṇḍálas[12] at the cemetery.

He formed a village for them on the north-west of the cemetery, and they constantly performed every work according to [5]*the* directions [13]*of the king.* To the north-east of this caṇḍála village he established a [14]*village of Níchichaṇḍálas, to serve as cemetery-men to the low-castes.* To the northward of that cemetery, and between it and the Pásána mountain, a range of buildings was at the same time constructed for [5]*the king's* huntsmen. To the northward of these [15](*he formed*) *the Gámaní tank. He also* constructed a dwelling for the various classes of devotees. To the eastward of that [16](*Níchichaṇḍála*) cemetery the king built a residence for the [17]*brahman* Jótiya [5](*the chief engineer*). In the same quarter, a Nighaṇṭha devotee, named Giri, and many Pásaṇḍaka devotees[18] dwelt. In the same quarter the king built a temple for the Nighaṇṭha Kumbhaṇḍa, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's [19]buildings, he provided a residence for five hundred persons of various

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[1] "wife's father." [2] "him." [3] "southern."

[4] Insert "garden of the." [5] *Dele.*

[6] "to them as well as to others."

[7] "and enjoyed himself exceedingly in sexual pleasure."

[8] "the western Rájini (a palace ?)." [9] "(as an altar)." [10] "tála tree."

[11] The original words thus translated are of very doubtful meaning: they are *sonnaṃ sabhága vatthaṃ* and *pabheda-gharaṃ.*

[12] Add "to be watchers." [13] "given."

[14] "a cemetery called Nica-susána ('low-caste cemetery') for the use of the caṇḍálas."

[15] "as far as the Gámani tank, he."

[16] "Nica-susána." [17] "Nighaṇṭha."

[18] Add "and Sramaṇas." [19] Insert "row of."

foreign religious faiths. Above the dwelling of Jótiya, and below the Gámaní tank, he built a residence for the Paribbájaka devotees. [1]*In the same quarter, but on separate sites*, he constructed a residence for the Ájívakas, a hall for [2]*the worshippers of Brahma* (*another for those*) *of Siva, as well as a hospital.*

This Paṇḍukábhaya, the sovereign of Laṇká, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Laṇká.

This monarch befriending the interests of the yakkhas, with the co-operation of Káḷavéḷa and Cittá, who had the power (though yakkhas) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Paṇḍukábhaya and Abhaya there was an interregnum of seventeen years.

This wise ruler, Paṇḍukábhaya, who had entered upon his royal state in the thirty-seventh year of his age, reigned in the delightful and well-provided capital of Anurádhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahávaṇsa, entitled "The Installation of Paṇḍukábhaya," composed equally for the delight and affliction of righteous men.

CHAPTER XI.

At his (Paṇḍukábhaya's) demise, his and Suvaṇṇapálí's son, known by the title of Muṭasíva, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahámégha, which was provided, in the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégha) took place. From this circumstance the garden was called Mahámégha.

In the celebrated capital Anurádhapura, in the delightful Laṇká, king Muṭasíva reigned sixty years.

He had ten sons, living in amity with each other ; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, [3]*by the virtue of his piety* (*in his former existence in the character of a honey merchant*), *and by his wisdom, the second son was the most distinguished ; and he* became celebrated by the name of Dévánampiya Tissa (Tissa-the-delight-of-the-dévas).

On the demise of his father, the said Dévánampiya Tissa was installed king. At his inauguration (on the day of the new moon of Mágasira) many miraculous phenomena took place throughout Laṇká : the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Laṇká, and those naturally engendered there (in the ocean), also rose to the shores of the land.

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[1] In like manner, in divers places.

[2] "Brahmans, a *Síviká* house and a *Sotthi-sálá* hall."

[3] "the second son excelled in virtue and wisdom, and."

On the Cháta mountain (situated two yójanas to the southward of Anurádhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, [1]*entwined with a creeper*, shone like silver. [2]*The creeper itself, glittering most brilliantly, was refulgent like gold.* The second was the pole of flowers. [3]*The many descriptions of flowers which clustered thereon were resplendent by the brilliancy of their colours, as well as perfect in all the three qualities (which flowers ought to possess).* The third was the pole of animals. [4]*The various quadrupeds and birds of every varied hue (represented) thereon, appeared* as if they were endowed with life.

The eight descriptions of pearls, viz., haya (horse), gaja (elephant), ratha (chariot wheel), ámalaki (nelli fruit), valaya (bracelet), aṅguli-véṭhaka (ring), kakudhaphala ("kumbuk" fruit), pákatika (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the [5]*piety* of Dévánampiya Tissa.

[1]*Within a period of seven days the following gems, viz.*, sapphires, lapis lazuli, and rubies,[6] the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king.[7] The [8]*benevolent* monarch, on observing these (supernatural tributes), thus meditated: "My friend Dhammásóka, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Dévánampiya Tissa and Dhammásóka, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

The king (of Laṅká) despatched, as his ambassadors, these four individuals: viz., his maternal nephew Mahá Ariṭṭha—as the chief of the mission—the brahman (of the Háli mountain), the minister of state (Malla), and the accountant (Tissa), attended by a powerful retinue, and entrusted with these invaluable treasures: viz., the three kinds of gems, the three royal [9]*palanquin* poles, a [10]*right-hand chank*, and the eight descriptions of pearls.

Embarking on board a vessel at Jambúkola and in seven days prosperously reaching their port of debarkation, and thereafter departing from thence and in seven days having reached Páṭaliputta, they delivered these presents to king Dhammásóka. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself—"There are no treasures in these parts to be compared to these"—he conferred the office of "sénápati" on Ariṭṭha; he also conferred on the brahman the office of "puróhita," on the other minister the office of "daṇḍanáyaka," and on the accountant the office of "seṭṭhi." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in return: viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden)

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[1] *Dele.*

[2] "The beautiful creepers thereof were of a golden colour, and looked most lovely."

[3] "Many flowers of divers hues, full blown, clustered thereon."

[4] "Many and varied forms of birds and beasts of divers colours appeared thereon."

[5] "merits."

[6] "(sprung up from the earth): these and."

[7] Add "within seven days (of his inauguration).

[8] "delighted."

[9] "chariot."

[10] A chank with the whorls to the right.

slippers, a head ornament [1](*crown*), a golden anointing vase, [2]*golden sandalwood*, [3]and costly hand towels, [1]*which to the last moment they are used* (*are cleansed by being passed through the fire*) *without being washed;* ointments for the body, obtained from the nágas, and [4]*the clay of Aruṇa;* water from the Anótatta lake, a *right-hand chank*, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the [5]*precious aromatic medicinal drugs*, "haritaka" and "ámalaka[6];" and one hundred and sixty loads of hill paddy which had been brought by parrots—being the articles requisite for his inauguration—and a complete suite of royal attendants.

In due course, this monarch despatched his mission to his ally (Dévánampiya Tissa), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddha, his religion, and his priesthood: I have vowed myself a devotee in the religion of the descendant of Ṣákya. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Dévánampiya Tissa) having addressed this additional injunction to the (Siṇhalese) ambassadors, "Solemnise ye the inauguration of my ally"; allowed them to depart hither (to Laṇká), vested with every royal favour. These highly-favoured ministers (of Dévánampiya Tissa) having resided there, at Páṭaliputta, for five months, on the first day of the bright half of the month of "Vesákha" took their departure. Embarking at the port of Támalittiya, and landing at Jambukóla, they presented themselves before their sovereign on the twelfth day.

The (Jambudípa) ambassadors delivered these gifts to the ruler of Laṇká: on them the sovereign of Laṇká conferred great favours.

These envoys, [7]*revering him as if he had been their own sovereign*, having delivered to the monarch of Laṇká—who had already been inaugurated on the first day of the increasing moon of the month of "Maggasira"—Dhammásóka's message, [8]*his own devoted subjects* a second time solemnised the inauguration of him, who was [9]*beloved by* the people of Laṇká.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dévánampiya (the delight of the dévas), exerting his powers to the utmost, and making Laṇká overflow with rejoicings, held his re-investiture on the full moon day of the month "Vesákha."

The eleventh chapter in the Mahávaṇsa, entitled "The Inauguration of Dévánampiya Tissa," composed equally for the delight and affliction of righteous men.

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[1] *Dele.*
[2] "sandalwood of the Hari mountain."
[3] "a crore of cloths that require no washing."
[4] "Aruṇa-coloured clay"; Aruṇa is a bright red colour resembling the streaks of light at sunrise.
[5] "medicinal fruits."
[6] "and exceedingly precious medicinal drugs."
[7] "faithful to their master."
[8] "being devoted to the cause of their master."
[9] "himself devoted to the welfare and happiness of."

CHAPTER XII.

THE illuminator of the religion of the vanquisher, the théra, son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddha in foreign countries, he despatched severally, in the month of "kattika," the following théras to those foreign parts.

He deputed the théra Majjhantika to [1]*Kasmíra and Gandhára*, and the théra Mahádéva to Mahisamaṇḍala. He deputed the théra Rakkhita to Vanavási, and similarly the théra Yóna-Dhammarakkhita to Aparantaka. He deputed the théra Mahá-Dhammarakkhita to Mahárattha; the théra Mahárakkhita to the [2]*Yóna country*. He deputed the théra Majjhima to the Himavanta country; and to Suvaṇṇabhúmi, the two théras Sóna and Uttara. He deputed the théra Mahá Mahinda, together with his (Moggali's) disciples, Iṭṭhiya, Uttiya, Sambala, Bhaddasála (to this island), saying unto these five théras, "Establish ye in the delightful land of Laṅká the delightful religion of the vanquisher."

At that time, a savage nága king named A'raválа, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kasmíra and Gandhára. The said théra Majjhantika, instantly repairing thither through the air and alighting on the lake A'raválа, walked, [3]*absorbed in profound meditation*, on the surface of the water. The nágas seeing him, enraged (at his presumption), announced it to their king. The infuriated nága monarch endeavoured in various ways to terrify him: a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunderbolts (descended), carrying destruction in all directions; and high-peaked mountains tottered from their very foundations.

The nágas, assuming the more terrific forms and surrounding him, endeavoured to intimidate him. He himself (the nága king), reviling him in various ways, spat smoke and fire at him. The théra, by his supernatural power, averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the nága monarch: "O, nága ruler! even if the dévas were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to [4]*keep* them on my head, even then thou wouldst fail to create in me an appalling terror. [5]*O, nága monarch, let thy destruction of the crops be arrested.*"

To him who had been subdued on hearing this reply, the théra propounded his doctrines. Whereupon the nága king attained the salvation and state of piety of that faith.

In like manner, in the Himavanta (or snowy) regions, eighty-four thousand nágas, and many gandhabbas, yakkhas, and kumbhaṇḍakas (were converted).

A certain yakkha called Pañcaka, together with his wife Hárita and five hundred youths, attained [6]*sówán* (*the first stage of sanctification*). He then thus addressed them: "Do not hereafter, as formerly, give

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[1] Orig., *Kasmíra-Gandháran*, as if to designate one country.
[2] Orig., *Yónalóka*. The use of *lóka*, "world," instead of *rattha*, "country," is suggestive, I think, of distance and extensiveness. [3] "to and fro."
[4] "fling." [5] "Only, O nága king, thou wouldst weary thyself thereby."
[6] "the first stage of fruition."

way to pride of power and vindictive anger; but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops: [1]extend your benevolence towards all living creatures: [2]*live, protecting mankind.*" They who had been thus exhorted by him regulated their conduct accordingly.

Thereupon the nága king, placing the théra on a gem-set throne, respectfully stood by, fanning him.

On that day the inhabitants of Kasmíra and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), [3]*learning the supernatural character of the théra*, bowing down to him (instead of the nága king), stood reverentially at his side.

The théra preached to them the "ásivisópama" discourse (of Buddha). Eighty thousand persons attained [4]*superior grades of religious bliss:* one hundred thousand persons were ordained priests by the théra.

From that period to the present day the people of Kasmíra and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théra Mahádéva repairing to the Mahisamaṇḍala country, in the midst of the population preached to them the "dévadúta" discourse (of Buddha). Forty thousand persons became converts to the faith [5]*of sovereign supremacy;* and by him forty thousand (more) were ordained priests.

Thereafter, the théra Rakkhita, repairing to the Vanavása country, poising himself in the air, in the midst of the populace preached the "anamatagga" discourses (of Buddha). Sixty thousand persons attained the [6]*sanctifications of the faith;* and by him thirty-seven thousand were ordained priests. The said théra constructed five hundred viháras in that land, and there he also established the religion of the vanquisher.

The théra Yóṇaka Dhammarakkhita repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandópama" discourse (of Buddha). This (disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, [7]*impelled by their religious ardour*, entered into the priesthood.

The sanctified disciple Mahá-Dhammarakkhita repairing to Mahá-raṭṭha, there preached the "mahánáradakassapa Játaka" (of Buddha). Eighty-four thousand persons attained the [8]*sanctification of "magga,"* and thirteen thousand were ordained priests by him.

The sanctified disciple Mahárakkhita repairing to the Yóṇa country, in the midst of the populace preached the "kálakaráma" discourse (of Buddha). One hundred and seventy thousand living beings attained the [8]*sanctification of "magga,"* and ten thousand were ordained.

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[1] Insert "all beings desire happiness; therefore."
[2] "wishing that all men may live happily."
[3] "went up to the théra whose supernatural power was great, and."
[4] "the knowledge of the Law."
[5] *Dele.*
[6] "knowledge of the Law."
[7] "renounced the world and."
[8] "fruition of the paths."

The sanctified disciple Majjhima, with four other théras (Kassapa, Múlakádéva, Dhandhabinnassa, and Sahasadéva), repairing to the land of Himavanta, preached there the "dhammacakka" discourse (of Buddha). Eighty kóṭi of living beings attained the [1]*sanctification of the* "*magga*." These five théras separately converted the five divisions (of Himavanta).

In the fraternity of each of these théras, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the théra Uttara the disciple Sóna repaired to Suvaṇṇabhúmi.

In those days, as soon as an infant was born,[2] a marine monster emerging from the ocean devoured it and disappeared. At the particular period (of this mission), a prince was born in [3]*a certain palace*. The inhabitants seeing the priests, and taking them to be the [4]*emissaries* of this rakkhasí, arming themselves, surrounded them for the purpose of destroying them. The théras having ascertained what their object was, thus addressed them: "We are pious ministers of religion, and not the [4]*emissaries* of the rakkhasí." The monster with her train at this instant emerged from the ocean. [5]*Hearing of* this (visitation), [6]*this concourse of people* gave a great shout of horror. The théra causing (by his power of working miracles) [7]*another band* of terrifying monsters to spring up, [8]*of double that numerical power*, surrounded the rakkhasí and her train on all sides. She, concluding "This land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the théra preached the "brahmajála" discourse (of Buddha). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty [9]*lakhs* became eminently endowed with the knowledge of its doctrines. Two thousand five hundred [10]*men* became priests, and one thousand five hundred women, of [11]*various castes*, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sóṇa and Uttara) the name of Sónuttara.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahávaṇsa, entitled "The Conversion of [12]*the several* Foreign Countries," composed both to delight and to afflict righteous men.

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[1] "fruition of the paths."
[2] Add "in the palace of the king."
[3] "the palace of the king."
[4] "accomplices."
[5] "Beholding."
[6] "the multitude."
[7] "double that number."
[8] *Dele.*
[9] "thousand."
[10] "youths of good families."
[11] "good families."
[12] "divers."

CHAPTER XIII.

At that period the profoundly sapient great Mahinda was a théra of twelve years' standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Laṇká, while meditating as to its being a propitious period (to undertake the mission), he came to this conclusion : "The monarch Muṭasíva is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammásóka), taking with him four théras and the sámaṇéra Sumana, the son of Saṇghamittá, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhiṇágiri for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim passed six months in this avocation.

Having reached [1]*Cétiyagiri*, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théra in the superb [2]*Cétiya vihára* which had been erected by herself.

[3]While prince Asóka was ruling over the Avanti country by the appointment of his own father, in a journey to Ujjéni he arrived at [4]*Cétiya ;* and while tarrying there, having gained the affections of the lovely princess Déví, the daughter of a Seṭṭhi, he lived with her. Becoming pregnant by that connection, she gave birth [5]*to the noble* (*twin*) *princes Ujjénió and* Mahinda, and at the termination of two years to a daughter Saṇghamittá.

At this period (of Mahinda's visit) she (the queen) was residing there, in [1]*Cétiyanagara.* While the théra was sojourning there, he [6]*thus meditated :* [7]"*The period has arrived for undertaking the mission enjoined by my father.* May the [8]*said Dévánampiya Tissa, having already solemnised his inauguration with the utmost pomp, be enjoying his regal state.* May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddha). May he on the full moon day of the month of 'Jeṭṭha' visit the Missa mountain (Mihintalé), for on that very day shall I myself repair to renowned Laṇká."

Mahinda (Sakka, the déva of dévas) appearing unto the illustrious théra Mahinda, thus addressed him : "Depart on thy mission for the conversion of Laṇká : it is the fulfilment of the prediction of the supreme Buddha (pronounced at the foot of the sála tree). We also will there render our assistance."

Bhaṇḍu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théra to the queen, attaining the sanctification of "anágámi," [9]*became a disciple in the fraternity of the théra.*

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[1] The revised text reads "Vedisagiri."
[2] "Vedisagiri vihára."
[3] "Now it so happened that."
[4] "Vedisa."
[5] "at Ujjéni to the noble prince."
[6] "knowing that the time for his departure was nigh, made the following aspiration, namely."
[7] *Dele.*
[8] "great king Dévánampiya Tissa enjoy the great feast of his inauguration as directed by my father."
[9] "remained with the théra as his (lay) disciple."

Tarrying there a month longer, on the full moon day of "jeṭṭha," the supernaturally gifted théra, together with four other théras, as well as Sumana (a sámaṇéra), attended also by the aforesaid Bhaṇḍu, who, [1]*though still* a layman, [2]*had laid aside* domestic affections, rose aloft into the air at that very vihára ; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthala.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Laṅká by the advantages attendant on its conversion (to his creed) ; and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahinda), to whom Laṅká was offered up as an offering by the dévas, took up his station there (at Ambatthala).

The thirteenth chapter in the Mahávaṇsa, entitled "The Advent of Mahinda," composed equally for the delight and affliction of righteous men.

CHAPTER XIV.

THE king Dévánampiya Tissa [3]*celebrating a "salila" festival* for the amusement of the inhabitants of the capital, [4]*he* himself departed for an elk hunt, taking with him a retinue of forty thousand men ; and in the course of the pursuit of his game on foot he came to the Missa mountain.

A certain déva of that mountain being desirous of exhibiting the théras, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descrying him, and saying, "It is not fair to shoot him [5]*standing*," sounded his bowstring : the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théra [6]*came in sight of the monarch, but he (the metamorphosed déva) vanished.*

The théra conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves[7], rendered himself alone visible. The sovereign on seeing him was surprised. The théra said to him, "Come hither, Tissa." From his calling him simply "Tissa," the monarch thought he must be a yakkha. "We are the ministers and disciples of the lord of the true faith : in compassion towards thee, Mahárájá, we have repaired hither from Jambudípa." The théra having thus addressed him, and the king hearing the declaration, was relieved of his terrors ; and recollecting the communication he had received from his ally (Dhammásóka), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "[8]*isi*," and conversing graciously with the said théra, he (the king) seated himself near him. At that moment, his retinue arriving stood around them : at the same time the théra produced the other members

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[1] "was."
[2] "lingering not on account of."
[3] "having provided aquatic sports."
[4] *Dele.*
[5] "at unawares."
[6] "was perceived by the monarch, and then he (the déva) himself vanished."
[7] Add "at once."
[8] A saint or sage, *Rishi.*

of the mission. Seeing them, "When came these?" demanded the king. Being answered by the théra, "With me," he made this inquiry: "In Jambudípa are there other priests like unto these?" The théra replied, "Jambudípa itself glitters with yellow robes: there the disciples of Buddha, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the 'arhat' bliss, the saints who have the gift of prophecy and divination, [1]are numerous." (The king) inquired by what means he had come. (Mahinda) replied, [2]"*I came not either by land or water.*" The inquirer learnt (thereby) that [3](*the théra*) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he [4]*asked query after query*, the monarch [5]*replied to him question after question.*

O king! what is this tree called?
It is called the amba tree.
Besides this one, is there any other amba tree?
There are many amba trees.
Besides this amba and those other ambas, are there any other trees on earth?
Lord! there are many trees, but they are not amba trees.
Besides the other amba trees and the trees that are not amba, is there any other?
Gracious Lord! this amba tree.
Ruler of men! thou art wise.

King! have you relations?
Lord! I have many.
King! are there any persons not thy relations?
There are many who are not my relations.
Besides thy relations and those who not are thy relations, is there, or is there not, any other (human being in existence)?
Lord! there is myself.
Ruler of men, "sádhu!" thou art wise.

The eminently wise théra, thus satisfied that he was capable of comprehending the same, [6]*propounded* to the ruler of the land the "cúḷahatthipadópama" discourse (of Buddha). At the conclusion of that discourse, together with his forty thousand followers, he obtained the salvation of that faith.

[7]*At that instant, it being in the afternoon*, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour," the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, mahárájá; we

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[1] These renderings of the terms used in Buddhist terminology do not exactly convey their meaning and application. For an explanation of these terms the Buddhist student had better refer to Childers' Dictionary, under the words *Tevijjá, Iddhi, Cetopariya-ñána, Abhiññá.*

[2] "We came not by land, nor yet by water." [3] "they."

[4] "propounded question after question."

[5] "solved them one by one."

[6] "expounded."

[7] "In the afternoon of that day."

(said the théra) will tarry here." "In that case, allow this young prince (Bhaṇḍu) to accompany us." "Rájá, this (prince) having attained the sanctification, and acquired a knowledge of the religion (of Buddha), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théras, and called aside Bhaṇḍu, he made inquiries regarding the théras principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théra (was the son of his ally Dhammásóka), he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

[1]*The monarch* (*when*) *he ascertained the lay condition of Bhaṇḍu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said,* "*Let us initiate him into the priesthood* (*at once*)."

At that very instant in that "gámasímá" [2] (*ground duly consecrated with land limits*) the théra performed the ceremony of [3]*ordination*, and of elevation to the order of upasampadá, of prince Bhaṇḍu; and instantaneously he (Bhaṇḍu) attained the sanctification of "arhat."

Thereupon the théra addressed himself to the sámaṇéra Sumana: [4]"*It is the hour of prayer: sound the call.*" He inquired, "Lord, in sounding the call, over what portion of the world should [5]'my voice [6]*be* heard?'" On being told by the théra "over the whole of Tambapaṇṇi (only)"; calling out, by his supernatural power, his shout (resounded) all over Laṅká.

The king [7]*hearing the call of these pious persons while mounted on his state elephant near Soṇḍipassé* (*in the eastern quarter of the town*), *despatched a* (*person*) *to the residence of the théra, inquiring whether some calamity had or had not befallen them.* He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha." Hearing the call of the sámaṇéra, the terrestrial dévas shouted in response, and the said (united) shouts ascended [8]to the Brahma world. In consequence of that call, a great congregation of dévas assembled. In that assembly the théra [9]*propounded* the "samacitta sutta" (or the discourse of Buddha "on concord in faith"). [10]*To an asaṅkhya of dévas, superior grades of blessing of the religion were obtained.* Innumerable nágas and supaṇṇas [11]*attained the salvation of the faith.* As on the occasion of the preaching of the théra Sáriputta, so on that of the théra Mahinda, there was a great congregation of dévas.

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[1] "The monarch knew the lay condition of Bhaṇḍu, his doubts having been removed by reason of the householders' garb that Bhaṇḍu wore. The théra, therefore, proposed to robe him at once (lest he be dissuaded from his purpose by the king)."

[2] "(village boundary)." [3] "initiation."

[4] "Sound the call for hearing the preaching of the Law."

[5] Insert "I make." [6] *Dele.*

[7] "who was taking his repast seated in the Nága-catukka (Hall) hard by the stone spout (Soṇḍi), hearing the call, sent an officer to inquire whether any evil had befallen them."

[8] Insert "in succession." [9] "expounded."

[10] "An asaṅkhya of dévas obtained a perfect knowledge of the Law."

[11] "were grounded in the faith." So should the term *saraṇesu patiṭṭhahi* be rendered everywhere, although I have not thought it necessary to notice this before.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalé), said unto them (the théras), "Ascend the carriage that we may proceed to the town." "We will not" (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dágoba (Thúpáráma) was built. From this event, to this day the spot on which the théras alighted is called the first cétiya [1](*dágoba*).

[2]*From whatever cause it might have been that* the ladies of the king's palace, on having learnt from the monarch the piety of the théra, became desirous of being presented to the said théra; [3]*from the same motive* the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths and decorated with flowers.

Having learnt from the théra (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théra would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dágoba was subsequently built) observing the théras (whom he left at Mihintalé already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "They will not seat themselves on chairs." And having given directions, "Spread sumptuous carpets," proceeding to meet the théras (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théra Mahá-Mahinda his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théra into the city.

[4]*Fortune-tellers* seeing the preparations of the seats, thus predicted: [5]"*The land will be usurped by these persons.* They will become the lords of this island."

The sovereign making offerings to the théras, conducted them within the palace. There they seated themselves in due order on [6]*chairs* covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá, the consort of his younger brother Mahánága, the sub-king, who was an inmate of the palace.

The said princess Anulá proceeding thither, together with five hundred women, and having bowed down and made offerings to the théras, placed herself respectfully by the side of them.

The théra preached to them[7] the "pétavatthu," the "vimána," and the "saccasaññutta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théra from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion inquired respecting it; and

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1 ("Paṭhama cétiya.")
2 "Inasmuch as."
3 "so."
4 "Foretellers."
5 "They have taken possession of the land."
6 "seats."
7 Insert "(from)."

learning the cause thereof, desirous of gratifying them, thus addressed them : "For all of you (to assemble in) this place is insufficient ; prepare the great stables of the state elephants : there the inhabitants of the capital may see these théras." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other théras, this all-eloquent chief théra seating himself there, [1]*propounded* the "dévadúta" discourse (of Buddha). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

[2]*This théra, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddha), insured for the inhabitants of Lanká (the attainment of the termination of transmigration) within a period of seven kappas (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.*

The fourteenth chapter in the Mahávansa, entitled "The Introduction into the Capital," composed both to delight and to afflict righteous men.

CHAPTER XV.

The people who had assembled there, impelled by the fervour of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the théras in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The théra, departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the théra. The théra [1]*propounded* to them the "bálapandita" discourse (of Buddha). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing : and the théras saying, "Let us return to the mountain" (Missaka), departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the théra, he thus spoke : "It is late ; the mountain also is distant ; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient," (the king) rejoined, "The pleasure garden Mahámégha (formed by my father) is neither very distant nor very near ; it is a delightful spot, well provided with shade and water ; it is worthy, lord ! of being the place of thy residence ; vouchsafe to tarry there." There the théra tarried. On the spot [3](*nivatti*) where he tarried on the bank of the Kadamba river a dágoba was built, which (consequently) obtained the name of "*Nivatti*."[4] The royal owner of the chariot himself conducted the théra out of the southern gate of the

[1] "expounded."

[2] "Thus this incomparable théra, who was like unto the Teacher himself in the advancement of Lanká, having preached the Law at two places in the language of the island, diffused the good law (among its inhabitants) like unto a light of the land."

[3] *Dele* (nivatti).

[4] Add "cétiya ('the cétiya of sojourn')."

Nandana pleasure garden into the Mahámégha pleasure garden by its south-western gate. There (on the western side of the spot where the bó tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

The monarch having respectfully taken his leave of the théras, attended by his officers of state, returned to the town. These théras remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théras: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, [1]"*Is the pleasure garden a convenient place of residence?*" this sanctified théra thus replied to the inquirer of his welfare: "Mahárájá, [2]the pleasure garden is convenient."[3] He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He, who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Véluvana pleasure garden had been accepted (by Buddha himself from king Bimbisára). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anuḷá, who had come attended by five hundred females for the purpose of doing reverence to the théra, attained the second stage of sanctification.

The said princess Anuḷá, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the théra, "Vouchsafe to ordain these females." The théra replied to the monarch, "Mahárájá, it is not allowable to us to ordain females. In the city of Páṭaliputta there is a priestess. She is my younger sister, renowned under the name of Saṅghamittá, and profoundly learned. Despatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bó tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that thérí (Saṅghamittá) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahámégha pleasure garden to the priesthood," poured the water of donation on the hand of the théra Mahinda. On that water falling on the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddha's) religion in the land. He (the monarch), of illustrious descent, then presented jessamine flowers to the théra. The théra (thereafter) proceeded towards the king's palace, and [4]*stood on the south side of it under a "picha" tree and sprinkled eight handsful of flowers.* On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhas, on this spot the 'Málaka' [5]had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

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[1] "How now, have you fared well?" [2] Insert "we have fared well."

[3] Add "for recluses."

[4] "and standing on the southern side thereof sprinkled eight handsful of those flowers under a 'picula' tree." *Picula* is a species of the cotton tree.

[5] A space consecrated for worship, or for performing the functions of the Buddhist priesthood. It is generally a terraced area.

The théra, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handsful of flowers. On this occasion also the earth quaked. On being asked the cause thereof, "Liege," he replied, "this pond will become attached to the [1]*perambulation hall* (of the priesthood)."

Proceeding close to the portal of the king's palace, the "isi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théra (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bó tree of (all) the three Buddhas in this kappa been planted. On this very spot, O ruler, will the right branch of the bó tree of our (deity) the successor of former Buddhas be planted."

Thereafter the great théra repairing to the [2]*spot* called "Mahámucala," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the upósatha hall of sacerdotal rites to the priesthood."

The monarch thence proceeded to the Pañhambamála. The keeper of the royal garden produced to the king a superb full ripe mango of superlative excellence in colour, fragrance, and flavour. The king presented this delicious fruit to the théra. (As no priest can partake of food without being seated) the théra, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rájá on that spot had a splendid carpet spread out. To the théra there seated the monarch presented the mango. The théra, having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout [3](*instantly*) the théra washed his hands, pouring water (on them) over it. [4]*In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth* became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight), continued repeatedly bowing down to the théra.

At that moment the théra sprinkled on that spot eight handsful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Catussálá (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner the earth quaked. The sovereign inquiring the cause of this earthquake, the théra thus explained himself to the king: "(This is) the pleasure garden, which, by its having been accepted by the three preceding Buddhas (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of

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[1] "bath." *Jantághara* or *aggisálá* is a house or hall intended for priests wherein they might take a hot bath, or warm their bodies near a fire.

[2] "(tree)."

[3] *Dele.*

[4] "At that very instant a sprout sprang from the stone; and in due course it."

felicitous advent vouchsafed to partake thereof. In this instance, also, O ruler of men, on the very same site the Catussálá will be erected, which will be the refectory of the priesthood."

From thence, the chief théra Mahinda, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhas) from those which were not consecrated, repaired to the spot where the great dágoba (Ruvanvẹli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dágoba. On the [1]*high priest* reaching that spot (the keepers of the garden) presented to the king eight baskets of champaka flowers. The king[2] sprinkled those champaka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the théra explained the cause in due order. "Mahárájá, this place has been consecrated by the presence of four Buddhas; it is befitting for (the site of) a dágoba for the prosperity and comfort of living beings. At the commencement of this kappa, the first in order was the vanquisher Kakusandha, a divine sage, perfect master of all the doctrines of the faith and a comforter of the whole world. This Mahámégha pleasure garden was then called Mahátittha. The city, situated to the eastward on the farther side of the Kadamba river, was called 'Abhayapura.' The ruling sovereign there was 'Abhaya,' and at that time this island was called 'Ojadípa.' In this land, by the instrumentality of the Rakkhasas (especially Punnakha) a febrile epidemic afflicted its inhabitants. Kakusandha,[3] impelled by motives of beneficence[4] for the purpose of[5] effecting the conversion of its inhabitants and the establishment of his faith, [6](*after*) *having subdued this calamity*, accompanied by forty thousand of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dévakúṭa (Adam's Peak). Instantly, by the supernatural power of that supreme Buddha, the febrile epidemic over the whole of this land was subdued. O ruler, the muni, lord of divine sages, remaining there (on Dévakúṭa) thus resolved within himself: 'Let all the inhabitants in this land Ojadípa, this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the dévatás, conceived that the ruler of the world and his sacerdotal retinue were dévatás. This king (Abhaya) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddha and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here (where Ruvanvẹli dágoba was subsequently built), together with this sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and

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[1] "théra."
[2] Insert "presented them to the théra, who."
[3] Insert "seeing this calamity was."
[4] Insert "and."
[5] Insert "averting it and."
[6] *Dele.*

beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahátittha,—a worthy dedication. At the instant this Mahátittha garden, embellished with (even) unseasonable flowers, was accepted of by the Buddha, the earth quaked. The said (divine) ruler taking his seat here, [1]*propounded* his doctrines. Forty thousand inhabitants attained the [2]*sanctification of* ' *maggaphalan.*' The vanquisher, having enjoyed his forenoon rest in the Mahátittha garden, in the afternoon repaired to [3]*this* spot worthy of the reception of his bó tree. [4]*Here* seated, that supreme Buddha indulged in the samádhi meditation. Rising therefrom he thus resolved: ' For the spiritual welfare of the inhabitants of this land, let the chief théri [5]*Rájanandá*, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirísa bó tree (obtaining it from Khéma-rájá at Khémavatínagara in Jambudípa).' The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khéma), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the théri), taking possession of that bó branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of[6] priestesses and surrounded by dévatás, and placed the golden vase in the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Abhaya, for the purpose of being planted in the pleasure garden Mahátittha. The monarch planted it accordingly. This Buddha, a divine successor of former Buddhas, departing from thence to the northward thereof, and taking his seat in the courtyard of ' Sirísa,' [7]*propounded* his doctrines to the populace. There (also), O king (continued Mahinda), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thúpáráma dágoba, and having indulged in the ' samádhi ' meditation there, rousing himself from that abstraction, the supreme Buddha [7]*propounded* his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the [2]*sanctification of* ' *maggaphalan.*' Having bestowed his own ' dhammakaraka ' (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahádéva, together with his thousand sacerdotal brethren, (he repaired) to the south-east thereof; and standing on the site of the Ratanamála[8] square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudípa.

" The second divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappa, was named Kóṇágamana. The capital, then called Vaḍḍhamána, was situated to the southward, and this Mahámégha pleasure garden was called then Mahánáma. The reigning sovereign there, at that period, was known by the name of Samiddha, and this land was then designated Varadípa.

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[1] " expounded."
[2] " stages of sanctification."
[3] " the."
[4] " There."
[5] " Rúpanandá."
[6] Insert " five hundred."
[7] " expounded."
[8] Insert " (Ruvanvẹli dágoba)."

"Here in this island a calamity arising from a drought then prevailed. The said vanquisher Kónágamana observing this visitation, impelled by motives of compassion, for the purpose of[1] effecting the conversion of its inhabitants and the establishment of his faith in this land, [2](*after*) *having subdued this calamity*, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakúṭa (Adam's Peak).

"By the providence of that supreme Buddha that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

"Ruler of men" (continued Mahinda, addressing himself to Dévánampiya Tissa), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Varadípa this very day see me manifested. Let also all persons who are desirous of repairing to me repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired hither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dévatás.

"The king (Samiddha), exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch, considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his attendant priests.

"The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king, from his own provisions and beverage as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahánáma,—a worthy dedication. At the instant that this Mahánáma garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here, the said divine ruler taking his seat, expounded his doctrines; and thirty thousand inhabitants attained the [3]*sanctification of* '*maggaphalan.*'

"The vanquisher, having enjoyed his forenoon rest in the Mahánáma garden, in the afternoon repairing to this spot where the preceding bó tree had been planted, indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land let the chief théri Kanakadattá, together with her retinue of[4] priestesses, repair hither, bringing with her the right branch of the udumbara bó tree (obtaining it from king Sóbhavati, at Sóbhavatinagara in Jambudípa).'

"The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sóbhavati) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri), taking possession of that bó branch, which had separated itself (from the main tree) and

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[1] Insert "averting it and."
[2] *Dele.*
[3] "stages of sanctification."
[4] Insert "five hundred."

planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of[1] priestesses and surrounded by dévatás, and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddha, for the purpose of being planted there, in the pleasure garden Mahánáma. The monarch planted it there (accordingly).

"The supreme Buddha repairing thither, to the northward of the Sirísamáḷaka, and stationing himself at Nágamáḷaka (where subsequently Thúlathanaka, prior to his accession, built a dágoba, including the Silásobbhakaṇḍaka cétiya), expounded the doctrines of his faith to the people. Having heard that discourse, O king (continued Mahinda), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thúpáráma) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddha expounded his doctrines. From the assembled congregation ten thousand living beings attained the [2]*bliss of* '*maggaphalan*.' Bestowing his belt as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahásumma, together with his thousand priests, the supreme Buddha tarrying for a while [3]*at* the Ratanamáḷaka, [4]*thereafter* at the Sudassanamálaka, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudípa.

"The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappa, was named 'Kassapa' from his descent. The capital, then called Visálánagara, was situated to the westward; and this Mahámégha pleasure garden was called then Maháságara. The reigning sovereign there, at that period was known by the name of 'Jayanta,' and this land was then designated 'Maṇḍadípa.'

"At that period, between the said king Jayanta and his younger brother (Samiddha), an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The all-merciful 'muni' Kassapa, perceiving that in consequence of that civil war a dreadful sacrifice of lives would ensue, impelled by motives of compassion, [5]*as well as for the purpose of effecting* the conversion of its inhabitants and the establishment of his faith in this land, [4]*(after) having averted this calamity*, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakúṭa.

"Ruler of men" (continued Mahinda, addressing himself to Dévánampiya Tissa), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Maṇḍadípa this very day see me manifested. Let also all persons who are desirous of repairing to me repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired hither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain for the purpose of making offerings to the dévatás, imagined the ruler

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[1] Insert "five hundred."

[2] "stages of sanctification."

[3] "on this side of."

[4] *Dele.*

[5] "in order that he might avert it and effect."

of the universe and his disciples were dévatás. The king and the prince astonished (at the presence of the Buddha Kassapa) relinquished their (impending) conflict.

"The king (Jayanta) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his (attendant) priests.

"The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king, from his own provisions and beverage as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and disciples.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Maháságara,—a worthy dedication. At the instant that this Maháságara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler, taking his seat, expounded his doctrines; and twenty thousand inhabitants attained the [1]*sanctification of the 'maggaphalan.'*

"The vanquisher, having enjoyed his forenoon rest in the Maháságara garden, in the afternoon repaired to this spot, where the preceding bó trees had been planted, and indulged in the 'samádhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land let the chief théri Sudhammá, together with her retinue of priestesses, repair hither, bringing with her the right branch of the nigródha bó tree (obtaining it from king Kisa at Báránasínagara in Jambudípa).'

"The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisa), approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch. she (the théri), taking possession of that bó branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of[2] priestesses and surrounded by dévatás, and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanta, for the purpose of being planted there in the pleasure garden Maháságara. The monarch planted it there (accordingly).

"The supreme Buddha repairing thither, to the northward of the Nágamálaka, and stationing himself at Asóka (where Asóka, one of the younger brothers of Dévánampiya Tissa, subsequently built a dágoba) expounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahinda, addressing himself to Dévánampiya Tissa), "O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thúpáráma dágoba) where the preceding Buddhas had stationed themselves, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddha expounded his doctrines. From the assembled congregation ten thousand human beings attained the [1]*bliss of 'maggaphalan.'* Bestowing his 'ablution robe' as a relic to be

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[1] "stages of sanctification."

[2] Insert "five hundred."

worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanandi together with his thousand priests, the supreme Buddha, at the Sómanamáḷaka (where Uttiya subsequently built a dágoba), previously called the Sudassanamáḷaka, having preached to the people, departed through the air for Jambudípa.

"The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappa' was GÓTAMA.

"In his first advent to this land he reduced the yakkhas to subjection; and then, in his second advent, he established his power over the nágás. Again, upon the third occasion at the entreaty of the nága king Maṇiakkhi, repairing to Kalyáṇi, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samápatti' meditation) at the spot where the former bó trees had been placed; as well as on this very site of the (Ruvanveḷi) dágoba" (where Mahinda was making these revelations to Dévánampiya Tissa), "and having repaired to the spot where the relics used (by the Buddhas themselves, viz., the drinking vessel, the belt, and the ablution robe, had been enshrined); as well as to the several places where preceding Buddhas had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Laṇká, as at that period there were no human beings in the land, having expounded his doctrines to the congregated dévas and the nágas, departed through the air to Jambudípa.

"Thus, O king, this is a spot consecrated by the four preceding Buddhas. On this spot, mahárájá, there will hereafter stand a dágoba to serve as the shrine for a "dóṇa" of sacred relics (obtained) from Buddha's body, in height one hundred and twenty cubits, renowned under the name of 'Hémamálí' (Ruvanveḷi)."

The ruler of the land thus replied: "I myself must erect it." "O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yaṭálatissa, the son of thy younger brother, the sub-king Maháṇága, will hereafter become a ruling sovereign; his son named Góṭhábhaya will also be a king. His son will be called Kákavaṇṇa. Mahárájá! the son of that sovereign, named Abhaya, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Duṭṭha Gámaní.' He will construct the dágoba here."

The théra thus prophesied; and the monarch having caused that prophecy to be engraved (on stone) [1]*in the very words* of the théra, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théra Mahá Mahinda accepted the dedication made to him of the delightful Mahámégha pleasure garden and Tissaráma (where the vihára of that name was subsequently built). This personage, who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he expounded the "aggikkhandha" discourse (of Buddha) to the people; and procuring the [2]*sanctification of "maggaphalan"* for a thousand persons he tarried in the Mahámégha garden.

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[1] "by the direction." [2] "attainment of the stages of sanctification."

On the third day, the théra, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having expounded the "ásívisópama" discourse (of Buddha), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théra having at the Tissáráma expounded a discourse to the king, he (the monarch) approaching the théra, and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the upósatha and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahá théra, and thus replied the monarch [1]*to the chief of the victors over sin:* "I will steadfastly continue within the pale of the religion of Buddha: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The mahárájá having thus spoken, the théra replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king, replying "Most willingly," departing from his garden Mahámégha, like unto the king of the dévas sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théra having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, expounded the "anamatagga" discourse (of Buddha); and having poured out the sweet draught (of his discourse) to thousands of persons, this Maháthéra departed for the Mahámégha pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théra's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers [2]*mounted*, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théras worthy of veneration, and bowed down to them, proceeding together with the théras to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the consecration). The superb state elephants Mahápaduma and Kuñjara [3]*having been* harnessed to the golden plough, [4]*commencing* from the[5] Kuntamáḷaka, this monarch, sole ruler of the people, accompanied by the théras, and attended by the four constituent hosts of his military array, himself [6]*holding the plough shaft, defined the line of boundary.*

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags [1]*tinkling with the bells attached to them;* [7]*(sprinkled) with* red sandal dust; [8]*(guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and* baskets borne down by the weight of flowers;[9] triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed

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[1] *Dele.*
[2] "and the women of the palace."
[3] "were."
[4] Insert full stop for new sentence, "Commencing."
[5] Insert "first."
[6] "held the shaft of the plough."
[7] "trays containing."
[8] "mirrors with gold and silver handles."
[9] Insert "pendants of flowers;" *kusumagghiya.*

by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing[1] amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the vihára (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pásána ferry of the river to the Pasánakuḍḍaváṭaka (lesser stone well); from thence to the Kumbalaváṭa; and from thence to the Mahádípa; from thence proceeding to the Kakudhapáli; from thence to the Mahá-aṅgana; from thence to the Khujjamadhula; from thence to the Marutta reservoir, and skirting the northern gate of the Vijayaráma pleasure garden, to the Gajakumbhakapásáṇa; then proceeding from the centre of Thusavaṭṭhi to the Abhayabalákapásána; hence through the centre of the Mahásusána (great cemetery) to the Díghapásána, and turning to the left of the [2]*artificers' quarters*, and proceeding to the square of the nigródha tree [3]*near the Hiyagulla, turning to the south-east at* the temple of the brahman Diyavása, [4]*ran from* thence to Telumapáli; from thence to the Tálacatukka and to the left of Assamaṇḍala to Sasavána; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south-east of the first dágoba [5](*Thúpáráma*)[4] to the two kadamba trees.

In the reign of[6] Senindagutta, the Damiḷas (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

[7]*Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Síhasána ferry; passing along the bank of the river and arriving again at the Pásána ferry, the "isi" united the two ends of the line of demarkation.* At the instant of the junction of these two ends, dévas and men shouted their "sádhus" at the establishment of the religion (of Buddha).

The eminent saint, the mahá théra, distinctly fixed the points defining the boundary [8]*prescribed by the king.* Having fixed the position for the erection of the thirty-two [9](*future*) *sacred edifices*, as well as of the Thúpáráma dágoba, and having, according to the forms already observed, defined [10]*the outer boundary line* also [4](*of the consecrated*

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[1] Insert "and exhibiting the furrows."

[2] "pottery of Kammáradéva."

[3] "went by the south-east of Hiyagalla to."

[4] *Dele.*

[5] "Paṭhama cétiya."

[6] "The minister-protected sovereign." In Sinhalese "Mittaséna," deposed in A.D. 433 by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D. 459, when Dásenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 477, that the first portion of the Maháva͡ɱsa was compiled.—[*Note by Mr. Turnour.*]

[7] The living kadamba tree was included within the boundary which passed above the bank on which the dead kadamba tree stood. The théra then crossed the Sihasinána ferry, and passing along the bank thereof arrived again at the Pásána ferry, and thus connected the two ends of the boundary line.

[8] "as marked by the furrows made by the king's plough."

[9] "*Málakas.*"

[10] "the inner boundaries thereof."

ground), this (sanctified) [1]*sojourner* on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théra, having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, expounded the "khajjaníyaka" discourse (of Buddha) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahámégha garden.

On the sixth day, the théra, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and expounding the "gomayapiṇḍika" discourse (of Buddha), and procuring for a thousand persons who attended to the discourse the sanctification of the faith, tarried in the Mahámégha garden.

On the seventh day, the théra, having been entertained at the king's palace, taking his seat in the Nandana garden, and having expounded the "dhammacakka-p-pavattana" discourse (of Buddha), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahámégha pleasure garden.

The [2]*supreme* saint having thus, in the course of seven days, procured for [3]*nine* thousand [4]*munis*, and five hundred persons, the sanctification of the faith, sojourned in the Mahámégha garden; and from the circumstances of its having been the place where religion had first [5](*jóti*) shone forth, the Nandana pleasure garden also obtained the name of "Jótivana."

The king caused in the first instance an edifice to be expeditiously constructed for the théra's accommodation, [6]*on the site of the* (*future*) *Thúpáráma dágoba*, [4]*without using* (*wood*), *and* by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (káḷa). That incident procured for it the appellation "Káḷapásáda parivéṇa."

Thereafter, [4]*in due order*, he erected the edifice attached to the great bó tree, the Lóhapásáda, the Salákagga, and Bhattasálá halls. He constructed also many parivéṇas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The parivéṇa, which was built for this sanctified (théra) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunháta" [7](*earth embanked*) parivéṇa. The [8]*place at which* the perambulatory meditations of this most excellent luminary of the land were performed obtained the name of Díghacaṇkamana parivéṇa. [9]*Wherever he may have* indulged the inestimable bliss ("phalagga") of "samápatti" meditation, [4]*from that circumstance that place* obtained the name "Phalagga parivéṇa." [10]*Wherever the théra may have* (*apassiya*) *appeared* unto those who flocked to see him, that spot obtained the name of Thérápassiya parivéṇa. [11]*Wherever many* (*maru*) *dévas may have approached him for the purpose of beholding him, that place from that circumstance obtained the name* "Marugaṇá parivéṇa."

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1 "person."
2 "illustrious."
3 "eight."
4 *Dele.*
5 "(*jótitaṇ*)."
6 "at Tissáráma."
7 "well purified."
8 "parivéṇa built at the place where."
9 "The parivéṇa built at the place where he."
10 "Where the théra appeared." This passage is omitted in the Sumaṇgala-Baṭuvantuḍáve Recension: no reason is given for the omission.
11 "Where multitudes of dévas approached and ministered unto him, by reason thereof was that place called."

Díghasandaka, the (sénápati) minister of this king, erected for the théra the Cúlapásáda on eight lofty pillars. [1]*Of all the parivéṇas, both in order of time and in excellence of workmanship, this parivéṇa called the* [2]*"Díghasandasénápati" was the first.*

Thus this king of superior wisdom, bearing the profoundly significant appellation of [3]*Dévánampiya Tissa, patronising the théra Mahá-Mahinda of profound wisdom, built for him here Mahávihára in the (Mahámégha pleasure garden), this first vihára (constructed) in Laṇká.*

The fifteenth chapter in the Mahávaṇsa, entitled "The Acceptance of the Mahávihára," composed equally for the delight and affliction of righteous men.

CHAPTER XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théra, who had tarried twenty-six days in the Mahámégha pleasure garden, on the thirteenth day of the increasing moon of "ásáḷhi," having (again) taken his repast at the palace and expounded to the monarch the "maháppamáda" discourse (of Buddha); [4]*thereupon* being intent on the construction of the vihára at the Cétiya mountain—departing out of the eastern gate repaired to the said Cétiya mountain.

Hearing that the théra had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anuḷá and Síhalí) with him, followed the track of the théra. The théras, after having bathed in the [5]*Nágacatukka tank*, were standing in the order of their seniority on the bank of the pond preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théras. They addressed him: "Rájá! what has brought thee in this exhausting heat?" On replying, "I came afflicted at your departure," they rejoined, "We came here to hold the 'vassa.'"

[6]*The théra, perfect master of the "khandhas," expounded to the king the "vassúpanáyika" discourse (of Buddha).* Having listened [7]*to this discourse (on the observance of "vassa")* the great statesman Mahárittha, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty-five elder and younger brothers, [8]*(the said brothers only)* having obtained his sanction, on that very day were [9]*ordained priests* by the théra. All these persons who were endowed with wisdom attained, in the apartment where they were shaved [8]*(ordained)*, the sanctification of "arhat."

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[1] "There (at the establishment of the Mahávihára) it was called Díghasanda Sénápati Parivéṇa ('the college of the chief captain Dighasanda'). It became a great seat of learning and the home of great men."

[2] At which this history was compiled, by its incumbent Mahánáma théra, between A.D. 459 and 477.—[*Note by Mr. Turnour.*]

[3] "Dévánampiya ('beloved of the dévas') patronised the great théra Mahinda, of excellent wisdom and spotless mind, and built for him this first great vihára in Laṇká (the 'Mahávihára')."

[4] "and afterwards." [5] "tank at the Nágacatukka."

[6] "The théra, who was a perfect master of the Khandhakas ('sections of the *Vinaya*'), expounded to the king the section relating to the observance of the 'vassa.'"

[7] "thereto." [8] *Dele.* [9] "admitted to the priesthood."

On that same day, the king, [1]*enclosing the space which was to contain* (*the future*) *sacred edifices* (*at Mihintalé*), *and* commenced the execution of his undertaking for the construction of sixty-eight rock cells,[2] returned to the capital.

These benevolent théras continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month "Ásáḷhi," repairing thither, in due form the king conferred the vihára on the priests. [3]*The théra, versed in the consecration of boundaries, having defined the limits of the thirty-two sacred edifices, as well as of the vihára aforesaid, on that very day conferred the upasampadá ordination on all those* (*sámaṇéra priests*) *who were candidates for the same, at the edifice* (*called*) *Baddhetumbaru, which was the first occasion on which* (*it was so used*). All these sixty-two [4]*holy persons*, holding their "vassa" at the Cétiya mountain, [5]*invoked* blessings on the king.

[6]*The host of dévas and men, having with all the fervour of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves pre-eminent rewards of piety.*

The sixteenth chapter in the Mahávaṇsa, entitled "The Acceptance of the Dedication of the Cétiya Mountain Vihára," composed equally for the delight and affliction of righteous men.

CHAPTER XVII.

[7]*The* "*vassa*" *which had been held, having terminated* on the full moon day of the month of "kattika," this great théra of profound wisdom thus spoke: "Mahárájá, our divine teacher, the supreme Buddha, has long been out of our sight: we are sojourning here [8]*unblessed by his presence*. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied, "Lord, [9]*most assuredly it has been stated to* me that our supreme Buddha had attained 'nibbuti,'[1] (*and that a lock of his hair and the* '*gívaṭṭhi*' *relic have been enshrined at Mahiyaṇgana*)." [10]"*Wherever* his sacred relics are seen our vanquisher himself is seen" (rejoined Mahinda). "I understand your meaning" (said the monarch), "a thúpa is to be constructed by me. I will erect the thúpa: do ye [11]*procure* the relics." The théra replied to the king, "Consult with Sumana." The sovereign then addressed that sámaṇéra: "From whence can we procure relics?" "Ruler of men (said

[1] *Dele.*

[2] Insert "around the site of the (future) Kaṇṭaka-cétiya and."

[3] "The théra, who had crossed the boundary (of sinful desire), set up the boundary of that vihára and of the thirty-two Máḷakas, and on the selfsame day conferred the rite of ordination on all of them who were looking forward thereto, first of all at the Tumbaru Máḷaka which had been set up by himself."

[4] "arhats."

[5] "conferred."

[6] "And hosts of dévas and men came unto this chief of théras and to his disciples, whose fame for piety had spread abroad, and ministered unto them, and thus laid up for themselves heaps of merit."

[7] "Having observed the 'vassa,' and terminated it by holding the pavávaṇa."

[8] "without our master."

[9] "didst not thou tell."

[10] "Whenever."

[11] "see to."

he), having decorated the city and the highway, [1]attended by [2]*a retinue of devotees*, mounted on thy state elephant, bearing the canopy of dominion, and [3]*cheered by the music of the 'tálávacara' band*, repair in the evening to the Mahánága pleasure garden. There, O king! wilt thou find [4]*relics*." Thus [5]*to the piously devoted monarch spoke Sumana, who fully knew how the relics of Buddha had been distributed.*

[6]*The delighted théra proceeding* from the palace to the Cétiya mountain, [7]consulted with [8]*the equally delighted* Sumana sámaṇéra, [9]*to whom this important mission was to be confided.* [10]"*Hither, thou piously virtuous Sumana proceeding* to the celebrated city Pupphapura, [7]deliver unto the sovereign (Dhammásóka) [11]the *head of thy family*, this my injunction. 'Mahárájá, thy ally the Mahárájá surnamed Maruppiya ([8]*Tissa*-the-delight-of the dévas), converted to the faith of Buddha, is anxious to build a dágoba. Thou possessest many corporeal relics of the muni; bestow some of those relics, and the dish used at his meals by the divine teacher.' 'Taking (continued Mahinda, addressing himself to Sumana) that dish filled with relics, and repairing to the celebrated capital of the dévas, thus deliver my message to Sakka, the déva of dévas: 'King of dévas, thou possessest the [12]right canine tooth-relic, as well as the right collar bone relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar bone of the divine teacher. Lord of dévas! demur not in matters (involving the salvation) of the land of Laṅká.' "

Replying, "Lord, most willingly," this supernaturally gifted sámaṇéra instantly departed to the court of Dhammásóka. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattika," after having effected the transfer of (the right branch of) the supreme bó tree to the foot of the sal tree. Delivering the message of the théra, and taking with him the relics and the sacred dish obtained from the king, (Sumana) departed for (the mountain in the confines of Himavanta). Depositing the sacred dish together with the relics at the Himavanta (mountains), and repairing to the court of the déva of dévas, he delivered the message of the théra. Sakka, the ruler of dévas, taking the right collar bone from the Cúlámaṇi dágoba, presented it to the sámaṇéra. The disciple Sumana thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Cétiya mountain, presented them to the théra (Mahinda).

According to the injunction given (by Sumana) before his departure, in the afternoon the king, attended by his state retinue, repaired to the Mahánága pleasure garden. The théra deposited all these [13](*cétiya*) relics there, on that mountain: from that circumstance the "Missaka"

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[1] Insert "and taken the vows of abstinence ('*upósathí*')."

[2] "thy retinue."

[3] "accompanied by music and dancing."

[4] "the relics ('dhátu') of him ('Buddha') who knew how to distinguish the elements of things ('dhátu')."

[5] "spake the sámaṇéra Sumana to the king, who was well pleased."

[6] "Then the théra proceeded." [7] Insert "and."

[8] *Dele.*

[9] "whose mind was well disposed (to the work that was to be confided to him)."

[10] "Come hither, thou good Sumana; proceed." [11] "thy grandsire."

[12] Transferred from Dantapura to Ceylon in A.D. 310, and now enshrined in the Daladá-máligáwa temple in Kandy.—[*Note by Mr. Turnour.*]

[13] "('dhátus')." It is by reason of this *collection* of relics having been deposited in it that the mount obtained the name of "Cétiya." *Cétiya*, from *ci*, to collect or heap up.

mountain obtained the name of the "Cétiya." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the théra attended by his disciples repaired to the appointed place, taking the collar bone relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down—may my state elephant of his own accord (go down) on his own knees—may the relic casket, together with the relic, alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. [1]*The elephant, as well as the théra, together with the state pageant, having halted awhile, the théra, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thúpáráma Cétiya to an edifice of many apartments (built for the yakkha named Pamojjó), halted* at the spot where the branch of the bó tree (was afterwards planted).

[2]*The multitude stationed themselves near the spot where the Thúpáráma (was subsequently constructed), which at that period was overrun with the thorny creeper called kadamba.*

The déva of men (Dévánampiya Tissa) causing that spot, which was guarded by dévas, to be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the théra. (Mahinda) replied, "(The elephant) is [3]*delighted in having it exalted on the summit of his back: on that account he is unwilling* that the relic should be taken down and placed in a lower position)." The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having that [4]*celebrated place* decorated in various ways, lifting the relic from the elephant's back, deposited it there.

[5]*Stationing the elephant there for the protection of the relic*, the monarch in his extreme anxiety to embark in the undertaking of constructing the dágoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, [6]*to prepare* for the relic festival.

The chief théra Mahinda, repairing, together with his fraternity, to the delightful Mahámégha garden, tarried there.

This state elephant [7]*during the night watched without intermission over this place, as well as over the relic. During the daytime he remained* with the relic in the hall in which the bó branch was (subsequently) planted.

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[1] "After that the elephant turned back with the théra and the military array, and entered the splendid city by the eastern gate: passing out again from the city by its southern gate he proceeded to the temple Pamója-vatthu, which was built behind the site of the (future) Cétiya at the Thúpáráma, and halted," &c.

[2] "Now at that time the site of that thúpa was overrun with the creepers of the *kadamba-pupphi* and *ádári*; but the déva of men," &c.

[3] "desirous that it should be placed on a summit as high as his own back; he desires not," &c.

[4] "eminence."

[5] "Having made arrangements for the protection of the relic and stationed the elephant there."

[6] "pondering over the things necessary."

[7] "was wont during the night to walk round about the place in which the relic was placed, and during the day to remain," &c.

The sovereign pursuing the directions of the théra, (incased it in a dágoba,) on the summit of which (sacred edifice), having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant to the height of seven palmyra trees, and remaining self-poised in the air, displayed itself; and, like unto Buddha at the foot of the gaṇḍamba tree, astonished the populace, till their hair stood on end, by performing a [1]*two-fold* miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Laṇká was illuminated by its effulgence, and was saturated by its moisture.

[2]*While seated on the throne on which he attained "parinibbána"* these five resolutions were formed by the vanquisher endowed with five means of perception :—

"Let the right branch of the great bó tree, when Asóka is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it).

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colours in every direction.

"Let the enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies.

[3]"*Let a two-fold miracle be performed at Thúpárámaya,* (*at which*) *my right collar bone is to be enshrined.*

"In the Hémamáliká dágoba (Ruvanveḷi), the jewel which decorates Laṇká, there will be enshrined a 'dóṇa' full of my relics. Let them, assuming my form as Buddha, and rising up and remaining poised in the air, perform a [4]*two-fold* miracle."

The successor of former Buddhas (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dágoba (on the full moon day of the month of Kattika) a terrific earthquake was produced, making the hair (of the spectators) to stand on end.

[5]"Thus the Buddhas are incomprehensible; their doctrines are incomprehensible; and [6](*the magnitude of*) *the fruits of faith, to those who have faith* in these incomprehensibles, is also incomprehensible."

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattábhaya, [7]*being also* a convert to the faith of the lord of "munis," [8]entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

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[1] "biform." The "miracle" said to have been performed by Buddha at the foot of the gaṇḍamba tree is regarded as the greatest feat of supernatural phenomena he ever displayed before a multitude. It was a manifestation of a series of multiform phenomena in simultaneous pairs of opposite forms, such as streams of fire and water, &c.

[2] "While he laid himself down on his bed of final emancipation."

[3] "Let my right collar-borne, while being enshrined at the Thúpárámaya, rise up to the sky and display a biform miracle."

[4] "biform."

[5] This is a quotation from a commentary on a passage of the "piṭakattaya."—[*Note by Mr. Turnour.*]

[6] "the reward of them that trust."

[7] "also became."

[8] Insert "and."

In like manner, five hundred youths from each of the villages Cétápi, Dváramaṇḍala, Vihirabíja, Gallakapíṭha, and Upatissa, impelled by the fervour of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhas.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period were thirty thousand priests.

The ruler of the land having completed the celebrated [1]*dágoba, Thúpáráma*, constantly made many offerings in gold and other articles. The [2]*inferior consorts of the monarch*, the members of the royal family, the ministers of state, and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the dágoba (" thúpa "), the king erected a vihára (áráma) there. From this circumstance the vihára was distinguished by the appellation Thúpáráma.

Thus, the saviour of the world, even after he had attained " parinibbána," by means of a corporeal relic, performed infinite acts to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher yet lived, what must he not have done ?

The seventeenth chapter in the Mahávaṅsa, entitled " The Arrival of the Relics," composed equally for the delight and affliction of righteous men.

CHAPTER XVIII.

The ruler of the land, meditating [3]*in his own palace*, on the proposition of the théra, of bringing over the great bó tree as well as the théri Saṅghamittá ; on a certain day, within the term of that " vassa," [4]*seated by the théra, and having* consulted his ministers, [5]*he* himself sent for and advised with his maternal nephew the minister Ariṭṭha. Having selected him for that mission, the king addressed this question to him : " My child, art thou [6]*willing*, repairing to the court of Dhammásóka, to escort hither the great bó tree and the théri Saṅghamittá ? " " Gracious lord, I am [6]*willing* to bring these from thence hither ; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, " Be it so "—deputed him thither. He, [7]*conforming to the injunction* both of the théra and of the sovereign, respectfully took his leave. [5]*The individual so delegated*, departing on the second day of the increasing moon of the month " Assayuja," embarked at Jambukóla paṭṭana.

[3]*Having departed, under the (divine) injunction of the théra*, [5]traversing the ocean, he reached the delightful city of Pupphapura on the very day of his departure.[8]

[9]" The princess Anulá, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the ' dasa-síla ' order, clad in yellow garments and

[1] " dágoba at Thúpáráma."
[2] " women of the king's palace."
[3] *Dele.*
[4] " seated in his palace by the side of the théra."
[5] " and."
[6] " able."
[7] " taking charge of the message."
[8] Add " by the power of the théra's will."
[9] Insert " At that time."

strenuously endeavouring to attain the superior grades of sanctification, [1]*is* looking forward to the arrival of the thérí to enter into the priesthood; [2]*leading* a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city (which had previously been the domicile of the minister Dóṇa). The residence occupied by [3]*such* pious (upásiká) devotees [4]*has become*, from that circumstance, celebrated in Laṇká by the name of [5]"*Upásiká*." [6]*Thus spoke* Maháriṭṭha, the nephew (of Dévánampiya Tissa), announcing the message of the king as well as of the théra to Dhammásóka; [7]*and added*, "Sovereign of elephants! the consort of the brother of thy ally, the king (of Laṇká), impelled by the desire of devoting herself to the ministry of Buddha, is unremittingly leading the life of a pious devotee. For the purpose of ordaining her a priestess, deputing thither the thérí Saṇghamittá, send also with her the right branch of the great bó tree."

He next explained to the thérí herself the intent of the message of the théra (her brother Mahinda). The said thérí obtaining an audience of her father (Dhammásóka), communicated to him the message of the théra. The monarch replied (addressing her at once reverentially and affectionately): "My mother! bereaved of thee, and separated from my children and grandchildren, what consolation will there be left wherewith to alleviate my affliction?" She rejoined, "Mahárájá, the injunction of my brother (Mahinda) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated: [8]"*The great bó tree is rooted to the earth: it cannot be meet to lop it with any weapon:* by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahádéva, having invited the priesthood to a repast, thus inquired (of the high priest): "Lord! is it, or is it not, meet to transmit (a branch of) the great bó tree to Laṇká?" The chief priest, the son of Moggalí, replied, "It is fitting that it should be sent," and expounded to the monarch the five important resolves of (Buddha) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bó tree, distant (from Páṭaliputta) seven yójanas, to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made collected gold. Vissakamma himself, assuming the character of a jeweller and repairing thither, inquired, "Of what size shall I construct the vase?" On being told "Make it, deciding on the size thyself," receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full-grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yójanas in length and three in breadth, repaired to the great bó tree; which was decorated with every variety of ornament;

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[1] *Dele.*
[2] "lead."
[3] "these."
[4] "became."
[5] "Upásiká vihára."
[6] "And."
[7] "thus spoke."
[8] "It is not meet to lop with any weapon the great bódhi tree."

glittering with the variegated splendour of gems ; decked with rows of streaming banners ; laden with offerings of flowers of every hue ; and surrounded by the sound of every description of music. Encircling it with this concourse of people, he screened (the bó tree) with a curtain. [1]*A body of a thousand priests, with the chief théra (son of Moggalí) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammásóka) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bó tree most completely, with uplifted clasped hands (Dhammásóka) gazed on the great bó tree.*

While thus gazing (on the bó tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bó tree." The lord of the land (thereupon) invested the great bó tree with the empire. Making flower and other offerings to the great bó tree, he walked round it. Having bowed down with uplifted hands at eight places, and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermillion in a golden pencil, and therewith making a streak on the branch, he [2]*pronounced this confession of his faith :* "If this supreme right bó branch [3]*detached* from this bó tree is destined to depart from hence to the land of Laṇká, [4]let it, self-severed, instantly transplant itself into [5]*the vase ;* [3]*then indeed I shall have implicit faith in the religion of Buddha.*"

[6]The bó branch, severing itself at the place where the streak was made, [7]*hovered over the mouth* of the vase (which was) filled with scented soil.

The monarch then encircled the branch with [8](*two*) streaks above the original streak, at intervals of three inches : from the original streak the principal, and from the other streaks minor roots, ten from each, shooting forth [9]*and brilliant from their freshness,* descended (into the soil in the vase). The sovereign, on witnessing this miracle (with uplifted hands), set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "sádhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bó tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high : there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. [10]*Such was this miraculous and delight-creating bó tree.*

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[1] Lit. "Surrounding himself and the great bódhi tree most completely with a body of a thousand priests who were the heads of fraternities, and with more than a thousand of kings who had received anointment, he gazed on the great bódhi with clasped hands. Then the (small) branches of its right branch vanished, leaving only portions of about four cubits and the stem thereof (adhering to the main trunk)."

[2] "made this solemn declaration and invocation"; the Buddhistic *Saccakiriyá* partakes of the nature of both.

[3] *Dele.*

[4] Insert "and if my faith in the religion of Buddha be unshaken, then."

[5] "this golden vase."

[6] "(And lo !)"

[7] "rested on the top."

[8] "nine."

[9] "like a network."

[10] Lit. "Thus was this great bódhi tree endued with a fullness of beauty that entranced the mind."

The instant the great bó branch was planted in the vase, the earth quaked, and numerous miracles were [1]*performed.* By the din of the separately heard sound of various musical instruments—by the "sádhus" shouted, as well by dévas and men of the human world, as by the host of dévas and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhas as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal chaotic uproar.[2]

From the fruit and leaves of the bó branch, brilliant rays of the six primitive colours issuing forth, illuminated the whole [3] "*cakkavála.*" Then the great bó branch, together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch, descending from the chair, and tarrying on that spot for those seven days, unremittingly kept up, in [4]*the fullest formality*, a festival of offerings to the bó branch. [5]*At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bó branch.*

The enchanting great bó branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bó branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great [6]*bó.* Having thus invested the great [6]*bó* with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month "Assayuja," (the king) took possession of the great bó branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "Assayuja," the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bó branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "Kattika," having deposited the great bó branch under the great sal tree in the [7]*south-east* quarter (of Páṭaliputta), he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch, overjoyed, a third time dedicated the empire to the great bó tree.

The ruler of men, having thus finally invested the great bó branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Sumana entered Páṭaliputta to apply to Dhammásóka for the relics.)[8]

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[1] "manifested."
[2] The rendering of this passage is rather highly ornamented.
[3] "universe."
[4] "divers ways."
[5] "At the end of the seven days all the snow-clouds, together with the six-coloured rays, were absorbed into the great bódhi branch, which, resting on the vase and poised in the cloudless firmament, displayed itself unto all the people; and while divers miracles were yet being manifested, the great bódhi branch descended to the earth, astonishing the people greatly."
[6] "bódhi." [7] "eastern."
[8] This must have been meant for a note made by the learned translator.

[1]*Thus was celebrated in the capital* (*appropriately called*) "*the city-of-the-lake of flowers,*" *enchanting the minds of dévas as well as men, this superb, pre-eminent, grand, bó branch processional-festival, graced by innumerable superb streaming banners* (*of gold and silver, and other pageantry*).

The eighteenth chapter in the Mahávaṇsa, entitled "The Obtaining the great Bódhi branch (by Dhammásóka)," composed equally for the delight and affliction of righteous men.

CHAPTER XIX.

THE lord of chariots assigned for the custody of the great bó branch eighteen personages of royal blood, eighteen members of noble families, eight of the brahman caste, and eight of the [2]*seṭṭhi* caste. In like manner, eight of each of [3]*the agricultural and domestic castes*, as well as of weavers and potters; and of all other castes; as also nágás and yakkhas. This delighter in donations, bestowing vases of gold and silver, eight of each (to water the bó branch with), embarking the great bó branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Saṇghamittá with her eleven priestesses, and the ambassador Ariṭṭha at the head (of his mission); (the monarch), departing out of his capital, and preceding (the river procession with his army) through the wilderness of Viñjhá, reached Támalitta on the seventh day. The dévas, nágás, and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

The sovereign, disembarking the great bó branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bó branch with the whole empire on the first day of the bright half of the moon in the month of "Maggasira," [4]*thereupon he* (*gave direction*) *that the great bó branch, which was deposited* (*at the foot of the sal tree*), *should be lifted up by the aforesaid four high-caste tribes,* (*assisted*) *by the other eight persons of each of the other castes. The elevation of the bó branch having been effected by their means,* (*the monarch*) *himself descending* there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Mahāriṭṭha, he made this address to them: "I have on three occasions dedicated my empire to this bó branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

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[1] "Thus this excellent and pleasing (processional) festival of the great bódhi branch, radiant with the mingling of divers streaming banners, celebrated in Pupphapura ('the city of flowers'), became the means of expanding the hearts of dévas and men (as the sun doth the lotuses)."

[2] Some MSS. read *vessa* = *vaiṣya*.

[3] In the original, *gópaka*, "herdsmen"; *taraccha*, "workers in precious metals"; *kuliṇga*, doubtful.

[4] "In order that it might be removed from thence (to the ship), raised the great bódhi, assisted by the (companies of) eight persons from the high caste families assigned for its service at the foot of the sála tree (in Páṭaliputta), and himself going down."

The Mahárájá having thus spoken, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bó branch, shed tears in the bitterness of his grief. In the agony of parting with the bó branch, the disconsolate Dhammásóka, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bó tree was embarked briskly dashed through the water; and in the great ocean, within the circumference of a yójana, the waves were stilled: [1]flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévas; (but) the nágás had recourse to their magical arts to obtain possession of the bó tree. The chief priestess Sanghamittá, who had attained the [2]*sanctification* of "abhiññá," assuming the form of the "supanna," terrified those nágás (from their purpose). These subdued nágás, respectfully imploring of the chief priestess, (with her consent) conveyed the bó tree to the settlement of the nágás: and for seven days innumerable offerings having been made by the nága king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bó tree reached this land at the port of Jambukóla, the [3]*universally beloved* monarch Dévánampiya Tissa[4] having, by his communications with Sumana sámanéra, ascertained the (approaching) advent (of the bó branch); and from the first day of the month of "Maggasira" in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurádhapura) to Jambukóla, had (already) repaired thither.

While seated in a hall [5]*on* the sea-beach, by the miraculous powers of the théra (Mahinda), he was enabled to discern (though still out of sight) the bó branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Samuddásannasálá.[6] Under the auspices of the chief théra, attended by the other théras, as well as the imperial array of his kingdom, on that very day, the nobly formed mahárájá, chanting forth in his zeal and fervour, "This is the bó from the bó tree (at which Buddha attained buddhahood)," rushing into the waves up to his neck, and causing the great bó branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lanká invested it with the kingdom of Lanká; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall) for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bó branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the[7] Pácína vihára; and entertained the priesthood, as well as the people, with their morning meal. There (at the spot visited at Buddha's second advent) the chief théra Mahinda narrated, without the slightest omission, to this monarch, the triumph obtained over the nágás (during the voyage of the bó branch) by the deity gifted with the ten powers.

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[1] Insert "lotus." [2] "powers." [3] *Dele.*
[4] Insert "whose heart was set on the welfare of his people."
[5] "near unto." [6] Insert ("the seaside hall"). [7] Insert "site of the."

Having ascertained from the théra the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign, stopping the progress of the bó branch at the entrance of the village of the brahman Tivakka, as well as at the several aforesaid places, [1](*each of which*) was sprinkled with white sand, and decorated with every variety of flowers, [2]*with the road* (*approaching to each*) lined with banners and garlands of flowers; and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurádhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, [3]*in the act of* making offerings; and passing in procession out of the southern gate, and entering the Mahámégha garden hallowed by the presence of the four Buddhas (of this kappa); and arriving, under the directions of Sumana himself, at the delightful and decorated spot at which the former bó trees had been planted; by means of the sixteen castes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bó branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self poised and resplendent, it cast forth a halo of rays of six colours. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of "arhat," consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bó branch descending, under the constellation "róhiṇi," placed itself on the ground; and the earth thereupon quaked. Those roots (before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bó. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bó in its snowy womb. For seven days the bó tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day all these clouds dispersed, and displayed the bó tree and its halo of six-coloured rays.

The chief théra Mahinda and Saṅghamittá, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from [4]*Kacaraggáma*, the princes from Candanaggáma, the brahman Tivakka, as also the whole population of the land, by the interposition of the dévas, exerting themselves to perform a great festival of offerings (in honour) of the bó tree, assembled there; and at this great congregation they were astounded at the miracles which were performed.

[5]*On the south-eastern branch a fruit manifested itself, and ripened in the utmost perfection. The théra taking up that fruit as it fell*, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahásana. While they

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1 "he carried it along the road, which."

2 "and."

3 *Dele.*

4 Kájaragáma: Kataragama.

5 "While the people were looking on, a ripe fruit from the eastern branch fell, and the théra took it up and."

were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants, four cubits high each. The king, seeing these vigorous bó trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukólapaṭṭana, on the spot where the bó tree was deposited on its disembarkation; one at the village of the brahman Tivakka; at the Thúpiráma; at the Issarasamanaka vihára; at the Paṭhama Cétiya; likewise at the Cétiya mountain vihára; and at Kájaragáma, as also at Candanagáma (both villages in the Róhaṇa division); one bó plant at each. [1]*These bearing four fruits, two each (produced) thirty bó plants, which planted themselves, at the several places, each instant a yójana in circumference from the sovereign bó tree, by the providential interposition of the supreme Buddha*, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anuḷá, together with her retinue (of five hundred virgins, and five hundred women of the palace), entering into the order of priesthood, in the community of the théri Saṅghamittá, attained the sanctification of "arhat." Ariṭṭha, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théra, also attained "arhatship." Whoever the eight persons of the seṭṭhi caste were, who escorted the bó tree hither, they, from that circumstance, obtained the name of bódháhará (bó bearers).

The théri Saṅghamittá, together with her community of priestesses, sojourned in the quarters of the priestesses, which obtained the name of the "Upásiká vihára."

There (at the residence of Anuḷá, before she entered into the priesthood) (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Cúlaṅgana) he deposited the (kúpayaṭṭhika) mast of the vessel which transported the great bó; in another (called Mahá-aṅgana) an oar (piya); in the third (called the Sirivaḍḍha) the ariṭṭha rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kúpayaṭṭhiṭhúpanagára). Even during the various schisms (which prevailed at subsequent periods) the Hatthâḷhaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments.

The before-mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadamba trees, and remained browsing there;—ascertaining the preference given by the elephant to the spot, [2]*they gave it this name of "Hatthâḷhaka."*

On a certain day this elephant refused his food: the king inquired the cause thereof of the théra, [3]*the dispenser of happiness in the land.* The chief théra, replying to the monarch, thus spoke: "(The elephant) is desirous that [4]*the thúpa* should be built in the kadamba grove." The sovereign, who always gratified the desires of his subjects, without loss of time built there a thúpa, enshrining a relic therein, and built an edifice over the thúpa.

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[1] "Thirty-two bódhi plants, produced from four other fruits, planted themselves in the several viháras throughout the island at a distance of a yójana each, by virtue of the glory of Buddha inherent in the bódhi tree."

[2] "they planted there a post ('álhaka') (to secure the 'elephant hatthi' thereto at night)."

[3] "who had effected the conversion of the island."

[4] "a thúpa."

The chief théri Saṇghamittá, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the[1] advancement of the cause of religion, and [2]*for* the spiritual comfort of the priestesses, was [3]*seeking* another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thúpa edifice, this personage, sanctified in mind and exalted by her [4]*doctrinal knowledge*, enjoyed there the rest of noonday.

The king repaired to the temple of the priestesses to pay his respects to the théri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The máhárájá Déválnampiya Tissa, who could distinctly divine the thoughts of others, having graciously [5]*consulted* her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thúpa a charming residence for the priestesses. This nunnery being constructed near the Hattháḷhaka hall, hence became known as the "Hattháḷhaka vihára." The chief théri Saṇghamittá, surnamed Sumittá, from her being the benefactress of the world, endowed with [6]*divine* wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bó tree) monarch of the forest, endowed with many miraculous powers, has[7] stood for ages in the delightful Mahámégha garden in Laṇká, promoting the spiritual welfare of the inhabitants of Laṇká, and the propagation of the true religion.

The nineteenth chapter in the Mahávaṇsa, entitled "The Arrival of the Bó Tree," composed equally for the delight and affliction of righteous men.

CHAPTER XX.

In the eighteenth year of the reign of Dhammásóka, the bó tree was planted in the Mahaméghavana pleasure garden. In the twelfth year from that period the beloved wife of that monarch, Asandhimittá, who had identified herself with the faith of Buddha, died. In the fourth year from (her demise) the rájá Dhammásóka, under the influence of carnal passions, raised[8] to the dignity of queen-consort [2]*an attendant of his* (*former wife*). In the third year from the date this [9]*malicious* and vain creature, who thought only of the charms of her own person, saying, "This king, neglecting me, lavishes his devotion exclusively on the bó tree,"—in her rage (attempted to) destroy the great bó with the [10]*poisoned fang of a toad*. In the fourth year from that occurrence, this highly gifted monarch Dhammásóka fulfilled the lot of mortality. These years collectively amount to thirty-seven.

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1 Insert "purpose; seeking also the."

2 *Dele.*

3 "anxious to obtain."

4 "knowledge of the higher life."

5 "conversed with."

6 "great."

7 In reference to the period at which the first portion of the Mahávaṇsa was composed, between A.D. 459 and 478.—[*Note by Mr. Turnour.*]

8 Insert "the princess Tissarakkhá."

9 "young."

10 The original word *maṇḍu-kaṇṭaka* may also mean the "thorn of the *maṇḍu* tree." There are several plants that bear the name of *maṇḍu* or *maṇḍuka*.

The monarch Dévánampiya Tissa, impelled by his ardour in the cause of religion, having completed his undertaking at the Mahávihára, also at the Thúpáráma, as well as at the Cétiya mountain, in the most perfect manner ;—thus inquired of the théra, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries : " Lord, [1]*I shall build* many viháras in this land : [2]*whence am I to obtain* the relics to be deposited in the thúpas ? " He was thus answered by the théra : " O king, the relics brought thither by Sumana, filling the refection dish of the supreme Buddha, and deposited at the Cétiya mountain, are sufficient ; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing viháras at the distance of one yójana from each other, at those places he enshrined the relics in thúpas, in due form ; and depositing the refection dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issaré) [3]*eminently pious persons*, who had been ordained by the chief théra, sojourned, obtained the name of " Issarasamanaka."

The place at which the five hundred (vessé) [4]*brahmans*, who had been ordained by the chief théra, sojourned, obtained the name of " Vessagiri."

Wherever were the rock cells, [5]*whether at the Cétiya mountain or elsewhere*, at which the théra Mahinda sojourned, those[6] obtained the name of " Mahindaguhá."

In the following order (he executed those works) : in the first place, the Mahávihára ; secondly, the one called Cétiya ; thirdly, completing previously the splendid Thúpa, the Thúpáráma vihára ; fourthly, the planting of the great bó ; fifthly, the designation of the sites of (future) dágobas, by (an inscription on) a stone pillar erected on the site of the Maháthúpa (Ruvanveḷi), as well as (the identification) of the shrine of the " Gívaṭṭhi " relic of the supreme Buddha (at Mahiyaṇgana) ; sixthly, the Issarasamana ; seventhly, the Tissa tank ; eighthly, the Paṭhamathúpa ; ninthly, Vessagiri vihára ; lastly, the delightful Upásiká vihára and the Hatthálhaka vihára, both these at the quarters of the priestesses, for their accommodation.

[7]*As the priests who assembled at the Hatthálhaka establishment of the priestesses to partake of the royal alms* (*distributed at that place*) *acquired a habit of loitering there*, (*he constructed*) *a superb and completely furnished refection hall, called the Mahápáli, provided also with an establishment of servants ;* [8]*and there annually* (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of " pavárana." (He erected also) a vihára at the port of Jambukóla in Nágadípa ; likewise the Tissamahá vihára and the Pácéna vihára [9](*both at Anurádhapura*).

Thus this ruler of Lanká, Dévánampiya Tissa, blessed for his piety in former existences, and wise (in the administration of human affairs),

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[1] " I am about to build."
[2] " how can I obtain."
[3] " lords."
[4] " vaisyas."
[5] *Dele.*
[6] Insert " cells in the rock viháras."
[7] The sense of this passage has been entirely misunderstood. It is a continuation of the preceding paragraph, and should be rendered thus :—" And so that the priestesses might assemble at the Hatthálhaka convent and go together with the priests for the partaking of food at the distribution of alms, he built the refection hall called the Mahápáli, well supplied with all things needful and with plenty of servitors."
[8] " Annually."
[9] " at the same port (of Jambukóla)."

for the spiritual benefit of the people of Laṇká executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, [1]*realised for himself manifold blessings.*

[2]*This land became unto this monarch an establishment* (*perfect in every religious requisite*). *This sovereign reigned forty years.*

At the demise of this king, his younger brother, known by the name of prince Uttiya, righteously reigned over this monarchy, to which there was no filial successor.

The chief théra Mahinda, having propagated over Laṇká the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "piṭakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Navavidhalókuttara dhamma;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Laṇká,—having performed manifold acts for the spiritual welfare of Laṇká; in the eighth year of the reign of Uttiya, while observing his sixtieth "vassa" since his ordination, and on the eighth day of the bright moiety of the month "Assayuja," he attained "parinibbána" at the Cétiya mountain. [3]*From that circumstance that day obtained that name*, (and was commemorated as the anniversary of the "théraparinibbána" day).

King Uttiya hearing of this event, overpowered with grief and irrepressible lamentation, repairing thither, and bowing down to the théra, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théra in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this [4]*superb* coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of [5]*people* who were flocking in from all directions, [6]*he celebrated a festival of offerings, which was* (*in due form*) *kept up by that great assemblage of the nation.* Having brought (the corpse) through the decorated highway to the highly ornamented capital, and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahávihára, this sovereign deposited it on the [7]*spot, which received the name of "Ambamálaka."*

By the commands of the king, the vihára and the space for three yójanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévas, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the [8]*Ambamálaka* of the théras, having formed a funeral pile of odoriferous drugs, and marched in procession round the great thúpa; and the splendid coffin having been brought there, and placed on the

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[1] "performed many acts of merit."

[2] "The island was plenteous during this king's reign; and he governed it for forty years."

[3] "From the circumstances that the théra Mahinda attained 'nibbuti' on the eighth day (of the waxing moon), that day obtained the name of the (théra's) eighth day."

[4] "well-closed."

[5] "the common people and men in arms."

[6] "he caused a festival of offerings to be celebrated (in due form)."

[7] "Pañhambamálaka."

[8] "Baddhamálaka."

funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the théra on that spot, the king built a dágoba there.

The monarch, taking the half of those relics, at the Cétiya mountain, and at all the viháras, built dágobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of Isibhúmaṇgana.[1] From that time, the corpse of every [2]"*rahat*" priest (who died) within a distance of three yójanas, being brought to that spot, is there consumed.

The chief théri Saṇghamittá, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthálhaka establishment, in the [3]*sixty*-ninth year of her ordination, and in the ninth year of the reign of king Uttiya, achieved "parinibbána."

For her, in the same manner as for the théra, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp for seven days. As in the case of the théra, the whole of Laṇká was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the théri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thúpáráma dágoba, to the vicinity of the bó tree near the [4]*Cétiya* hall; [5]*on the spot designated by the théri herself*, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiya erected a thúpa there also.

The five principal théras (who had accompanied Mahinda from Jambudípa), as well as those of whom Ariṭṭha was the principal; and in like manner the thousands of sanctified priests (also natives of Laṇká); and inclusive of Saṇghamittá, the twelve théris (who came from Jambudípa); and the many thousands of pious priestesses (natives of Laṇká): all these profoundly learned and infinitely wise personages, having spread abroad the light of the "vinaya" and other branches of the faith, in due course of nature (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiya reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all-powerful, irresistible principle of mortality, [6]*relinquishing* (*the hopeless pursuit of*) "*saṇsára*" (*eternity*), *he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This* (*principle of mortality aforesaid*), *on finding his* (*man's*) *having attained this* (*state of sanctity*) *self-paralysed, its power* (*over him*) *will become utterly extinguished.*

The twentieth chapter in the Mahávaṇsa, entitled "The Attainment of Parinibbána by the Théras," composed equally for the delight and affliction of righteous men.

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[1] "holy ground," or "the saints' ground."

[2] "saintly."

[3] "fifty."

[4] "Citta."

[5] "This may also be rendered "at the place where the théri dwelt." It depends upon which of the two readings is correct, *vutta* or *vuttha*; the former would mean "designated," the latter "dwelt."

[6] "would he not be disgusted with the (wearying) course of renewed existence? Thus disgusted, would he not avoid that which is evil and cleave to that which is good? But even knowing (the truth), still would he be led astray. How exceeding great is the strength of his ignorance and delusion!"

CHAPTER XXI.

On his demise, Mahásíva, the patron of righteous men, the younger brother of Uttiya, reigned ten years. This monarch, [1]*complying with (the directions of) the théra Bhaddasála, constructed a vihára in the eastern quarter of the city, which was itself beauteous as Aṉganá (the goddess of beauty).*

On his demise, Súratissa, the delighter in acts of piety, the younger brother of Mahásíva, reigned ten years. [2]*This monarch, laying up for himself an inestimable store of rewards, built superb viháras at many places,* (viz.)[3] to the eastward of the capital (near Dváramaṇḍala), the Hatthikkhandha; and in the same direction, the Goṇṇagiri vihára; [4]*(also viháras) at the Vaṉguttara mountain; at the mountain called Pácína and at the Rahéraka mountain;—in like manner at Kólamba, the Kálaka vihára;* and at the foot of the Ariṭṭha mountain, the Laṉká vihára. (Still further) to the eastward of Anurádhapura, near Rahagallaka (different however from the vihára of the same name built by Dévánampiya Tissa), the Acchaggallaka vihára; to the north of the city, the Gírinélapanakaṇḍa vihára. This ruler of the land, a sincere worshipper of the "ratanattaya," during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful viháras, in various parts of the island, both on this and on the other side of the river (Mahaveḷigaṉga).

This king was formerly called Suvaṇṇapiṇḍa Tissa. From the time of his accession to the sovereignty, he acquired the appellation of Súra Tissa.

Two Damiḷa (Malabar) youths, powerful in their cavalry and navy, named Séna and Guttika, putting to death this protector of the land, righteously reigned for twenty-two years.

At the termination of that period, Aséla, son of Muṭasíva, and the ninth[5] of the (ten) brothers (born of the same mother), putting them (the usurpers) to death, reigned at Anurádhapura for ten years.

A Damiḷa named Eḷára, [6]*of the illustrious "Uju" tribe,* invading this island from the Cóla country, for the purpose of usurping the sovereignty and putting to death the reigning king Aséla, ruled the kingdom for forty-four years, administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tissa tank in his chariot, unintentionally killed a full-grown calf, which was on the road with its dam, by the wheel of the carriage passing

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[1] "being much pleased with the théra of Bhaddasála, built for him the beautiful vihára Nagaraṉgana, on the eastern side of the city."

[2] This passage is omitted in the text of the Sumaṉgala-Baṭuvantuḍáve Recension.

[3] "on the southern side the Nagaraṉgana vihára." Omitted in Turnour's text. There appears to have been another vihára of this name on the eastern side, built by Mahásíva.

[4] "at the Vaṉguttara mountain, the Pácína-pabbata vihára; near the Rahera dam, the Kolamba-kálaka vihára."

[5] The names of nine of these brothers are given in the commentary: Abhaya, Dévánampiya Tissa, Uttiya, Mahaséna, Maháṉága, Mattábhaya, Súra Tissa, Kiranámaka, and Aséla; omitting Uddhañcúlábhaya, who is mentioned in the first chapter.—[*Note by Mr. Turnour.*]

[6] "a man of upright character."

over its neck. The cow[1] repairing to the said bell (rope), threw herself against it. The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young [2]*crow* on a palmyra tree. The mother of the young bird, repairing to the bell (rope), flew against it. The king causing the said (serpent) to be brought, had its entrails opened; and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Cétiya mountain; and [3]*offered his protection to* the priesthood. On his way back in his chariot, a corner of a Buddhistical [4]*edifice* was fractured by the yoke bar of his carriage. The ministers (in attendance) thus [5]*reproached* him:—"Lord! [6]*is our thúpa to be* demolished by thee?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "Do ye strike off my head with the wheel of my carriage?" "Mahárájá," (responded the suite) "our divine teacher delights not in torture: seek forgiveness by repairing the thúpa." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahápaṇas.

A certain old woman had laid out some paddy to dry. [7]*The déva (who presides over elements) causing an unseasonable shower to fall*, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away, and saying to himself, "While a king rules righteously the rain ought to fall at seasonable periods," in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. [8]*By the supernatural merits of the king*, the tutelar déva, who accepted of his bali offerings, [9]*moved with compassion*, repairing to the four kings of dévas (of the Cátummahárájá world), imparted this circumstance to them. They, taking him along with them, submitted the case to Sakka. Sakka (the supreme déva), sending for the [10]*spirit who presides over the elements*, enjoined the fall of showers at seasonable hours only.

The tutelar déva of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the daytime: it only rained, [11]*at the termination of every week*, in the middle of the night, and the ponds and wells were everywhere filled.

Thus, even he [12]*who was a heretic, doomed by his creed to perdition*, solely from having [13]*thoroughly eschewed the sins of an "agati" course of life (of impiety and injustice)*, attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the [14]*vices of an impious and iniquitous life.*

The twenty-first chapter in the Mahávaṇsa, entitled "The Five Kings," composed equally for the delight and affliction of righteous men.

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[1] Insert "wild with anger."
[2] *Dija* may mean any bird.
[3] "invited."
[4] "thúpa."
[5] "submitted to."
[6] "our thúpa has been."
[7] "An unreasonable shower of rain fell and."
[8] Omit.
[9] "oppressed with the weight of the king's glory."
[10] "cloud-god."
[11] "once a week."
[12] "who had not discarded his false creed."
[13] "liberated himself from the sinful sources of injustice (love, fear, hate, and ignorance)."
[14] "evils that lead men to commit iniquity."

CHAPTER XXII.

Duṭṭha Gámaní putting him (Eḷára) to death, became king. To illustrate this (event), the following (is the account given) in [1]*ancient history*.

The next brother of king Dévánampiya Tissa, named Mahánága, had been appointed sub-king ; and [2]*he was much attached to his brother*.

The consort (of Dévánampiya Tissa), ambitious of administering the government during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Taraccha tank, [3]*an amba* fruit containing poison, which was placed the uppermost (in a jar) of ambas. Her infant son, who had accompanied the sub-king (to the tank), at the instant of opening the jar, eating that particular amba, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Róhaṇa division.

(In the flight), at the Yaṭṭhála vihára, his pregnant consort was delivered of a son, to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yaṭṭhála).[4] Proceeding from thence to Róhaṇa, this illustrious prince ruled over the [5]*fertile and productive* Róhaṇa country, making Mahágáma his capital. He constructed a vihára, bearing his own name, Mahánága, as well as Uddhakandara and many other viháras.

On his demise, his son, the aforesaid Yaṭṭhálaka Tissa, ruled over the same country. In like manner his son Góṭhábhaya succeeded him. Similarly, on the demise of Góṭhábhaya, his son, the monarch celebrated under the name of Kákavaṇṇa Tissa, ruled there. The queen-consort of that sovereign of eminent faith was Viháradéví, the equally pious daughter of the king of Kalyáṇi.

[6]*Tissa, the sovereign of Kalyáṇi, had a brother named Uttiya, who, terrified* at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiya, from his grandfather (king of Anurádhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate ; and as the sanctified chief théra daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théra, on the king's leaving the apartment in attendance (on the théra), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théra ; and in his fury putting both the théra and the messenger to death, cast their bodies into the sea. The

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[1] " due order."
[2] " was much beloved by his brother."
[3] " a mango."
[4] That is, Yaṭṭhála Tissa.
[5] " whole."
[6] " Now there was a sovereign of Kalyáṇi called Tissa, a Kshatriya, whose brother Uttiya, terrified," &c.

dévatás, [1]*to expiate* (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the dévatás of the ocean), quickly placing [2]*his own lovely daughter Suddhadévi* in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahágáma) Kákavaṇṇa raised to the dignity of his queen-consort her who was thus cast on shore [3]*on his dominions.* Hence (from the circumstance of her being cast on shore near a vihára) her appellation of Vihára Déví.

Having caused to be constructed the Tissamahá, as well as the Cíttalapabbata, Gamiṭṭhaváli, Kuṭáli, and other viháras, (the king) zealously devoted to the "ratanattaya," constantly bestowed on the priesthood the four sacerdotal requisites.

[4]At that period there was a certain sámaṇéra priest, a most holy character, and a practiser of manifold acts of charity, residing in the Kóṭipabbata vihára. For the purpose of facilitating the ascent to the [5]*Ákásacétiya vihára* (*which was difficult of access*) *he placed in the* (*intervals of*) *three rocks, some steps.* He constantly provided for his fraternity the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sámaṇéra), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were [6]*rendering assistance* (*to the patient*), removing him in a [7]"*siviká*" to the Tissáráma vihára, were attending him in the Silápassa parivéṇa. [8]*The benevolent Vihára Déví constantly sent from the well-provided palace the forenoon principal alms to the priesthood ; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs, and clothing, she repaired to the temple and administered every comfort.* While she was in the performance of this duty, she happened to be seated near the chief priest ; and the said théra in expounding the doctrines of the faith, thus addressed her : "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, [9]"*Why ? in what does this exalted prosperity consist ? Up to this period we have no children ; it follows, therefore, that ours is the prosperity of barrenness.*" The chief théra, master of the six branches of doctrinal knowledge, [10]*foreseeing the prosperity which would attend her son*, replied, "Queen, look (for the realisation of the wish) to the suffering sámaṇéra." Repairing to the dying priest, she thus implored of him : [11]"*Become my son : it will be to us* (*a result*) *of the utmost importance.*" Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower

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[1] "incensed at."
[2] "his daughter Déví, a princess of great beauty and purity."
[3] "near the Laṅká vihára." [4] "Now."
[5] "terrace of the dágoba aloft (on the top of the rock), he fixed three stone slabs on the fight of steps that led thereto."
[6] "grateful for his services."
[7] "litter."
[8] "Now the gentle Vihára Déví was always wont to treat the priesthood with sumptuous food at the king's palace in the forenoon, and, after meal time, to take with her unguents, flowers, drugs, and clothes to the temple, and make offerings to the priests according to their wants."
[9] "What prosperity is this to us who have no children in this world : our prosperity, therefore, is indeed barren."
[10] "foreseeing that she would be blessed with a son."
[11] "Desire to become my son (in thy next re-incarnation) ; for our estate indeed is great."

offerings, [1]this [2]*benefactress* again renewed her petition. On[3] him who was thus unrelenting [4]*and on the priesthood (generally)*, the queen, fruitful in expedients, having bestowed medicines and clothing, [5]again implored of him (the dying sámaṇéra). He (at last) consented to become a member of the royal family. She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sámaṇéra expiring immediately afterwards was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sámaṇéra; and for the priesthood, sanctified in mind, resident in that parivéṇa, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey-comb, [6]*an "usabha" in size*, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might [7]*bathe in* the (water) in which the sword which struck off the head of the chief warrior of king Eḷára was washed, standing on the[8] head of that identical individual.

Thirdly: that she might wear unfaded [9]*uppala flowers*, brought from the [10]*uppala* marshes of Anurádhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: "The queen's son, destroying the Damiḷas, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums: "Whosoever will discover a honey-comb of such a description, to him will the king give a proportionate reward." A native of that district seeing a canoe which was turned [11]*up* on the beach [12]*near the waves*, filled with honey, reported the same to the king. The rájá conducted the queen thither; and [13]*in a commodious building erected there, she had the means of partaking of the honey-comb according to her longing.*

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Vélusumaṇa. He, repairing to Anurádhapura, formed an intimacy with the groom of the king (Eḷára's) charger (named Sammata), and constantly assisted him in his work. [14]*Perceiving that the groom had relaxed in his vigilance*, at the dawn of day, (previously) concealing some [15]*uppala flowers* and a sword on the bank of the Kadamba river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the [15]*uppala flowers* and the sword, and proclaiming who he was, darted off at the full speed of the horse.

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[1] Add "(in his behalf)."
[2] "truly wise woman."
[3] Insert "behalf of."
[4] *Dele.*
[5] Add "on the priesthood."
[6] "of about the size of a bull."
[7] "drink of."
[8] Insert "(decapitated)."
[9] "a garland of water-lilies."
[10] "water-lily."
[11] "upside down."
[12] "of the Gotha sea." Gotha is the name of the sea called by Sinhalese writers *Golumuhuda*, "the Dumb sea," most probably on account of its calmness.
[13] "in a well-furnished hall erected there, caused her to partake of the honey as she pleased."
[14] "Assuring himself of the groom's friendship."
[15] "water-lilies."

The king (Elára), hearing of this event, despatched his warrior (Nandisárathi) to seize him, mounted on the next best charger (Sirigutta). That warrior chased (the fugitive). (Vélusumana) stationed himself in ambuscade in a forest (called the nigródha forest in the Róhaṇa division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening he entered Mahágáma; and the queen, according to her desire, gratified her longing. The king conferred favours on the warrior proportionate to his great services.

This queen, in due course, gave birth to [1]*a son endowed with marks predictive of the most propitious destiny.* By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived [2]*in different (parts of the island).* By the same good fortune, a state elephant of the "Chaddanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kaṇḍula, finding this (young elephant) in a [3]*marsh near the harbour,* reported it to the king. The rájá sending elephant [4]*keepers* and having it brought, reared it. From its having been discovered by the fisherman Kaṇḍula, it was named Kaṇḍula. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahágáma).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated: "If my son be destined, after extending his rule over the whole of Laṇká, to cause the religion of Buddha to [5]*show* forth, let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basins, and let them cross the threshold with their right foot foremost. Let the théra Gótama undertake the office of naming my son, and let him [6]*inculcate on him the life of righteousness which leads to salvation.*" All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the [7]*appellations of* "Mahágáma" the seat of his government, and ("Abhaya") the title of his own father, he called him "Gámaní-Abhaya." On the ninth day (from that event), while residing at Mahágáma, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rájá conferred on him the name of Tissa. Both these children were brought up in great state.

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[1] "a noble son endowed with good fortune; and there was great joy in the king's household thereat."

[2] "from divers countries."

[3] "thicket on the border of a pond."

[4] "catchers."

[5] "shine."

[6] This is rather a broad rendering. "Impart the confession of faith ('saraṇa') and the precepts of the law ('sikkhá')," would be literal. It must here be borne in mind that it is customary with the priesthood to administer the confession of faith ('saraṇa') and the five precepts ('pañca síla') *to the assembly* before the commencement of any ceremony: otherwise one would be led to suppose that these were administered to the child.

[7] "rule over."

On the day of the festival of [1]*piercing the ears of* the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said : " My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions : " My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar dévatás of our dynasty. Again vowing 'We two brothers will ever live in amity without becoming hostile, eat this portion.' " Both of them ate these two portions, as if they had consisted of celestial food. (The king then said,) " Eat this, vowing ' we will never make war with the Damiḷas.' " On being called upon to make this vow, Tissa flung the portion from him with his hand. Gámaní also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princes' mother following Gámaní, and caressing him, inquired, " My boy, why not stretch thyself on thy bed and lie down comfortably ? " " Confined (replied he) by the Damiḷas beyond the river (Mahaveḷigaṇga) and on the other side by the [2]*unyielding ocean*, how can I (in so confined a space) lie down with outstretched limbs ? " The monarch on hearing the import of his reply, was speechless (from surprise).

The prince, in due course, increasing in piety, prosperity, wisdom, [3]*good fortune*, and martial accomplishments, attained his sixteenth year.

[4]*The destination of every mortal creature being involved in uncertainty (from the frailties of mortality), it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.*

The twenty-second chapter in the Mahávaṇsa, entitled [5]" *Origin* of Gámaní," composed equally for the delight and affliction of righteous men.

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[1] " giving rice to." Alluding to the ceremony of weaning and making the child swallow a few mouthfuls of boiled rice as solid food.

[2] " Gotha sea."

[3] " strength."

[4] I think this translation is rather too free. The following would accord better with the original : " Even in this changeful life's journey men reach their desired destination by walking in the path of virtue. Remembering this, let the wise man strive with great earnestness to acquire virtue."

[5] " The Birth."

CHAPTER XXIII.

[1]*The before-mentioned magnificent state elephant Kaṇḍula, supernaturally gifted with strength and symmetry of form, was invaluable from his speed and docility.* (Gámaní) had also ten powerful warriors, viz., Nandimitta, Súranimila, Mahásóna, Góṭhaimbara, Théraputtábhaya, Bharaṇa, Vélusumana, as also Khañjadéva, Phussadéva, and Labhiya Vasabha.

King Eḷára had a minister named Mitta. In his [2]*native village Kammantagáma*, situated in a division to the [3]*south*-east, near the Citta mountain, lived his sister's son, [4]*who had a peculiarity of formation in certain members*, and bore the name of his maternal uncle. (His parents) were compelled to tie a[5] stone with a band round his waist, to this infant son of theirs, who had acquired the habit of wandering far away. [6]*This thong* (*nandi*) *with which he was tied to the stone, by* (*the boy's*) *constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken.* Hence he obtained the appellation of Nandimitta, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a Damiḷa being detected in offering any indignity to the dágobas or other sacred edifices, this powerful (Nandimitta) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dévas rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the Damiḷas ; and on being answered, " Seize him with the aid of the warriors," they were not able to enforce that order. This Nandimitta then thus meditated : " From my present proceedings there is only a diminution of the people. There is no revival of the glory of our religion. In Róhaṇa there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the Damiḷas, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddha." With this view he repaired to the court of Gámaní and disclosed his project. The prince, having consulted his mother, received him into his service. The warrior Nandimitta, who was so befriended, established himself at the (prince's) court.

The monarch Kákavaṇṇa Tissa, for the purpose of keeping the Damiḷas in check, established guards at all the ferries of the principal river. This king had a son named Díghábhaya by another wife (than

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1 " The elephant Kaṇḍula grew and became a huge beast, excelling others in strength, beauty, and form, in majesty, speed, and other great qualities."

2 " village of tenants." I think the word *kammanta-gáma*, " service village," is equivalent to the *nindagama* of the present day. It is a village, the tenants of which are liable to render services to the landlords.

3 *Dele.*

4 The original *kósohita-guyha* is too delicate to be literally translated.

5 Insert " grinding."

6 " But he would (nevertheless) crawl along the ground dragging the stone after him ; and in crossing the threshold (one day) the thong (' nandi '), wherewith he was tied to the stone, broke." The threshold of a native peasant's cottage generally forms part of the door frame, and projects a little above the level of the floor. What is meant here is, that the strength exerted by the child in hauling the rope, when the stone came in contact with the projecting threshold, was so great as to cause it to snap. So great was his natural strength even in childhood !

Vihára Déví); by him the passage of the Kacchaka ferry was guarded. In order that he might protect the country within the circumference of two yójanas, he called out, to attend that duty, a man from each family.

In the village Kahaṇḍaviṭṭhika, in the Koṭṭhivála division, there was [1]*an eminent caravan chief named Saṇgha; his seventh son Nimila had the strength of ten elephants, and the prince, desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged* with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yójanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journeys. "In the village Dváramaṇḍala, near the Cétiya mountain (said he), my friend, the brahman named Kuṇḍala, resides. In his possession there are rich articles (such as frankincense, sandalwood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he despatched him, giving him a letter.

Reaching this capital Anurádhapura in the forenoon, being a distance of nine yójanas from the (Kacchaka) ferry, he met that brahman. The brahman observed: "My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bó tree and the Thúpáráma dágoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazaars, he departed out of the northern gate, and gathering [2]*uppala flowers from the uppala-planted marshes*, presented himself to that brahman. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brahman astonished, having listened to his statements, thus thought: "This is a supernaturally gifted man. Most assuredly if Eḷára knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the Damiḷas. It will be desirable that he should be established in the service of the father of prince (Gámaní)." Embodying all this in a letter (the brahman) gave it to him; committing also to his charge some "puṇṇavaḍḍhana" cloths and many other presents, and having fed him, despatched him to his [3]*prince* (*Gámaní*). This (Nimila), reaching the prince's court at the hour at which shadows are most extended, delivered to the royal youth the despatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, "Reward him with a thousand pieces." The prince's other courtiers [4](*from jealousy*) *irritated him* (*by derision*). He (Gámaní) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers): "Let them reconduct him into my presence after having [5]*shaved his head* and bathed him in the river, decked in two of the 'puṇṇavaḍḍhana' cloths, in beautiful fragrant

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[1] "a chief named Saṇgha, who was the head of a family, and had seven sons. The prince, desirous of enlisting one of his sons, sent a messenger to him also. Now his seventh son, Nimila, although he had the strength of ten elephants, was naturally indolent; and on that account his six brothers despised him and wished that he should go; but his parents wished not. Being thefore enraged," &c.

[2] "blue lilies from the lily-marsh."

[3] "friend."

[4] "became jealous (and vexed him)."

[5] "cut his hair."

flowers, and in a rich silk turban." [1]*(These orders having been complied with,) the king caused his repast to be served by his own retinue.* This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother and the state bed on his father. On the same night returning to his post, he stationed himself there : (from which circumstance he derived the appellation of Súra-nimila).

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing [2]*(severally) ten thousand pieces for himself and for the formation of his own suite, deputed him* to the court of his father (Kákavaṇṇa). The warrior conveying [3]*his* ten thousand pieces to his parents and giving them to them, repaired to the court of Kákavaṇṇa Tissa. This monarch established him in the service of prince Gámaní, and the said warrior continued in his service.[4]

In [3]*a certain* village [5]*Hunadari, which has a tank named Kannika, in the Kulumbari* division (of Róhaṇa), lived one Sóṇa, the eighth son of a person called Tissa, who in the seventh year of his age could pull up young [6]*coconut plants ;* and who in his tenth year, acquiring great bodily strength, tore up (full grown) [7]*coconut* trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámaní. The young hero who had been thus sent, protected by (the prince), lived in his establishment.

In the village *Niccelaviṭṭhika*, in the Giri division (of Róhaṇa), one Maháṇága had a son possessing the strength of ten elephants. Being of low stature he obtained the name Góṭhaka, and [8]*he was addicted to frivolous amusements.* [9]*He had six brothers senior to himself, who* having undertaken the cultivation of a crop of mása, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that circumstance he acquired the name of Góṭhayimbara. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóṭi mountain, [10]*at the village Kittigáma, there lived a wealthy landed proprietor named Róhaṇa. The son of king Góṭhákábhaya conferred on his (Róhaṇa's) son the same name (Abhaya). He, about his tenth or twelfth year, acquired great strength. At that age* he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when

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[1] "And when they brought him, thus arrayed, before the king, he caused food to be served to him from his own repast."

[2] "on him arms and attendants and ten thousand pieces, sent him on."

[3] "the."

[4] Add "being treated well (by his master)."

[5] "Hundari-vápi in the Kulumbari-kaṇṇiká."

[6] "palm trees."

[7] "palm."

[8] "his six elder brothers were wont to jest at him."

[9] "They."

[10] "there lived a landed proprietor named Róhaṇa, who was lord of the village Kitti. He conferred on the son born unto him the same name as that of king Goṭhákábhaya. The child grew exceeding strong. At the age of ten or twelve years," &c.

he attained his sixteenth year, a staff thirty-eight inches in circumference and sixteen cubits long. Striking with this instrument the trunks of palmyra and coconut trees, he levelled them to the ground : from this feat he became [1]*a celebrated hero.* The king established him also, in like manner, in the service of prince Gámaní. His (Abhaya's) father was the patron and supporter of the théra Mahásumma. This wealthy person, having heard the doctrines of Buddhism preached by the théra Mahásumma at the vihára of the Kóṭi mountain, attained the sanctification of "sótápatti." Thereafter being [2]*disgusted* (*with a lay life*), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théra. Excelling in his calling, he attained the sanctification of "arhat." From this circumstance his son was known by the name of "Théraputtábhaya."[3]

A certain chief of the village Kappakandara had a son named Bharaṇa. When he became ten or twelve years old, repairing to a [4]*wilderness* with other boys, he chased many hares ; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, [5]*the villagers revisited this wilderness ; he* in the same manner expeditiously brought down [6]*the gókaṇṇaka elk* and wild hogs. From this exploit [7]*this hero became celebrated.* Him also, in the same manner, the king established in the service of prince Gámaní.

In the district called Giri, in the village Kuṭiyangana, there lived a wealthy chief named Vasabha. He had (two) attached friends, [8]*a native of the Vélu division* and one Sumana of (Mahágáma) [9]*in* the Giri division. At the birth of his (Vasabha's) son both these persons, preceded by presents, visited him, and gave their own name (Véḷu Sumana) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the "sindhava" breed, which no man could mount. This (animal) on seeing Véḷu Sumana, thinking "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said Véḷu Sumana in his personal service, conferring on him many honours and other favours.

[10]*In the Mahindadóṇika division, in the village Kaṇṇikáya, near the city Nakula,* the youngest son of one Abhaya, named Déva, was endowed with great bodily strength. Being (khañja) deformed in his foot, he became known by the name of Khañjadéva. At that period,

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1 "celebrated as a giant."
2 "stricken with horror (at the evils incident to the life of a householder)."
3 Add "('Abhaya, the son of the théra')."
4 "jungle (to hunt)."
5 "he went with the villagers to hunt in the jungle, and."
6 "elk, deer."
7 "he became celebrated as a giant."
8 "one Véḷa, a native of the province."
9 "chief of."
10 "In the Nakula-nága division, in the village Mahinda-dóṇika."

this individual going out with the villagers elk-hunting, [1]*and chasing the cattle which came to him, scared them by his dreadful shouts. This person would also, seizing them by the leg and whirling them over his head and dashing them on the ground, reduce their bones to powder.* The king, hearing these particulars, sent for Khañjadéva, and established him in the service of Gámaní.

Near the vihára on the Cittala mountain, in the village Kapiṭṭha, lived the son of one Uppala named Phussadéva. This valiant youth repairing to that vihára, accompanied by other young men, [2]*and making offerings to the bó tree, taking up his chank, sounded* it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit he acquired the name of Ummáda-phussadéva, and his father taught him [3]*the bow exercise*, which was the profession of their caste. He became a " sound archer," who shot guided by sound only (without seeing his object) ; a " lightning archer," [4]*(who shot as quick as lightning) ;* [5]*a " sand archer," who could shoot through a sandbank.* [6]*(The arrow) shot by him transpierced through and* through a cart filled with sand, as well as through hides a hundred-fold thick ; through an asóka (wood) eight inches, and an udumbará plank sixteen inches thick, as well as a plate of iron too, and a plate of brass four inches thick. On land his arrow would fly the distance of eight usabhas, and through water one usabha. The Mahárájá hearing of [7]*this* dexterity, sending for him from his father's house, established him in the service of Gámaní.

Near the Tuládhára [8]*vihára*, in the village [9]*Vapigáma*, lived one Vasabha, the son of Mattakuṭumbi. As he was endowed with great personal beauty, he acquired the appellation Labhíya Vasabha.[10] At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder, assembling a few labourers, undertook the formation of the tank (near the Tuládhára vihára). He individually lifting up baskets of earth, which ten and twelve stout labourers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favours on him, assigned him to Gámaní. The field (irrigated by this tank) became celebrated under the name of [11]" *Udakavára of Vasabha.*" Thus Labhíya Vasabha was established in the service of Gámaní.

At that period the sovereign (Kákavaṇṇa) conferred [12]*his royal protection on these ten eminent heroes, in the same degree that he protected his son.* Assembling these warriors, that provincial monarch issued these commands : " Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand

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[1] " would give chase to big wild buffaloes as they were startled one after another, and seizing them by the leg whirl them round his head, and break their bones to pieces by dashing them against the ground."

[2] " took up a chank that was offered to the bódhi tree and blew."

[3] " archery."

[4] " (who shot by the flash of the lightning)."

[5] " ' a hair archer ' (who could shoot through a horse-hair held as a target)."

[6] " With his arrow he would pierce." [7] " his."

[8] " mountain."

[9] " Vihára Vápigáma."

[10] Add " (' the covetable Vasabha')."

[11] " Vasabha's anicut."

[12] " the same favours on these ten strong men as he did on his own son."

soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.[1]

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty-third chapter in the Mahávaṇsa, entitled The [2]"*Embodying of the Warriors*," composed equally for the delight and affliction of righteous men.

CHAPTER XXIV.

This prince Gámaní, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahágáma; and the king had stationed his (second) son Tissa, with a powerful and efficient force, at Díghavápi, for the protection of his dominions (against the invasions of the Damiḷas).

After a certain period had elapsed, prince Gámaní, having held a review of his army, proposed to his royal father, "Let me wage war with the Damiḷas." The king, only looking to his (son's) personal safety, interdicted (the enterprise), replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, [3]*with this message : "It being said my father is not a man, let him therefore decorate himself with an ornament of this description.*" The monarch, enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kóṭa in) the Malaya district. From this circumstance of his having become ("duṭṭha") [4]*inimical* to his father, he acquired from that day the appellation "Duṭṭha Gámaní."

Thereafter the king commenced the construction of the Mahánuggala cétiya. The ruler assembled the priesthood [5]* * * * * twelve thousand priests from the Cittala mountain; and from other places twelve thousand assembled there. [6]*When the great Cétiya vihára was completed*, assembling all the warriors in the presence of the priesthood, [7]*the king* made them take an oath. They thus swore: [8]"*We will not repair to the scene of conflict* between thy sons." [9]*From this circumstance they (the princes) did not engage in that war.*

The monarch (Kákavaṇṇa Tissa) having caused sixty-four viháras to be constructed, and survived as many years, then demised. The queen placing the corpse of the king [10]*on a low* hearse, and removing it

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[1] Add "All these persons always found favour in the sight of the ruler of the land, and were maintained on the establishment of his royal son Gámaní."

[2] "Acquisition of Warriors."

[3] "remarking, 'Friends, my father, if he be a man, would not say so; let him, therefore, wear this."

[4] "undutiful."

[5] The words left out are evidently *nitthite cétiya*, "when the cétiya was completed," which should precede *saṅghaṇ sannipátayi bhúpati*, "the ruler assembled the priesthood."

[6] "After he had held the cétiya festival, the king."

[7] *Dele.*

[8] "We will take no part in the impending conflict," &c.

[9] "Therefore they (the warriors) took no part in that war."

[10] "in a covered."

to the Tissamahávihára, [1]*introduced herself to the priesthood.* Prince Tissa hearing of this event, hastening thither from Díghavápi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kaṇḍula, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissavihára) to Díghavápi.

In order that this event might be made known at the court of Duṭṭha Gámaní, all (his father's) ministers having assembled and prepared a report, despatched (a messenger) to him. He (the prince) repairing to Guttahála, and having despatched emissaries thither, repairing thence himself to Mahágáma, effected the assumption of the sovereignty.

Having sent a despatch to his brother, on the subject of his mother and the state elephant Kaṇḍula, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Cúlaṇganíyapiṭṭhi, and many thousands of the king's men fell there. The king, his minister Tissa, and his mare Díghathúliká, all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tissa) seeing this (miracle), desisted from his pursuit, declaring, "This is the act of the priesthood." The king, on reaching the Jívamáli ferry of the Kappakandara river, addressing himself to his minister Tissa, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tissa accordingly set forth the call. The théra (Gótama) resident in the isle of Piyaṇgu, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théra named Tissa, the son of a certain Kuṭimbika, to answer it; who accordingly repaired thither through the air. Tissa (the minister) receiving the refection dish from his hand, presented it to the king; the monarch deposited in the dish his own portion, as well as that reserved to the théra; Tissa (the minister) contributed his portion also; the mare likewise rejecting her portion, Tissa deposited that share also in the dish. The king presented this filled dish of dressed rice to the théra, who, departing through the air, gave it to Gótama théra. The said théra having bestowed [2]*these portions of rice* on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tissa (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rájá [3]*gathering his royal insignia into a bundle, together with the dish, launched them into the air,* [4]*and they found their way to* (*Gótama*).

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[1] "informed the priesthood thereof."
[2] "a ball of rice each."
[3] "having made a rest ('cumbaṭa') for the dish with his coat of mail, sent it back." The "cumbaṭa" is a circular rest for the round refection bowl of Buddhist monks. It is made in the form of a ring. The king twisted his coat into such a form, placed the bowl on it, and sent it back to the owner.
[4] *Dele.*

Proceeding thence to Mahágáma, [1]*and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother*. In the field of battle, in the course of the conflict, the two brothers approached each other, the king mounted on his mare and Tissa on the state elephant Kaṇdula. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly, springing his steed over the [2]*head of his brother on the* elephant, he launched his javelin at [3]*him*, so that it might [4]*pass crossways between the back and the skin armour of the elephant* (*in order that he might display his superiority without injuring the animal, which was his own property*). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by [5]*an opponent of the female sex* (the mare), rushed at a tree, with the intention of shaking him (the prince) off. Tissa, however, scrambled up the tree; and the elephant joined his [2](*destined*) master (Gámaní), who, mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) vihára, entered the apartment of the chief théra there, and laid himself down *under* his bed. That priest [6]*threw* a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tissa?" The théra replied to him, "Rájá, he is not *on* the bed." The monarch knowing from this reply that he was *under* the bed, at once left the premises, and planted guards round the vihára. (In order to prevent the violation of the sanctity of the temple) having placed him (Tissa) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once, detecting who the person carried out was, thus addressed him: "Tissa, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my [7]*intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters*." From that very spot the monarch repaired to Mahágáma, and had his mother conveyed thither with all the honours due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddha, who lived (altogether) sixty-eight years, built in the Róhaṇa division (alone) sixty-eight viháras.

This child of royalty, Tissa, who had been protected by the priests, departed at once for Díghavápi in the guise of a common person; and to the théra Tissa, who was afflicted with a cutaneous complaint, which made his skiṇ scaly like that of [8]*the* "*gódha*," he thus addressed himself: "Lord, I am a guilty, fallen man, obtain for me my brother's forgiveness." This théra, taking with him Tissa in the character of [9]*a junior sámaṇéra, the servitor* of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théra entered the

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[1] "he gathered an army of sixty thousand men, and hastened to make war with his brother."

[2] *Dele.*

[3] "his brother."

[4] "cut the armour on his back."

[5] "a female."

[6] "spread": *pasárayí* meaning that a robe was so spread as to fall down the sides of the bed and screen the prince from view.

[7] "custom to take aught by force from our tutelar saints; howbeit, thou shouldst always remember their kindness."

[8] "an iguana."

[9] "a servitor, and a company."

palace with his fraternity. The pious monarch, having offered them seats, presented them with rice-broth and other refreshments. The théra covered his dish (in token of declining the refreshment). On being asked " Why ? " he replied, " [1]*I* have come accompanied by Tissa." [2]*The instant* (*the king*) *had said* " Where is that traitor ? " (the théra) mentioned the place. [3]The queen Vihára Déví rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théra) : " Is it now that ye have discovered [4]*that we are in the condition of slaves* to you ? Had ye sent a sámaṇéra of seven years of age even, most assuredly neither the sacrifice of the lives of my people, nor our deadly strife, would have taken place. The fault (added the king) is that of the priesthood." [5](*The théra pleading guilty thereto, rejoined*) " *The priesthood will perform penance.*" " *The impending penalty shall be inflicted on you at once : partake* of rice-broth and other refreshments " (said the king), presenting them to the priests himself. [6]Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation) ; and then allowed the priests to depart.

He immediately sent back Tissa (to Díghavápi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious, what wise man would fail to [7]*entertain amicable sentiments* towards others ?

The twenty-fourth chapter in the Mahávaṇsa, entitled " The War between the Two Brothers," composed equally for the delight and affliction of righteous men.

CHAPTER XXV.

Thereafter the rájá Duṭṭha Gámaní, having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha), accompanied by his military array, repairing to the Tissavihára, and reverentially bowing down to the priesthood, thus delivered himself : " I am about to cross the river for the restoration of our religion. Allot some priests [8]*for our spiritual protection. Their accompanying us will afford both protection and the presence of ministers of religion*, (*which will be*) *equivalent to the observance of the services of our religion.*" The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a [9]*self-imposed penance.* The monarch, accompanied by the priesthood, departed.

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[1] " We."

[2] " Being asked (again)."

[3] Insert " (At that moment)."

[4] " our submissiveness."

[5] " They will therefore have to perform penance. But the business about which you have come will be successful. Partake now," &c.

[6] Insert " Then."

[7] " cherish a spirit of forgiveness."

[8] " that we might render homage unto them : their presence (among us) will be even as a festival unto us, and afford us protection."

[9] " punishment for breaches of discipline."

Having had a road cleared through the [1]*wilderness* for his march thither, mounting his state elephant Kaṇḍula, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahágáma to Guttahála. Reaching Mahiyangana, he made the Damiḷa chief Chatta prisoner ; and putting the Damiḷas to death here, he moved on to the Amba ferry. For four months he contended with a most powerful [2]*Damiḷa chief at the post of the Amba ferry*, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rájá thereupon [3]*pouring down* on the Damiḷas [4]*there, on the same day took them prisoners. He conciliated the attachment* (*khémó*) *of his great force ; and distributed the riches* (*of the plunder among them*). From this circumstance the place obtained the name of Khémaráma. He captured [5]at Dóṇa, [6]*among the marshes in the great division Kóṭa*, the chief Gavara ; at Hálakóla, the chief [7]*of that place ;* at the Náḷi marsh, the chief Náḷika ; at Díghábhayagallaka, the chief Díghábhaya ; and, after the lapse of four months, the chief Kapisísa, at the Kaccha ferry ; at the town Kóṭa, the chief of that name, and subsequently, Hálavabhánaka ; at Vahiṭṭha, the Damiḷa of that name ; and at Gámaní, the chief of that name ; at Kumbágáma, the chief Kumba ; at Nandigáma, the chief Nandika ; in like manner he took prisoner the chief Kháṇu at Kháṇugáma ; and at the [8]*town Tumbuno*, two chiefs, an uncle and nephew named [9]*Tumbó and Unnó*, as well as the chief Jambu. Each village gave its name to him (the Malabar chief in charge of it).

The king having heard this report, viz. : " His army is destroying his own [10]*subjects*, without being able to distinguish them, " made this solemn invocation : " This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those Damiḷas who had escaped the slaughter along the bank of the river threw themselves for protection into the (fortified) town called Vijita ; and he also threw up a (khandhávára) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandhávárapiṭṭhi. While this monarch was revolving in his mind the plan of attack on the town of Vijita, seeing Nandimitta passing by, he let loose the state elephant Kaṇḍula after him. Nandimitta, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. [11]*Wherever the place, and whatever the circumstance*

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[1] " Malaya country."
[2] " an experienced Damiḷa chieftain named Titthamba, at that post."
[3] " making a descent."
[4] " from that post took seven of their chiefs prisoners in one day. Having ensured the security (*khéma*) of the place he distributed the riches (of the plunder) among his forces."
[5] Insert " at Antarásobbha, the chief Mahákoṭṭha." [6] *Dele.*
[7] " Issariya."
[8] " towns Tamba and Uṇṇama."
[9] " Tambaka and Uṇṇama."
[10] " men."
[11] " By reason whereof the village that was (afterwards) formed where Nandimitta wrestled with the elephant received the name of Hatthipóra (' elephant fight ')."

under which the elephant and Nandimitta wrestled, from that circumstance the village formed in that place obtained the name of Hatthipóra (the elephant's contest).

The rájá, having satisfied himself (of the prowess) of both, commenced his assault on the town of Vijita. At the southern gate there was a terrific conflict between the warriors (of the two armies). At the eastern gate the warrior Vélusumana, mounted on the charger (carried away from the stables of Elára), slew innumerable Damilas. The enemy then closed the gates; and the king [1]*sent the elephant Kandula and the warriors Nandimitta and Súranimila to the southern gate. The warriors Mahásóna, Gótha, and Théraputta, these three were at that time assailing the other three gates.* That city was protected by three lines of[2] lofty battlements and an iron gate impenetrable by human efforts. The tusk-elephant, placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The Damilas who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and [3]*molten lead.* Thereupon, on the [3]*molten lead* falling[4] on his back, the agonised Kandula rushing to water submerged himself therein. Góthaimbara thus addressed him: "This is no [5]*assuaging lotion* for thee: [6]*returning* to the demolition of the iron portal[7] batter down that gate." This [8]*monarch of elephants* recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king, [9]*appointing elephant medical practitioners for that purpose,* caused remedies to be applied to the (wounds occasioned by the) [3]*molten lead;* and mounting on his back and patting him on his head, said, "My favourite Kandula, I confer on thee the sovereignty over the whole of Lanká." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven-fold thick, and adujsting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and [10]*rushing into the sphere of peril,* with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell, together with its [11]*arch and superstructure,* with a tremendous crash. Nandimitta opposing his shoulder to the mass of [12]*superstructure, consisting of the watch tower and other materials of masonry, which was tottering* over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, [13]*for the first time forgave him for the mortification of having thrown him by his tusks.*

This [14]*lord of elephants* Kandula, in order that he might enter the town close behind (Nandimitta), stopping there, looked around for the warrior. Nandimitta resolving within himself, "Let me not enter by the passage opened by the elephant," charged with his shoulder a

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[1] "advanced his warriors. Kandula (the elephant) and Nandimitta and Súranimila charged the southern gate; Mahásóna, Gótha, and Théraputta, these three, charged the other three gates."

[2] Insert "trenches and."

[3] Orig. "melted resin."

[4] Insert "and smoking."

[5] "soothing drink." Orig. "strong drink."

[6] "return."

[7] Insert "and."

[8] "noble elephant."

[9] "detailed an elephant doctor and."

[10] "daring all danger."

[11] "door and bolts."

[12] "materials falling from the watch tower."

[13] "put away from him the hatred he bore (to Nandimitta) for having hurt his tusks at first."

[14] "noble elephant."

rampart[1] *which was in height eighteen cubits and in breadth eight "usabhas." It fell*, and he looked towards Súranimila; who, disdaining to enter by that passage, leaped over the battlements into the heart of the town. Góṭha and Sóṇa, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitta [2]*also a cart wheel*, Góṭha a [3]*palmyra* tree, Nimila an enormous sword, Mahásóṇa a [4]*coconut* tree, and Théraputta a great club; and severally slaughtered the Damiḷas, wherever they were met with scampering through the streets.

The king, demolishing (the fortifications of) Vijita in four months, and proceeding from thence to the attack of Girilaka, slew Giriya the Damiḷa. Marching on the town of Mahéla, which was surrounded on all sides with the thorny kadamba creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rájá of Mahéla by diplomatic stratagem.

The sovereign then, preparing to assail Anurádhapura, threw up a fortification at the foot of the Kása mountain, [5]*in the month "Jeṭṭha-múla," and made* a reservoir of water. He held [6]*a festival there* to celebrate the completion of the reservoir. The village formed there acquired the name of Posona.[7]

The reigning monarch Eḷára, hearing of the approach of the rájá Duṭṭha Gámaní with hostile intent, assembled his ministers, and thus addressed these personages: "This rájá is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done; what do ye advise?" These warriors of king Eḷára, commencing with Díghajantu, came to this resolution: "To-morrow we will attack him."

The rájá Duṭṭha Gámaní also consulted with his mother. At her recommendation he formed thirty-two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Eḷára, accoutred for battle and supported by his military array, mounted on his state elephant Mahápabbata, advanced on him. At the commencement of the onset the valiant Díghajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner, having carried all the other posts, he approached the fortification defended by Gámaní, the rájá himself.

The powerful warrior Súranimila, shouting out his own name to him who was rushing at the king, taunted him. The one (Díghajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Díghajantu) slashed at the shield with his sword. The other cast the shield at him. Díghajantu plunging at that unresisting shield, fell with it; and Súranimila springing up, slew the prostrate (enemy) with his sword. Phussadéva

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[1] "It (the rampart), eighteen cubits high and eight 'usabhas' long, fell."
[2] "the body of a cart."
[3] "coconut."
[4] "palmyra."
[5] "and in the month 'Jeṭṭhamúla' (June–July) made there."
[6] "acquatic sports."
[7] *Poson* is the Siṇhalese for "June."

sounded his chank, and the army of Damiḷas gave way: Eḷára rallied it, and many Damiḷas were slain. The water of the tank at that place was discoloured by the blood of the slain, and from that circumstance the tank has been celebrated by the name of "Kulattha."[1]

The monarch Duṭṭha Gámaní then making this proclamation by beat of drums, "No other person but myself shall assail Eḷára," accoutred for combat, mounted on his well-appointed state elephant Kaṇḍula, in his pursuit of Eḷára reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city. Eḷára hurled his spear: Gámaní evaded it; and making his own elephant charge with his tusks the other elephant, [2]*and hurling* at the same time his javelin at Eḷára, [3]*he* and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Laṇká under (the shadow of) one canopy of dominion, entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yójana, he held a festival in honour of king Eḷára. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there, and ordained that it should receive honours (like unto those conferred on a Cakkavatti). Even unto this day, the monarchs who have succeeded to the kingdom of Laṇká, on reaching that quarter of the city, [4]*whatever the procession may be, they* silence their musical band.[5]

In this manner, Duṭṭha Gámaní, having made prisoners thirty-two Damiḷa chieftains, ruled over Laṇká sole sovereign.

On being defeated at Vijita, the warrior Díghajantu, reminding Eḷára that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluka to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Eḷára's cremation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war," advanced from Mahátittha hither (to Anurádhapura), and fortified himself at the village Kóḷambahálaka.

On receiving intimation of his landing, the rájá, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kaṇḍula, set out to give him battle. The warrior Ummáda Phussadéva, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors, also set out.

When the conflict was on the point of taking place, Bhalluka, who was also accoutred for battle, charged immediately in front of the rájá. Kaṇḍula, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadéva, "What does this mean? He has never before given ground in the previous twenty-eight battles he has been engaged in." "Victory (replied Phussadéva) is in the rear. This elephant, seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us."

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[1] A kind of edible pulse which, when boiled, yields a soup of a blood-red colour. [2] "hurled."

[3] Full stop; "He." [4] "in procession, pay the same honour, and."

[5] These honours continued to be paid to the tomb of Eḷára up to the period of the British occupation of the Kandyan territory.—[*Note by Mr. Turnour.*]

The elephant continued retreating in the direction of the temple of Puradéva (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahávihára.

When the elephant thus made his stand, Bhalluka the Damila, presenting himself before the protector of the land, ridiculed him on his retreat. The king, guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, "Let me strike the rájá's mouth," (Bhalluka) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rájá's mouth) fell to the ground. Bhalluka having vauntingly announced his intention, "Let me hit him in the mouth," set up a shout (at the effect of his throw). The valiant warrior Phussadéva, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluka), who was thus falling (backwards) with his feet towards the rájá, and hitting him on the knee, the [1]*said expert elephant-rider quickly fell* (*respectfully*) with his head presented to the king. At the fall of the said Bhalluka the shout of victory was set up.

Phussadéva, to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part in which the ring is inserted; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this?" He replied to the monarch, "It is a punishment inflicted by myself for an offence committed against majesty." On inquiring, "What is the offence committed by thee?" he replied, "Grazing the ear-ornament." "My own brother! (exclaimed the king) what hast thou been doing; converting that into an offence which is the reverse of one!" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded: [2]"*A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin.*"

After having subdued all the Damilas, the victorious monarch (on a certain day), ascending the state apartment, and there approaching the royal throne in the midst of his officers of state, and while surrounded by the charms of music and revelry, caused Phussadéva's [3]*javelin* to be brought, and [4] *to be deposited formally on the royal throne by this assembly; and heaping* (*gold*) *over and over again above this javelin, and thereby concealing it with kahapanas, at once made a present thereof to Phussadéva.*

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the déva Sakka); this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occassioned; and peace of mind was denied to him.

The sanctified priests resident at Piyangudípa, being aware of this visitation of affliction, deputed eight "arhat" priests to administer spiritual comfort to the monarch. These personages, arriving in the night, descended at the palace gate; and with the view of manifesting

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[1] "skilful archer felled him."

[2] Lit. "A great reward awaits thee, worthy of thy (unfailing) arrow."

[3] "arrow."

[4] "causing it to be placed upright on its feather end, heaped gold thereon so as to cover the top thereof, and presented them forthwith to Phussadéva."

that they had journeyed through the air, they rose (through the air) to the upstair state apartment. The Mahárájá bowing down to them, and showing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them to be seated on the throne, and inquired the object of the visit. " O ruler of men ! (said they), we have been deputed by the priesthood at Piyaṅgudípa to administer spiritual comfort unto thee." Thereupon the rájá thus replied : " Lords ! what peace of mind can there be left for me, when under some plea or other I have been the means of destroying great armies, an akkóhiṇí in number ? " "Supreme of men ! from the commission of that act there will be no impediment in thy road to " sagga " ([1]*salvation*) : herein no more than two human beings have been sacrificed : the one person had been admitted within the pale of the salvation of the faith ; the other had attained the state of piety which enabled him to observe the five commandments. The rest [2]*being heretics are sinners, and* on a par with wild beasts ; " and added : " As thou wilt cause the religion of Buddha to shine forth in great splendour, on that account, O ruler of men, subdue this mental affliction."

The Mahárájá, who had been so admonished, and who had been restored to peace of mind, having bowed down to and allowed them to depart, thereafter, extended on his bed, thus meditated : " In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood ? " While pondering thus, he recollected that (he had eaten) a round chilly at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood ; and decided thereupon, " It is requisite that I should perform penance on that account."

[3]*Reflecting on the numberless kóṭis of human lives sacrificed by these persons (Duṭṭha Gámaní and his army) ; a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality ; by these means the said pious man will speedily attain " mokkha " (the emancipation from all human affliction) ; or, at least, will be born in the world of the dévas (which leads to that final emancipation).*

The twenty-fifth chapter in the Mahávaṅsa, entitled " The Triumph of Duṭṭha Gámaní," composed equally for the delight and affliction of righteous men.

CHAPTER XXVI.

This potent monarch, having reduced the dominions of Laṅká under one Government, according to their deserts conferred honorary distinctions on his warriors.

The hero Théraputtábhaya rejected the reward offered to him : and being asked, " What does this mean ? " replied, " The war is not over." (The king) again asked, " Having by war reduced this empire under one Government, what further war can there be ? " He thus rejoined, [4]" *I*

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[1] " heaven." [2] " are heretics and sinners who are."

[3] " The good man should bear in mind the numberless crores of human beings sacrificed for the sake of ambition, and the evils attendant thereon. He should also steadfastly keep in mind the instability of all things, with a view to attain enduring happiness. Thus will he obtain before long a deliverance from sorrow or a happy departure (from this world)."

[4] " I will wage war with enemies whom it is very hard to conquer."

will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the rájá attempted to dissuade him: but again and again Théraputtábhaya, renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he [1]*attained* "arhat," and [2]*became* the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhaya rájá, with a splendid state retinue, (proceeded to) the Tissa tank to celebrate an aquatic festival with every description of rejoicing, and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tributes (presented to him during that festival), were deposited on (a certain spot, which became) the site of the Maricavaṭṭi vihára; and the royal suite, who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dágoba of that name, the imperial sceptre.

The Mahárájá, together with his suite (thus undressed), having sported [3]*about* (*in the Tissa tank*), in the afternoon he said, "Let us depart: my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto of garlands of fragrant flowers.

The rájá, witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter he inclosed the sceptre in a cétiya, and encompassed that dágoba with a vihára.

In three years that vihára was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: "Lords! forgetting the priesthood, I have (in violation of a vow) eaten a chilly: [4]*for that act this infliction is visited on me.* (*In expiation thereof*) I have constructed this delightful vihára, together with its cétiya: may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this vihára on them. [5]*Having caused a superb banqueting hall to be erected around that vihára, he there* celebrated a great festival of alms-offering to the priesthood. [6]*The hall thus erected, on one side reached the Abhaya tank:—who will undertake to describe the* (*dimensions of the*) *other sides?* For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thúpa and terminating with the alms-festival, in making offerings to the "ratanattaya;" the rest of

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[1] "became an."
[2] *Dele.*
[3] "in the water during the day."
[4] "in expiation of that act."
[5] "In the vihára itself and in a superb hall which he built around it, he."
[6] "That hall extended even over the waters of the Abhaya tank, in which pillars were caused to be erected (for a platform). What need is there to speak of other open spaces (into which the hall was extended)?"

the wealth (laid out) on this spot by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the "ratanattaya," endowed with purity of mind, (and wise in the application of his means,)—amounted to nineteen kóṭis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realise the five rewards of virtue (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Dévalóka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty-sixth chapter in the Mahávaṇsa, entitled "The Festival of Offerings at the Maricavaṭṭi Vihára," composed equally for the delight and affliction of righteous men.

CHAPTER XXVII.

[1]*Subsequently (to the construction of the Maricavaṭṭi vihára and cétiya) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahinda), and had been perpetuated to his time (from generation to generation) without interruption.*

The théra (Mahinda), who had shed the light of religion on this land, had thus prophesied (to Dévánampiya Tissa), [2]*the ancestor of the king:* "Thy descendant, Duṭṭha Gámaní, a most fortunate prince, will hereafter build the great splendid thúpa Soṇṇamálí (Ruvanveḷi), in height one hundred and twenty cubits; as well as the Lóhapásáda, to serve as an 'upósatha hall,' embellished in every possible manner, and having nine stories." The monarch (Duṭṭha Gámaní) reflecting (on this tradition), and searching for a record thereof, [3]*stated to have been deposited in the palace; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows:* "Hereafter, at the termination of one hundred and [4]*fifty-six* years, the monarch Duṭṭha Gámaní, son of Kákavaṇṇa, will construct such and such edifices in such and such manner." The delighted monarch, overjoyed at hearing this (inscription) read, clapped his hands; and early on the following morning repairing to the magnificent Mahámégha garden, and convening the priesthood, thus addressed them: "I will build for you a palace like unto that of the dévas: send to the world of the dévas, and procure for me a plan of their palace." Accordingly they despatched thither eight priests, all sanctified characters.

[5]In the time of the divine sage Kassapa, a certain brahman named Asóka [6]*had made a vow that he would give daily alms sufficient* for eight priests. He said to his slave-woman named Bharaṇí, "Provide them always." She, during the whole course of her life zealously providing them. thereafter dying, was born again in a superb and delightful

[1] "After that the king deeply meditated on a tradition that was (then) well-established and wide-spread. in this wise, namely, It is said that the théra (Mahinda)," &c.

[2] "my royal ancestor."

[3] "found in a vase deposited in the king's palace an inscribed golden plate, the writing whereof he read as follows."

[4] "forty."

[5] "Now."

[6] "was wont to give ticket-food."

residence in the (Cátummahárájika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yójanas and in circumference forty-eight yójanas, having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes; and the eaves of the roof were decorated with a fringe tinkling (with gems). In the centre of this palace was situated the Ambalaṭṭhika hall, decorated with a profusion of banners all around.

The aforesaid eight théras, in their way to the Távatiṇsa heavens, seeing this palace, immediately made a drawing of it on a [1]*leaf* with a vermilion pencil: and returning from thence, presented the drawing to the priesthood, who sent it to the court of the king. The monarch, on examining the same, delighted therewith, repairing to the celebrated garden (Mahámégha), according to the plan of that renowned palace constructed the pre-eminent Lóhapásáda.

The munificent rájá at the very commencement of the undertaking deposited at each of the four gates eight *lakhs* (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labour; placing therefore [2]*high* value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly [3]*embellished; they had festoons of beads, resplendent* (*like*) *gems.* The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of [4]*gold.* In that palace there were a thousand dormitories having windows with ornaments [5](*like unto*) *jewels,* which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the déva Vessavaṇa, he (Duṭṭha Gámaní) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the dévatás. At the extremity of this hall it was ornamented with [6]*festoons of pearls, and all around* with beads as before described.

Exactly in the centre of this [7]*palace,* which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another the moon in silver; and (on the third) the stars in pearls. From the golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended).[8] On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan[9] of exquisite beauty was placed. On the footstool (of the

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[1] "cloth." [2] "a (proper)."

[3] "finished with silver; and the cornices thereof were embellished with gems."

[4] "silver." [5] *Dele.*

[6] "festoons of pearls all around, and cornices."

[7] "hall."

[8] Add "and between golden creepers there were representations of the Játakas."

[9] The fan borne by the Buddhist priests, which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office.—[*Note by Mr. Turnour.*]

throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The *eight* "*maṅgalika*"[1] thereof (of the canopy) were [2]*like unto the seven treasures*, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: [3]*even the ladle (usually made of a coconut shell) of the rice boiler was of gold.* Who shall describe the other articles used in that palace? This edifice, surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Véjayanta) palace in the Távatiṃsa heavens. This building was covered with brazen tiles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the rájá assembled the priesthood. They attended accordingly, as in the instance of the Maricavaṭṭi festival. There, on the first floor, the "puthujjana" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "tépiṭaka." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "sótápatti." On the four highest floors, the "arhat" priests stationed themselves.

The rájá having bestowed this palace on the priesthood, pouring the water of donation on their right hand; [4]*and* according to the former procedure, [4]*having* kept up an alms-festival of seven days. Independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kóṭis.

Some truly wise men, even from perishable and unprofitable wealth, derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking [5]*their own spiritual welfare*, they bestow like unto him (Duṭṭha Gámaní) largely in charity.

The twenty-seventh chapter in the Mahávaṇsa, entitled "The Festival of the Lóhapásáda," composed equally for the delight and affliction of righteous men.

CHAPTER XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bó tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while [6]*residing in this capital*, noticing the stone pillar planted on the (intended) site of the Ruvanveḷi thúpa, and recurring to the former tradition, delighted with the thought, he said: "I will construct the great thúpa." Re-ascending his upstair palace, and

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[1] Eight objects considered as auspicious: namely; a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet or chank, and a lamp.

[2] "made of the seven gems."

[3] "even the lavor and its ladle (for washing the hands and feet of priests, kept at the door of the temple) were made of gold."

[4] *Dele.*

[5] "the welfare of others."

[6] "entering the capital (one day)."

having partaken his evening repast, reclining on his bed, he thus meditated: "The inhabitants of this land are still suffering from the war waged for the subjection of the Damiḷas: it is not fitting [1]*to exact compulsory labour; but in abandoning the exercise of that power*, how shall I, who am about to build the great thúpa, procure bricks without committing any such oppression?" The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the dévas. Sakka, obtaining a knowledge thereof, thus addressed himself to Vissakamma: "The rájá Gámaní is meditating about the bricks for the cétiya. Repairing to the bank of the deep river (Kadamba), a yójana from the capital, there do thou cause bricks to be produced." Vissakamma, who had been thus enjoined by Sakka, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The dévatá of that spot presented himself to the huntsman in the form of *a* [2]"*gódha*." The sportsman chasing the [3]"*gódha*" came upon and saw the bricks; and from the circumstance of the [3]"*gódha*" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great thúpa, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favours.

In a village named Ácáraviṭṭhigáma, situated three yójanas to the north-east of the capital, on a space of ground sixteen karísa in extent, [4]*golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).*

At the distance of seven yójanas [5]*in the south-east direction from the capital, on the bank of* the river (Mahávéligaṇga), in the Tambapiṭṭhi division, a [6]*brazen metal* rose to the surface. The villagers taking a cupful of these [7]*brazen sprouts*, and repairing to the rájá, reported the circumstance.

In the south-east direction from the capital, at the village Sumanavápi, distant four yójanas, a quantity of gems rose to the surface, [8]*among which there were intermingled* the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rájá, reported the circumstance.

Eight yójanas to the southward of the town, in a cave called Ambaṭṭhakóla, silver was produced. A certain merchant of the capital, who was proceeding to the Malaya division to procure saffron and ginger in the said Malaya division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a [9]"*cáṭi*" attached to a [10]*branch of a* jak tree, which [11]*fruit* was bending with its weight and[12]resting on a

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[1] "therefore that I should levy taxes, but on remitting those revenues."
[2] "an iguana."
[3] "iguana."
[4] "were found nuggets of gold of divers sizes, the largest about a span and the smallest an inch long. The inhabitants, discovering that the ground was full of gold, took a plateful thereof to the king, and reported the matter to him."
[5] "to the east of the city, beyond." &c.
[6] "mine of copper."
[7] "nuggets of copper."
[8] "intermingled with."
[9] "a large pot or pan."
[10] "young."
[11] *Dele.*
[12] Insert "its fruit."

rock : severing the same (from the branch) with [1]*an adze*, at the stalk of the fruit, and saying to himself, "This is precious : I must give it (to the priesthood)," in the fervour of his devotion he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his [1]*adze* paring all round the point at which the stalk adhered to the fruit (so that no skin was perceptible), and pulling out (that stalk), he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jak fruit juice he presented to them. They, accepting the same, departed. And (the merchant again) shouted out the call of refection; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jak fruit. Three of them departed : one remained. This particular (priest), in order that he might point out the silver to him, [2]seating himself at the mouth of the cave partook of the jak pods. The merchant having eaten as much of the rest of the pods as he wished, taking the residue in a [3]*jar* he followed the footsteps of the priest. Having reached this spot, he beheld the théra there, and showed him the usual attentions; and the théra pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the théra and proceeding by that (path), discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his [1]*adze*, he satisfied himself that it was silver. Taking a [4]*handful* of the silver and hasting to the carts, and leaving his carts there, this eminent merchant, conveying this handful of silver, quickly repairing to Anurádhapura, and exhibiting it to the rájá, explained the particulars.

To the westward of the capital, at the distance of five yójanas, at the Uruvélapaṭṭana, pearls of the size of [5]"*nelli*" *fruit, together with coral beads*, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yójanas, in the[6] stream flowing [7]*through the broken embankment of* the tank of Pélivápigáma, four superb gems, in size [8]*a span and four inches*, and of the colour of the ummá flower, were produced. A huntsman discovering these, repairing to the court, reported, "Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the [9]*manifestation* of these bricks and other treasures, to be used in the construction of the Maháthúpa. The overjoyed (king) conferred favours on those persons (who brought the news of these miraculous productions), [10]*as in the former instance* (*to the huntsman*) *; and maintaining them under the royal protection*, caused all these things to be brought (to the capital).

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[1] "knife."
[2] Insert "descended from the hill and."
[3] "bundle."
[4] "lump."
[5] "Ámalaka (emblic myrobolan), interspersed with coral."
[6] Insert "sandbanks of the."
[7] "into."
[8] "about a small grindstone."
[9] "discovery."
[10] "and placing them as guards thereof."

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty-eighth chapter in the Maháváṇsa, entitled "The Acquirement of the Materials for the Construction of the Maháthúpa," composed equally for the delight and affliction of righteous men.

CHAPTER XXIX.

THUS the collection of the materials being completed, (Duṭṭha Gámaní), on the full moon day of the month of "Vesákha," and under the constellation "Vesákha," commenced the Maháthúpa.

The protector of the land, removing the stone pillar[1] (which bore the inscription), and in order that[2] *(the structure) might endure for ages, excavated by various expedients a foundation for the thúpa there, one hundred cubits deep.*

This monarch, who could discriminate [3]*possibilities from impossibilities*, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintaka—the spot where the aërial river (flowing out of the Anótatta lake) descends, spreading the spray of its cataract over a space of thirty yójanas in extent—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "navaníta"[4] clay. This clay, sanctified sámaṇéra priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of [5]*astringent* cement; over that a layer of "kuruvinda" stones; over that [6]*a plate of iron*; on the top of that the ruler of the land spread [7]*the incense of the dévas brought* by the sámaṇéras from Himavanta; over that [8]layer of "phalika" stone [9]he laid a course of common stones. In every part of the work the clay used was that which is called the "navaníta." Above the layer of common stones he laid a plate of brass, eight inches thick, embedded in a cement made of the gum of the "kapittha" tree, diluted in the water of the small red coconut. Over that the lord of chariots laid a plate of silver, seven inches thick, cemented in vermilion paint mixed in the "tila" oil.

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[1] Insert "that was there."

[2] "he might in every way make the thúpa firm and stable, digged a foundation for it seven cubits deep." Most MSS. have *satta*, "seven"; the Ṭíká has *sata*, "hundred."

[3] "the advantages and disadvantages of things."

[4] Insert "(butter)."

[5] "fine."

[6] "an iron network."

[7] Insert "prepared gravel; and over it a fragrant (substance) brought," &c.

[8] "a."

[9] "and over that."

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Maháthúpa was to be built, on the fourteenth day of the bright half of the month "Ásáḷhi," causing the priesthood to be assembled, thus addressed them: "Revered lords! initiative of the construction of the great cétiya, I shall to-morrow lay the festival brick of the edifice; let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed: "Let all my pious subjects, provided with Buddhistical offerings, and bringing fragrant flowers and other oblations, repair to-morrow to the site of the Maháthúpa."

He ordered his ministers (Vésakha and Siridéva) to decorate the place at which the cétiya (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddha), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous [1]*baths*, barbers, and dressers; as well as clothing, garlands of fragrant flowers, and savoury provisions.[2] The inhabitants of the capital, as well as of the provinces, [3]*preparing according to their respective means tributes of these kinds*, repaired to the thúpa.

The [4]*dispenser of state honours*, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendour of his royal equipment, surrounded by a throng of dancing and singing women rivalling in beauty the celestial virgins, decorated in their various embellishments; attended by forty thousand men; accompanied by a full band of all descriptions of musicians; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to the site before mentioned of the Maháthúpa, as if he had himself been (Sakka) the king of dévas. The king, moreover, deposited in the centre [3]*and at the four corners* (of the thúpa) a thousand, plus eight, bundles of [5]*made-up clothing. The various descriptions of cloths* (*not made up*) *the sovereign deposited in a heap;* and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many repaired hither. [6]*Who will be able to render an account of* the priests of the island who assembled here? The profound teacher Indagutta, a sojourner in the vicinity of Rájagaha, attended, accompanied by [7]*eight* thousand théras. The mahá théra Dhammaséna, bringing with him twelve thousand from the fraternity of the Isipatana temple (near Báránasí), repaired to the site of the thúpa. The mahá théra Piyadassi from the Jéta vihára (near Sávatthipura) attended, bringing with him sixty thousand priests. The théra Buddharakkhita attended from the Mahávana vihára of Vesáli, bringing eighteen thousand priests. The chief théra Dhammarakkhita attended from the Ghósíta temple of Kósambiya, bringing thirty thousand priests with him. The chief théra Dhammarakkhita, bringing forty thousand disciples from Dakkhinágiri temple of Ujjéni, also

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[1] "bath attendants."
[2] Add "according as they were required."
[3] *Dele.*
[4] "lord of the land."
[5] "cloths, and caused divers (other) cloths to be collected on the four sides thereof."
[6] "What need of speaking then about."
[7] "eighty."

attended. The théra named Mittiṇṇa, bringing[1] sixty thousand priests from his fraternity [2]*of one hundred thousand* at the Asóka temple at Pupphapura. The théra Uttiṇṇa, bringing from the Kasmíra country two hundred and eighty thousand priests. The great sage Mahádéva with [3]*fourteen lakhs* and sixty thousand priests from Pallavabhogga; and Mahá Dhammarakkhita, théra of Yóna, accompanied by thirty thousand priests [4]*from the vicinity of Alasadda*, the capital of the Yóna country, attended. The théra Uttara attended, accompanied by sixty thousand priests from [5]*the Uttania temple* in the wilderness of Vinjha. The mahá théra Cittagutta repaired hither, attended by thirty thousand priests from the Bódhimaṇḍa. The mahá théra Candagutta repaired hither, attended by eighty thousand priests from the Vanavása country. The mahá théra Suriyagutta attended, accompanied by ninety-six thousand priests from the Kélása vihára. The number of the priests of this island who attended is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety-six kóṭis.

These priests, leaving a space in the centre for the king, encircling the site of the cétiya in due order, stood around. The rájá, having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the "puṇṇaghaṭa" (filled chalice) was deposited with all honours. This (monarch), superlatively compassionate, and regardful equally of the welfare of [6]*the human race and of spirits*, delighting in the task assigned to him [7]*by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before mentioned prepared himself to describe the circle of the base of the great cétiya, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great théra, named Siddhattha, arrested the monarch in the act of describing (the circle), saying, "The monarch is about to commence the construction of a stupendous thúpa: at the instant of its completion he is destined to die: the magnitude also of the thúpa makes the undertaking a most difficult one."* For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rájá, although anxious to build it of that size, by the advice of the priesthood, and at the suggestion of the théras, adopting the proposal of the théra (Siddhattha), under the direction of that théra described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre

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[1] Insert "one hundred and."

[2] *Dele.*

[3] "four *lakhs*."

[4] "from Alasandá."

[5] "Vattaniya, their dwellings."

[6] "all beings."

[7] "caused a minister of noble descent, well attired, to hold the end of a fine rod of silver that was fitted into a gold pivot, and began to make him walk round therewith along the prepared ground, with the intent to describe a great circle to mark the base of the cétiya. Thereupon a great théra of great spiritual power, by name Siddhattha, who had an insight into the future, dissuaded the king, saying to himself, 'The king is about to build a great thúpa indeed; so great that while yet it is incomplete he would die: moreover, if the thúpa be a very great one it would be exceedingly hard to repair.'"

eight golden and eight silver vases, [1]*and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.*

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings : and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and [2]*celebrated great festivals.* Thus those bricks were laid during the bright half of the month "Ásáḷhi," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahá théras, victors over sin, at each of the four quarters at which they stood ; repairing to the north-east point and bowing down to the sanctified mahá théra Piyadassi, stationed himself by his side. The said (mahá théra) on that spot raising the "jayamaṇgala" chant, expounded to him (the monarch) the doctrines of the faith. That discourse was [3]*to that (assembled) multitude an elucidation (of those doctrines).* Forty thousand lay persons attained the [4]*superior grades of sanctity ;* forty thousand attained the state "sótápatti" ; a thousand "sakadágámi" ; the same number "anágámi" ; and a thousand also, in like manner, attained "arahatta." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahatta."

[5]*From this example (of Duṭṭha Gámaní) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest attainable reward ; imbued by the spirit of faith and by other pious impulses, he ought zealously to seek that reward.*

The twenty-ninth chapter in the Mahávaṇsa, entitled [6]"*The Preparation for the (Construction of the) Thúpa*," composed equally for the delight and affliction of righteous men.

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[1] "and surrounded them with one thousand and eight fresh vases and with cloth in quantities of one hundred and eight pieces. He then caused eight excellent bricks to be placed separately (one in each of the eight quarters), and causing a minister, who was selected and arrayed in every manner for that purpose, to take up one that was marked with divers signs of prosperity, he laid the first auspicious stone in the fine fragrant cement on the eastern quarter ; and lo ! when jessamine flowers were offered thereunto, the earth quaked."

[2] "caused auspicious ceremonies to be performed over them."

[3] "attended with great benefit to the multitude."

[4] "the knowledge of the law."

[5] "Seeing that the highest good of humanity is brought about by means of him whose mind delighteth in the Three Gems, and whose heart is inspired with a love of mankind and a spirit of self-sacrifice,—a man should cherish a love of faith and other virtuous impulses."

[6] "The Commencement (of the Building) of the Thúpa."

CHAPTER XXX.

The Mahárájá reverentially bowing down to the whole priesthood, thus [1]*addressed them : "Whatever the term of the period may be during which the cétiya will be in process of completion, (for that period) accept your maintenance from me.*" The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation) solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one-half of the priesthood, the gratified monarch causing edifices to be erected on eight different spots round the site of the thúpa, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers : they amounted to five hundred in number. One of them being asked by the king, "How much work canst thou perform ?" he replied to the monarch, [2]"*I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.*" The rájá rejected him.[3] Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half, at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the rájá dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch : "I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakka himself, being aware that on this thúpa no grass or other weed ought to be allowed to grow, inquired of him, "In what form dost thou propose to construct the cétiya ?" At that instant Vissakamma [4]*(invisibly) came to his aid.* The bricklayer, filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish) ; a great globule, [5]*in the form of a coral bead*, rose to the surface ; and he said, "I will construct it in this form." The monarch, delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahápaṇas.

In the night the rájá thus meditated : "How shall I transport the bricks without harassing labourers ?" The dévas, divining the meditation, night after night brought and deposited at the four gates of the cétiya bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding) commenced upon the construction of the cétiya ; and caused it to be proclaimed, "It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen *lakhs* of kahápaṇas ; a vast quantity of cloths ; food, together with beverage, served in the most sumptuous manner ; garlands of fragrant flowers ; sugar and other luxuries ; and the five condiments used in mastication (and issued these directions :) "Having performed work according to their inclination, let them take

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[1] "invited them : 'Be pleased to accept my alms until the cétiya is completed.'"

[2] "I will exhaust, in one day (in my work), the earth drawn in a cart by a hundred men."

[3] Add "(as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice)."

[4] "inspired him."

[5] "like unto a ball of crystal."

these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

A certain priest, desirous of contributing his personal aid in the erection of this thúpa, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the cétiya, and eluding the king's overseers (who had been enjoined to employ paid labourers only), delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference).[1] [2]*This evasion of the king's order being made known, it led to a disturbance. The king hearing of the affair*, repairing to the spot, interrogated the bricklayer. (He replied), " Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am [3]*only* able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; ([4]*but* I am not personally acquainted with them)."

The rájá having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a " balattha " (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rájá. The king (in order that he might fulfil his own vow of building the dágoba exclusively with paid labour, yet without compelling the priest to violate the rule that priests should never accept any reward or remuneration) had three jars filled with [5]*fragrant jessamine and mugreen flowers* deposited near the bó tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bó tree), after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain théra, the relation of the aforesaid bricklayer, resident at Piyaṅgalla in the Kéliváta division, impelled by the desire of contributing towards the construction of the cétiya, and having ascertained the size of the bricks used there, and manufactured, such a brick, repaired thither; and, deceiving the superintendents of the work, presented the brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rájá was informed of it, he inquired of the bricklayer, " Canst thou identify that brick?" Though he knew it, he replied to the king, " I cannot identify it." (The monarch) again asking, " Dost thou know the théra?" thus urged, he said " I do." The monarch, that he might point him out, assigned to him a " balattha." The said messenger having identified (the priest) by means of him (the bricklayer), pursuant to the commands of the rájá, proceeded to the Kaṭṭhahála parivéṇa, and sought the society of, and entered into conversation with, this théra. Having ascertained the day of the théra's intended departure, as well as his destination, he said, " I will journey with thee to thy own village." All these particulars he reported to the rájá, and the king gave him a couple of [6]*most valuable woollen cloths, with* a thousand pieces; and having also provided many sacerdotal offerings,

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[1] Add " and suspected the priest from his manner."
[2] " The rumour spread gradually, and reached the ears of the king, who."
[3] " not."
[4] " as."
[5] " jessamine flower buds."
[6] " cloths worth."

sugar, and a "náli" full of scented oil, despatched him on this mission. He departed with the théra; and on the following day, at the Piyaṇgallaka vihára, having seated the priest at a cool, shady, and well-watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was entrusted. [1]"*This pair of cloths and other articles belonged to a certain théra who is attached to me as if he were a son: accepting them from him,* I now give them all to thee." Having thus spoke, and presented (the théra) with these things; [2]*to him who was departing, having accepted them,* the "balattha," in the precise words of the king, delivered the royal message.

[3]*Many asaṇkhyas* of paid labourers, in the course of the construction of the thúpa, becoming converts to the faith, went to "sugati."[4] The wise man bearing in mind that by [5]*conversion alone to the faith* the supreme reward of being born in heaven is obtained, should make offerings also at the thúpa.[6]

Two women who had worked for hire at this place, [7]*after the completion of the great thúpa,* were born in the Távatiṇsa heavens. [8]*Both* these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended [9](*at a subsequent period*) to this thúpa to make oblations. Having made these flower and other offerings to the cétiya, they bowed down in worship.

At the same instant the théra Mahásíva, resident at the Bhátivaṇka vihára, who had come in the night time, [10]*saying, "Let me pray at the great thúpa";* seeing these females, concealing himself behind a great "sattapaṇṇi" tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their [11]*prayers* he addressed them thus: "By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it that from hence ye were transferred to the world of the dévas?" These dévatás replied to him: "The work performed by us at the great thúpa." Such is the magnitude of the fruits derived from faith in the [12]successor of former Buddhas!

[13]*As by the bricklayers the thúpa was successively raised three times to the height of the ledge on which the flower-offerings are deposited,* (*on each occasion*) *the inspired* (*théras*) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rájá repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, "That is brought about by the

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[1] "These priestly articles were bought by me for a certain théra who is attached to me, and this couple of cloths for my son."

[2] "and having bowed unto him who had accepted them, and departed."

[3] "A great number."

[4] "heaven."

[5] "only taking a delight in Buddha."

[6] Add "(as the following story will illustrate)."

[7] "(died), and."

[8] Insert "After the completion of the great thúpa both," &c.

[9] *Dele.*

[10] "to worship the great thúpa."

[11] "worship."

[12] "Tathágata ('the successor of former Buddhas')."

[13] "No sooner were the three ledges for laying offerings of flowers built up with bricks and raised, than the théras, who were endued with spiritual power."

inspired priests, to prevent the sinking of the thúpa itself (when completed); but now, O Mahárájá! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the delighted monarch proceeded with the building of the thúpa. At the completion for the tenth time up to the ledge on which flower offerings are deposited, ten kóṭis of bricks (had been consumed).

The priesthood, for the purpose of obtaining (méghavaṇṇa) cloud-coloured stones for the formation of the receptacle of the relic, assigned the task of procuring them to the sámaṇéras Uttara and Sumana, saying, "Bring ye them." They, repairing to Uttarakuru, brought six beautiful cloud-coloured stones, in length and breadth eighty cubits and eight inches in thickness, of the tint of the "ganṭhi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired théras placed one (of the slabs), and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rájá caused to be made an exquisitely beautiful bó tree [1]*in gold.* The height of the stem, [2]*including the five branches,* was eighteen cubits; [3]the root was coral; [4]*he planted (the tree) in an emerald.* The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, [5]*eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "hansa," and other birds, shone forth.* Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine *lakhs:* emblems of the sun, moon, and stars, and the various species of [6]*flowers,* represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions and of every hue. He surrounded the bó tree with a low parapet, in different parts of which gems and pearls of the size of a "neli" were studded. At the foot of the bó tree rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bó tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha (in the attitude in which he achieved buddhahood at the foot of the bó tree at Uruvéla in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colours, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha) stood (the figure of) Mahá Brahma, bearing the silver parasol of dominion; Sakka, the inaugurator, with his "vijayuttara" chank; Pañcasikha with his harp in his hand; Káḷanága, together with his band of singers and dancers; the hundred-armed Mára (Death) mounted on his elephant (Girimékhalá), and surrounded by his host of attendants.

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[1] "made of precious things." [2] *Dele.*
[3] Insert "it had five branches."
[4] "it was fixed on emerald ground."
[5] "there were representations of the eight auspicious objects (aṭṭha-maṅgaliká flower-plants, and beautiful rows of quadrupeds and hansas."
[6] "lotuses."

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kóṭi." [1]*In the north-eastern direction from the bó tree there was an altar arranged, made of the* various descriptions of gems, costing a "kóṭi" of treasure. The various acts performed at each of the places at which (Buddha had tarried) for the seven times seven days (before his public entry into Báránasí), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission, viz.): Brahmá in the act of supplicating Buddha to expound his doctrines; the proclamation of the sovereign supremacy of his faith (at Báránasí); the ordination of Yasa; the ordination of the Bhaddavaggiyá princes; the conversion of the Jaṭila sect; the advance of Bimbisára (to meet Buddha); his entrance into the city of Rájagaha; the acceptance of the Véluvana temple (at Rájagaha); his eighty principal disciples [2]*there* (*resident*); the journey to Kapilavatthu, and the golden "chaṇkama" there; the ordination of (his son) Ráhula and of (his cousin) Nanda; the acceptance of the Jéta temple (at Sávatthi); the miracle of two opposite [3]*results* performed at the foot of the [4]*amba* tree (at the gates of Sávatthi); [5]*his sermon* delivered in the Távatiṇsa heavens (to his mother Máyá and the other inhabitants of those heavens); the miracle performed unto the dévas at his descent (from the heavens, where he had tarried three months expounding the "abhidhamma"); the interrogation of the assembled théras (at the gates of Saṇkapura, at which he alighted on his descent from the Távatiṇsa heavens, and where he was received by Sáriputta at the head of the priesthood); the delivery of the "Mahásamaya" discourse (at Kapilavatthu, pursuant to the example of all preceding Buddhas); the monitory discourse addressed to (his son) Ráhula (at Kapilavatthu after he entered into priesthood); the delivery of the Mahámaṇgala discourse (at Sávatthi, also pursuant to the example of preceding Buddhas); the assembly (to witness the attack on Buddha made at Rájagaha by the elephant) Dhanapála; the discourse addressed to Áḷavaka (at Áḷavipura); the [6]*discourse on the string of amputated fingers* (*at Sávatthi*); the subjection of the nága rájá Apalála [7]*at* * * * * * * * * *; the (series of) discourses addressed to the Paráyana brahman tribe (at Rájagaha); as also the [8]*revelation of* (*Buddha's*) *approaching demise* (*communicated to him by Mára three months before it took place* at Pává); the acceptance of the alms-offering prepared of hog's flesh (presented by Cunda at Pává, which was the last substantial repast Buddha partook of); and of the couple of "siṇgivaṇṇa" cloths (presented to Buddha by the trader Pukkusa on his journey to Kusinárá to fulfil his predicted destiny); the draught of water which became clear (on the disciple Ánanda's taking it for Buddha from the river Kukuta, the stream of which was muddy when he first approached it to draw the water); his "parinibbána" (at Kusinárá); the lamentation of dévas and men (on the demise of Buddha); the prostration at the feet (of Buddha on the funeral pile) of the théra (Mahákassapa, who repaired to Kusinárá by his miraculous powers from Himavanta to

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[1] "There was also a bed (representing that on which Buddha rested immediately after he had attained enlightenment) with its head towards the bódhi tree, adorned with," &c.

[2] *Dele.*

[3] "phenomena."

[4] "gaṇḍumba tree."

[5] "'the discourses.' The Abhidharma."

[6] "conversion of Aṇgulimála."

[7] There is no omission in the text here, as the asterisks would indicate.

[8] "relinquishment of Buddha's full term of life (three months before his death)."

fulfil this predestined duty) ; the self-ignition of the pile (which would not take fire before Mahákassapa arrived) ; the extinction of the fire, as also the honours rendered there; the partition of (Buddha's) relics by the (brahman) Dóṇa. By this (monarch) of illustrious descent, many of the " Játaka " (the former existences of Buddha), which were the best calculated to turn the hearts of his people to conversion, were also represented. He caused Buddha's acts during his existence as Vessantara rájá to be depicted in detail ; as well as (his history) from the period of his descent from Tusitapura to his attaining buddhahood at the foot of the bó tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dhataraṭṭha, Viruḷha, Virúpakkha, and Vessavaṇa) were represented ; thirty-three dévas and thirty-two [1]*princes ;* twenty-eight chiefs of yakkhas ; above these again, dévas bowing down with clasped hands raised over their heads ; still higher, others bearing vases of flowers ; dancing dévas and chanting dévas ; dévas holding up mirrors, as well as those bearing bouquets of flowers ; dévas carrying flowers, and other dévas under various forms ; dévas bearing rows of boughs made of jewels; and among them (representations of) the " dhammacakka " ; rows of dévas carrying swords ; as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-coloured stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure[2] gold, costing a " kóṭi." The chief théra Indagutta, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the dévatás, and by the supernatural agency of the arhat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

[3]*By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, object the worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed ; each act of piety will appear of equal importance (with the other) ; and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.*

The thirtieth chapter in the Mahávaṇsa, entitled " The Description of the Receptacle for the Relics," composed equally for the delight and affliction of righteous men.

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[1] " princesses." [2] Insert " solid."

[3] " Offerings presented in (sincere faith) by a lover of mankind unto the blessed, the adorable, the supreme, and the enlightened Buddha while he yet lived, and those offered unto his relics which were dispersed (at his death),—are both equal in merit. Bearing this in mind, let the wise man, adorning himself with the ornaments of faith and virtue, make offerings unto the relics of the Sage as unto the living Lord himself."

CHAPTER XXXI.

THE vanquisher of foes (Duṭṭha Gámaní) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; to-morrow I shall enshrine the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of [1]*escorting* the relics to the disciple named Sóṇuttara, who resided in the Pújá parivéṇa, and was master of the six departments of doctrinal knowledge.

[2]*During the pilgrimage* (*on earth of Buddha*), *the compassionating saviour of the world, this personage had* (*in a former existence*) *been a youth of the name Nanduttara, who, having invited the supreme Buddha with his disciples, had entertained them on the banks of the river* (*Ganges*). The divine teacher, with his sacerdotal retinue, embarked there at Payágapaṭṭana in a vessel; and the théra Bhaddaji (one of these disciples), master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity: "Here is submerged the golden palace, twenty-five yójanas in extent, which had been occupied by me in my existence as king Mahápanáda (at the commencement of the "kappa").[3] The incredulous among the priests (on board), [4]*on approaching the whirlpool in the river*, reported the circumstances to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, "Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmalóka heavens, by his supernatural gift springing up into the air to the height of seven palmyra trees, and stretching out his arm, brought to the spot (where he was poised) the Dussathúpa (in which the dress laid aside by Buddha as prince Siddhattha, on his entering into priesthood, was enshrined in the Brahmalóka heavens, for its spiritual welfare), and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people he threw it back there. The youth Nanduttara, seeing the miracle, [5]*spontaneously* (*arrived at this conviction*): "*It will be permitted to me to bring away a relic appropriated by another.*"

On account of this occurrence (which had taken place in a former existence) the priesthood selected [6]*Sóṇuttara a* (*samaṇéra*) *priest, sixteen years of age*, for the execution of this commission. He inquired of the priesthood, "From whence can I bring relics?" The priesthood [7]*thus replied to this théra: "The relics are these. The ruler of the universe,*

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[1] "procuring."

[2] "(Now at one time), during the pilgrimage of our Lord on earth for the benefit of mankind, a certain youth, by name Nanduttara, who dwelt on the banks of the Ganges, invited the supreme Buddha with his disciples and entertained them."

[3] Insert "The stream of the Ganges comes in contact therewith at this place (and thus creates this whirlpool)."

[4] *Dele.*

[5] "made this aspiration, namely, 'May I (in a future existence) be endued with the power of bringing away a relic that is in the possession of another.'"

[6] "the monk Sóṇuttara, albeit he was only sixteen years old."

[7] "then described the relics to the théra in this wise: 'The Chief of the world, while lying on his bed of final emancipation,'" &c.

when seated on the throne on which he attained '*parinibbána*,' in order that he might provide for the spiritual welfare of the world by means of relics, thus addressed himself to (Sakka) the supreme of dévas, regarding these relics : Lord of dévas, out of eight 'dóṇas' of my corporeal relics one 'dóṇa' will be preserved[1] as an object of worship by the people of Kóliya (in Jambudípa) : it will be transferred from thence to Nágalóka, where it will be worshipped by the nágás ; and ultimately it will be enshrined in the Maháthúpa, in the land Laṇká.

"The pre-eminent priest, the théra Mahákassapa, being endowed with the foresight of divination, [2]*in order that he might be prepared for the extensive requisition which* would be made (at a future period) by the monarch Dhammásóka [3]*for relics*, (by application) to king Ajátasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rájagaha, and he transferred the other seven dóṇas of relics (thither) ; but being cognizant of the wish of the divine teacher (Buddha), he did not remove the 'dóṇa' deposited at Rámagáma.

"The monarch Dhammásóka seeing this great [4]*shrine of relics*, resolved on [5]*the distribution of* the eighth dóṇa also. [6]*When the day had been fixed for enshrining these relics in the great thúpa at* (*Puppha-pura, removing them from Rámagáma*), *on that occasion also the sanctified ministers of religion prohibited Dhammásóka.* [7]*The said* thúpa, which stood at Rámagáma on the bank of the Ganges, by the action of the current (in fulfilment of Buddha's prediction) was destroyed. The casket containing the relic being drifted into the ocean, [8]*stationed itself at the point* where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), [9]*on a bed of gems, dazzling by the brilliancy of their rays.* Nágás discovering this casket, repairing to the nága land Mañjérika, reported the circumstance to the nága rájá Káḷa. He proceeding thither attended by ten thousand kóṭis of nágás, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thúpa of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nágás incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither : to-morrow the protector of the land will celebrate the enshrining of the relics."

Having attentively listened to the address thus made to him, and replying "Sádhu," he returned to his own pariveṇa, meditating as to the period at which he ought to depart on his mission.

The monarch (Duṭṭha Gámaní), in order that all things might be prepared in due order, caused proclamation to be made by beat of drums : "To-morrow the enshrining of relics will take place," and enjoined that the whole town, as well as the roads leading (to the Mahá-vihára), should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakka, the supreme of dévas, sending for Vissakamma, had the whole of Laṇká decorated in every

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[1] "at Rámagáma."
[2] "seeing that an extensive diffusion of relics."
[3] *Dele.*
[4] "collection of relics for enshrinement." [5] "procuring."
[6] "But the sanctified priests who were there dissuaded Dhammásóka, saying, 'It has been reserved by the conqueror (Buddha) for enshrinement in the great thúpa (Ruvanveli).'"
[7] "Now the." [8] "rested on a bed of gems."
[9] "and remained there covered with a halo of rays."

possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch), wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses, and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds of the Sindhava breed (were harnessed), stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kaṇḍula fully comparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "puṇṇaghaṭa" (replenished vases), encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colours, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses, and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahámégha garden, shone forth like the king of dévas in his progress to his own garden Nandana.

The priest Sóṇuttara, while yet at his parivéṇa, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nágás, there presented himself to the nága rájá. The nága king rising from his throne, and reverentially bowing down to him, seated him (thereon); and, having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théra for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Maháthúpa, pursuant to the predictive injunction of Buddha, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nága rájá, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place"; and [1](*secretly*) *signified* to his nephew, who was standing by, [2]"*By some means or other* (*let this be done*)." That individual, whose name was Vásuladatta, understanding his uncle's intention, hastening to the relic apartment, swallowed the relic casket, and repairing to the foot of mount Méru (and by his supernatural powers extending his own dimensions to three hundred yójanas, with a hood [3]*forty yójanas* broad, coiling himself up), remained there. This preternaturally-gifted nága, spreading out thousands of hoods and retaining his coiled-up position, emitted smoke and[4]*lightning;* and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable dévas and nágás assembled at this place, saying, "Let us witness the contest between these two [5]*parties, the snakes* (*and the théra*)."

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[1] "intimated his purpose by a sign." [2] *Dele.* [3] "one yójana." [4] "fire."
[5] "nágás." The word *nága* means a serpent as well as a chief or magnate; used here to apply to both the snake and the théra.

The uncle, satisfying himself that the relics had been removed by his nephew, thus replied to the théra: "The relics are not in my possession." The said théra, revealing to the nága rájá the travels of these relics from the commencement (to their arrival in the land of nágás), said, "Give up those relics to me." The ophite king, in order that he might [1]*indicate to the théra* (*that he must search*) *elsewhere, escorting and conducting him to the relic apartment, proved that* (*point*) *to him. The priest beholding the cétiya and the cétiya apartment, both exquisitely constructed and superbly ornamented in various ways with every description of treasure, exclaimed*, "*All the accumulated* treasures in Laṇká would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!" [2](*The nága king, forgetting his previous declaration that the relics were not there, retorted*): "Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honour to it, surely cannot be right?" (Sóṇuttara replied): Nága, it is not vouchsafed unto you nágás to attain [3]*the four superior grades of sanctification:* it is quite right, therefore, to remove the relics to a place where [4]*the four superior grades of sanctification are* attainable. Tathágatas (Buddhas) are born to redeem beings endowed with existence from the miseries inseparable from saṇsára (interminable transmigration). In the present case also there is an object of Buddha's (to be accomplished). In fulfilment thereof I remove these relics. On this very day the monarch (of Láṇka) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The nága [2]*insidiously* rejoined: "Lord, [5]*as thou* (*of course*) *seest the relics, taking them begone.*" The théra made him repeat that declaration three times. Thereupon the théra, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount Méru), instantly possessed himself of the relic casket. Then saying (to Káḷa), "Nága, rest thou here," rending the earth, he re-ascended at his pariveṇa (at Anurádhapura).

The nága rájá then sent a message to his nephew to bring back the relics, informing him at the same time, "The priest is gone, completely deceived by us." In the meantime, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle with loud lamentations. Then it was that the nága rájá, exclaiming, "It is we who are deceived," wept. The afflicted nágás also all mourned (the loss of the relic). The dévas assembled (at Méru to witness the conflict), exulting at the priest's victory over the nága, and making offerings to the relics, accompanied him (hither).

The nágás, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théras (at Anurádhapura), wept. The priesthood, out of compassion to them, bestowed on them [6]*a trifling relic.* They delighted thereat, departing (to the land of nágás), brought back treasures worthy of being presented as offerings.

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[1] "make an impression on the théra in another way, took him to the cétiya house and praised the beauty thereof, saying, 'Behold, O priest, this cétiya and the house which covers it, so exquisitely built and adorned with divers gems.' All the," &c.

[2] *Dele.*

[3] "to an understanding of the four Great Truths."

[4] "an understanding of the four Great Truths is."

[5] "if thou seest the relics, take them and depart."

[6] "a few relics."

Sakka, with his host of dévas, repaired to this spot, taking with him a gem-set threne and a golden casket; and arranged that throne in a superb golden hall, constructed by Vissakamma himself, on the spot where the théra was to emerge from the earth. Receiving the casket of relics from the hands of the said théra (as he emerged), and encasing it in the casket (prepared by himself), deposited it on that superb throne. Brahma was in attendance bearing his parasol; Santusita with his "cámara"; Suyáma with his jewelled fan; and Sakka with his chank filled with consecrated water. The four great kings (of the Cátummahárájika heavens) stood there with drawn swords; and thirty-three supernaturally-gifted dévas bearing baskets of flowers.[1] There stood thirty-two princesses [2]*making offerings of "páricchatta" flowers;* and twenty-eight yakkha chiefs, [3]*with lighted torches*, ranged themselves as a guard of protection, driving away the fierce yakkhas. There stood Pañcasikha striking the harp; and Timbaru, with his stage arranged, dancing and singing; innumerable dévatás singing melodious strains; and the nága rájá Mahákáḷa rendering every mark of honour. The host of dévatás kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

The aforesaid théra Indagutta, in order that he might prevent the interference of Mára (Death), caused a metallic parasol to be produced, which covered the whole "cakkavála." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahárájá Duṭṭha Gámaní repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahma and the dévas were invisible (to him), the monarch, delighted and overcome by the wonders of these miracles, dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Laṃká; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the [4]*redeemer* of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation"; and accordingly he dedicated the empire of Laṃká three times successively to the relics.

The monarch attended by dévas and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thúpa; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thúpa on all sides, stood ninety-six "kóṭis" of "arhat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar," the relics, together with the casket, rising up from his head to the height of seven palmyra trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddha, resplendent with his special attributes, according to the resolve made

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[1] Add "and making offerings of 'páricchatta flowers.'"
[2] "bearing lighted torches."
[3] *Dele.*
[4] "lord."

by the deity of felicitous advent while living, they worked a[1] miracle [2]*of two opposite results*, similar to the one performed by Buddha at the foot of the gaṇḍamba tree.

On witnessing this miracle, twelve kóṭis of dévas and men, impelled by the ardour of their devotion, attained the sanctification of " arhat." The rest who attained the other three stages of sanctification are innumerable.

These (relics), relinquishing the assumed personification of Buddha, reverted to the casket, and then the casket descended on the head of the rájá. This [3]*chief of victors* (Duṭṭha Gámaní), together with the théra Indagutta and the band of musicians and choristers, [2]*entering the relic receptacle, and* moving in procession round the [4]pre-eminent *throne, deposited it* on the golden altar. [5]*Bathing his feet and hands* with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence, opened the casket, and taking up the relics made this aspiration : " If it be destined that these relics should permanently repose [6]*anywhere*, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people, may they, assuming the form of the divine teacher when [7]*seated on the throne* on which he attained ' parinibbána,' recline on the superb invaluable altar already prepared here." Having thus prayed, he deposited the relics on the supreme altar ; and the relics assuming the desired form reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month " Ásáḷhi," being the full moon, and under the constellation " uttarásálha." [8]*From* the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Laṇká ; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The band of musicians and choristers, the ministers of state, the people in attendance, and the dévatás did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital, " Let all my people during the ensuing seven days worship the relics."

The chief théra Indagutta, pre-eminently gifted with supernatural powers, formed this aspiration : " May the inhabitants of Laṇká, who are desirous of worshipping the relics, instantly repairing hither, worship the relics, and in like manner return to their respective homes ! " His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms-offerings for seven days, without interruption, to the great body of priests, thus addressed them : " The task assigned to me within the relic receptacle has been accomplished ; let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to

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[1] Insert " biform."
[2] *Dele.*
[3] " illustrious chief."
[4] " relic receptacle, entered it and deposited the casket."
[5] " Washing his hands."
[6] " undisturbed by any (enemies)."
[7] " lying on the bed."
[8] " Simultaneously with."

the two sámaṇéras (Uttara and Sumana), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations: "May the flowers offered here never perish! May these aromatic drugs never deteriorate! May these lamps never be extinguished! May no injury, from any circumstance whatever, be sustained by these! May these cloud-coloured stones (of the receptacle) for ever continue joined, without showing an interstice!" [1]*All this came to pass accordingly.*

This regardful sovereign then issued this order: "If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed).

Inclosing all these, the rájá completed (the dome of) the thúpa; at this point (on the crown of the dome) he formed on the cétiya its square capital, (on which the spire was to be based).

[2]*Thus* (*like unto Duṭṭha Gámaní, some*) *truly pious men, for the purpose of individually earning for themselves the supreme of all rewards* (*nibbutí*), *accumulate acts of the purest piety; and again* (*also like unto Duṭṭha Gámaní, other*) *men endowed with the purest spirit of piety, born in every grade in society* (*from the khattiya and the brahma to the lowest class*), *on account of the spiritual welfare of the human race at large perform* (*similar acts of pious merit*).

The thirty-first chapter in the Mahávaṇsa, entitled "The Enshrining of the Relics," composed equally for the delight and affliction of righteous men.

CHAPTER XXXII.

When the construction of the spire and the plastering of the cétiya alone remained to be completed, the rájá was afflicted with the disease which terminated his existence. Sending for his younger brother Tissa from Díghavápi he said to him, "Perfect the work still left unfinished at the thúpa." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the cétiya to him in its completed form), this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the cétiya therewith. He also employed painters to paint the panelled basement; and thereupon rows of filled vases and ornaments radiating like the five fingers (were represented). He employed parasol-frame weavers to form the frame of a (temporary) spire, made of bamboos; and in the same manner with "kharapatta" he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac and "kuṇkuma," he made this announcement to the king: "The work which was to be performed at the thúpa is completed."

The ruler of the land repaired thither, carried extended on his "siviká"; and causing himself to be borne in the "siviká" round the cétiya. and having bowed down thereto in worship [3]*near its southern*

[1] *Dele.*

[2] "So do good men, pure in heart, themselves perform, and also cause others to perform, pure actions, which are the means of securing the highest of all blessings as well as of obtaining a multitude of followers of divers kinds."

[3] Omit.

entrance,—extending himself on a carpet spread on the ground,[1] and turning on his right side, he gazed on this pre-eminent Maháthúpa; and then turning on his left side, he fixed his eyes on the magnificent Lóhapásáda; and finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient were ninety-six "kóṭis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the théra Théraputtábhaya was not present on this occasion, thus meditated: "There was a great warrior, who had fought twenty-eight pitched battles by my side, undaunted, and without retreating a step; but now that he is a théra, by the name of Théraputtábhaya, though he sees me struggling with death, and on the eve of being vanquished, does not approach me." The said théra, who was resident at the Pañjali mountain, at the source of the river Karinda, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rájá, overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him: "In times past, supported by thee, (one of) my ten warriors I engaged in war; now single-handed I have commenced my conflict with death. It will not be permitted to me to overcome this mortal antagonist."

The théra replied: "Mahárájá, ruler of men, compose thyself. Without subduing the dominion of the foe, sin, the power of the foe, death, is invincible. For by our divine teacher it has been announced that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle of dissolution (continued Théraputtábhaya), uninfluenced by the impulses of shame or fear, exerts its power even over Buddha. From hence impress thyself with the conviction that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sámaṇéra priest, resident at the Tissáráma vihára), [2]*imbued with the purest of piety while on the eve of transmigration to the* '*Dévalóka*' *world*, *relinquishing* that heavenly beatitude, and repairing hither, thou didst perform manifold acts of piety in various ways. [3]*By thy* having reduced this realm under one sovereignty, [4]*and restored the glorification* of the faith, [5]*a great service has been rendered.* Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rájá on hearing this exhortation of the théra received the greatest relief; and thus addressed him: [6]"*Thou* supportest me [5]*then* even in my struggle with death." The consoled (monarch) instantly causing to be brought the "puññapotthakaṇ" (register of deeds of piety), commanded his secretary to read (its contents), who accordingly read aloud the said record: "One hundred, minus one, vihárás have been constructed by the Mahárájá. The Maricavaṭṭi vihára cost nineteen kóṭis;

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[1] Insert "near its southern entrance."

[2] "thy ambition to do good was truly great; for when the world of the gods was then even nigh unto thee (and thou couldst have been born therein) thou didst renounce."

[3] "The object of thy."

[4] "was that thou mightest restore the glory."

[5] Omit.

[6] "Verily, thou."

the pre-eminent Lóhapásáda was built for thirty kóṭis; in the construction of Maháthúpa twenty invaluable treasures were expended; the rest of the works at the Maháthúpa, executed by this truly wise personage, cost a thousand kóṭis. O, Mahárájá (continued the secretary), during the prevalence in the Koṭṭhaka division of a famine to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'aggakkháyika' famine, two invaluable ear ornaments were given away, in the fervour of thy devotion, in order that thou mightest become the eminent donor of a mess made of [1]*kaṇgu seed, which had already commenced to get sown*, to five eminent théras, who had overcome the dominion of sin." On (the secretary) proceeding to read "On the defeat at the battle fought at Cúlaṇganiya, in his flight, the call of refection being set up, disregardful of himself, to a sanctified minister who approached travelling through the air, the repast contained in his golden dish was given,"—the monarch interrupting him (proceeded to narrate his acts after his accession): [2]"*The* festivals of seven days at the great (Marieavaṭṭi) vihára; in like manner [3] the festival at the (Lóha) pásáda; as also [3]the festival of seven days at the Maháthúpa; in like manner at the enshrining of the relics, to the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great 'Vesákha' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have constantly celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have daily maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places rice prepared with sugar and honey; and at the same number of places rice prepared with butter; at the same number of places confectionary dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly [4]*all the viháras* in Laṇká with lamp oil, for the [5]*eight* 'upósatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will to-morrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lóhapásáda, and expound the 'maṇgala' discourse of Buddha to the priesthood; but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the viháras in various parts of Laṇká, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest, endowed with the gift of preaching, clarified butter, sugar, and honey, a 'náḷi' of each; I have provided a [6]*piece* of liquorice of the [7]*breadth* of the four fingers of the hand;

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[1] "kaṇgu and acidulated sauce." *Kaṇgu* is a sort of millet, panick seed, which, when boiled, makes an excellent meal.

[2] "At the."

[3] Insert "at."

[4] "the eight viháras."

[5] Omit.

[6] "handful."

[7] "length."

[1]*I have provided also* two cloths for each. But all these offerings, having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregardful of my own fate, when I was [2]*a pious character afflicted* in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathéra, hearing this declaration of the rájá, explained [2]*from various passages* (*of the* " *tepiṭaka* ") the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): " The chief théra Máliyadéva, one of the five priests who had accepted the kaṅgu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumana, himself also partook of it. (Another of these five), the théra Dhammagutta, the [3]*earthquaker*, partook of his portion with five hundred of the fraternity of Kalyáṇi vihára. (The third), the théra Dhammadinna, of Talaṅga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyaṅgudípa. (The fourth), the théra Khuddatissa, endowed with miraculous powers, resident at Maṅgana, partook of his share, dividing it with sixty thousand of the fraternity of Kélása. (The fifth), the chief théra Mahábyaggha, partook of his portion, dividing it with five hundred of the fraternity of Ukkunaga vihára. The théra (Tissa, the son of a certain kuṭumbaka), who had accepted the rice offered in the golden dish (at the Kappakandara river), partook thereof, dividing it with twelve thousand of the fraternity of Piyaṅgudípa." The théra Abhaya, having thus spoken, administered mental comfort to the king. The rájá having derived consolation, thereupon replied to the théra: " For four and twenty years have I been the patron of the priesthood; may even my corpse be rendered subservient to the protection of the ministers of the faith ! Do ye, therefore, consume the corpse of him who has been (as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the ' upósatha ' hall [4]*at* the Maháthúpa." Having expressed these wishes, he addressed his younger brother: " My beloved Tissa, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Maháthúpa; present flower offerings morning and evening at the Maháthúpa; keep up three times a day (the sacred service with) the full band of musicians at the Maháthúpa. Whatever may have been the offerings prescribed by me to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission." Having thus admonished him, the ruler of the land dropped into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six Dévalókas dévatás presented themselves in six chariots. These dévas remaining in their cars, separately (implored) the monarch: " Rájá, repair to our delightful Dévalóka." The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, " As long as I am listening to the doctrines of Buddha, so long must ye wait." The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their

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[1] " and."
[2] Omit.
[3] The epithet used in the text is *paṭhavi-pálaka*, which, even when applied to a holy monk, can only mean " the saviour or preserver of mankind."
[4] " within sight of."

chant. The rájá inquired the cause thereof. They answered, "Because by the signal made (we understood thee) to say 'stop.'" The king rejoining, "Lords, not so," explained what the signal meant. On hearing this explanation, some of the assembly (as the dévas and chariots were invisible to them) observed, "Surely this (monarch) is thus supplicating, overawed by the dread of death." For the purpose of removing this misconception, the théra Abhaya thus addressed the monarch: "What should be done to make manifest that they (the dévas and chariots) are in attendance?" The all-wise king [1]*flung* wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

The rájá then thus addressed himself to the théra: "Lord! which is the most delightful Dévalóka?" He replied, "It has been held by pious men, O rájá, that Tusitapura is a delightful Dévalóka. The all-compassionate Bódhisatta, METTEYYA, tarries in Tusitapura, awaiting his advent to buddhahood."

Having received this explanation from the théra, this pre-eminently wise Mahárájá [2]*expired in the act of* gazing on the Maháthúpa, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his [3]*(regenerated)* person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Maháthúpa three times; and then bowing down to the Maháthúpa as well as the priesthood, departed for Tusita.

[4]*From the circumstance of the women of the palace having assembled there, and wept with dishevelled (makuṭa) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuṭa-muttasálá.* At the instant that the corpse of the rájá was placed on the funeral pile, the multitude (arávi) set forth their clamorous lamentation. From that circumstance the edifice erected there obtained the name of Rávavaṭṭí sálá. On the spot where they burnt the corpse of the rájá, in a yard without the consecrated ground (devoted for religious purposes), a Málaka square was formed, which obtained the name of the Rájá-málaka.

This Duṭṭha Gámaní rájá, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYA Buddha. The father of the rájá will become the father, and his mother the mother, of the said METTEYYA (Buddha); and his younger brother Saddhá Tissa will become his second disciple. The son of this monarch, the prince royal Sáli, will become the son of the sanctified METTEYYA Buddha.

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[1] "caused to be flung."

[2] "closed his eyes while yet."

[3] "divine re-embodied."

[4] The meaning of this passage is somewhat obscure. The Baṭuvantuḍáve-Sumangala version makes it, "The hall built at the spot where the *dancing women* came and took off the (dead king's) crown was called the Makuṭa-muttasálá" ("the hall where the crown was taken off"). The word *náṭakitthí* means, here as well as elsewhere in these Chapters, women of the palace, kept to amuse the king with singing, dancing, &c.—artistes. *Makuṭa* may mean a crown or a knot of dressed hair. Here it evidently means the latter.

[1]*Thus (like unto Duṭṭha Gámaní) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.*

The thirty-second chapter in the Mahávaṇsa, entitled "The Departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAPTER XXXIII.

DURING the reign of the rájá Duṭṭha Gámaní the nation enjoyed great prosperity. He had a son, renowned under the designation of the royal prince Sáli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the caṇḍála caste. Having been wedded in a former existence also to this maiden, whose name was Asókamálá, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhá Tissa, the brother of Duṭṭha Gámaní, on his demise succeeding to the monarchy, [2]*completed eighteen years during his reign.*

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Maháthúpa. [3]*The Lóhapásáda, which had been constructed in this island (by the late king), did not endure ; (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kóṭis."*

In the course of his reign he erected the Dakkiṇágiri and the Kallakallena viháras, as well as the Kulumbála, the Pettaṇgaváli, the Vélaṇgaviṭṭi, the Dubbalavápitissa, the Dúratissakavápi, as also his mother's vihára, and [4]*Díghavápi vihára, distant* each one yójana from the other. [5]*At the same time with Díghavápi vihára he built the cétiya of that name ; the pinnacle of that cétiya he decorated with every description of gems. Thereon, at appropriate places,* he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty-four thousand offerings to the eighty-four thousand "dhammakkhandas," [6]of Buddha. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusita heavens.

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[1] A more literal rendering would have been preferable :—"Thus he who is ever intent on good works and does them covers a multitude of venial sins, and enters into heaven as freely as he does into his own house. Therefore should the man of wisdom be constantly diligent in good works."

[2] "reigned full eighteen years."

[3] The meaning of this passage has been entirely misapprehended. It should be rendered thus: "(And it happened that in this king's reign) the stately Lóhapásáda caught fire from a lamp and was burnt down. He (Saddhá Tissa) built it up again and formed a seven-storied building. It was then worth only ninety *lakhs* (nine millions)." The original building, consisting of nine stories, cost Dévánampiya Tissa thirty *kóṭis*, or crores, equal to three hundred millions.

[4] "and also viháras as far as Díghavápi."

[5] "He also built the Díghavápi vihára together with a cétiya, and made for it a covering (of network) resplendent with divers gems. On the seams thereof," &c.

[6] "sections of the Law."

While the rájá Saddhá Tissa yet resided at Díghavápi, his eldest son Lajjitissa constructed the delightful Girikumbhíla vihára. A younger (the second) son, Thullatthanaka, built the vihára called Kandara.

At the time that his father repaired to the court of his brother Duṭṭha Gámaní, Thullatthanaka accompanied him, [1]*giving* over the charge of his vihára to the priesthood. On the demise of Saddhá Tissa, all the officers of state assembled, and having convened a meeting of priests at the Thúpáráma, [2]*under the advice* of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanaka. On hearing of this proceeding, Lajjitissa hastened hither (to Anurádhapura), and seizing (Thullatthanaka, put him to death), and assumed possession of his rightful sovereignty. The rájá Thullatthanaka reigned only one month and ten days.

This Lajjitissa continued for three years displeased with the priesthood, [3]*as they had set aside his prior right of succession, and refused to patronize them.* Subsequently the monarch [4]*forgave* the priesthood; and, as a penance, contributing three *lakhs*, caused three altars, formed entirely of stone, to be erected at the Maháthúpa. The ruler of the land caused also, by expending a *lakh*, the ground around the Mahá-thúpa and the Thúpáráma to be levelled; and at the Thúpáráma establishment he enclosed the cétiya in a superb case of stone. In front of the Thúpáráma he built the thúpa of stone (therefore called) Siláthúpa, and the hall (called after the king) Lajjitissa, for the accommodation of the priesthood. Expending another *lakh*, [5]*he built a cétiya at the Cétiya vihára, and encased it with stone.* [6]*Unto the sixty thousand priests resident at the Girkumbhila vihára he made offerings* of the garments composing the sacerdotal robes. He built also the Ariṭṭha and the Kandarahínaka viháras, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided[7] the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitissa, his younger brother Khalláṭanága (succeeded, and) reigned for six years. For the embellishment of the Lóhapásáda he constructed thirty-two edifices [8]*adjacent to* it. Enclosing the beautiful great thúpa Hémamálí, he formed a square strewed with sand, with a wall built round it. This monarch also constructed the Kurundapásaka vihára and caused [9]*every observance of regal piety to be kept up.* The minister Mahárattaka, [10]*assuming the character of the ruler of the land*, seized the rájá Khalláṭanága in the very capital, (and put him to death).

The younger brother of that king, named Vaṭṭa Gámaní, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son Mahácúlika, the son of his late elder brother Khalláṭanága; and conferred on his mother Anuḷá the dignity of queen-consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

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[1] "in order that he might give."
[2] "with the consent."
[3] "saying, 'They cared not even for the order of seniority,' and reviled them."
[4] "sought forgiveness from."
[5] "he encased with stone the cétiya at the Cétiyagiri vihára."
[6] "At the feast of the Girikumbhila vihára he made offerings unto sixty thousand priests."
[7] Insert "what they wanted and."
[8] "around."
[9] "other works of merit also to be performed."
[10] Omit.

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brahman, [1]*prince* of the city of Nakula, in Róhaṇa, believing the prophecy of a certain[2] brahman [3]*Tissa* (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

[4]Seven Damiḷas with a great army landed at Mahátittha. [5]*The brahman* and the seven Damiḷas[6] despatched a letter to the reigning monarch to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brahman to this effect: "The kingdom is thine from this day: subdue the (invading) Damiḷas." He replying, "Be it so," attacked the Damiḷas, who made him prisoner. These Damiḷas thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Koḷambálaka, mounting his chariot, fled through the Titthiáráma gate. This Titthiáráma had been built by Paṇḍukábhaya, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty-one kings (including the Róhaṇa sovereigns). A certain [7]*professor of a different religion*, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Síhaḷa is flying." The Mahárájá hearing this thus resolved within himself: "Whenever my wishes are realised, I will build a vihára here."

Deciding within himself, "I am bound to save the pregnant queen Anuḷá, as well as Mahácúḷa, and my own child Mahánága," the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sómadéví out of the carriage, bestowing on her [8]*a small beautiful jewel.*

When he set out to engage in battle, [9]*he had taken the princes and the queens with him, but omitted to remove* the refection dish of the vanquisher. [10]*Perplexed by his anxiety* (*regarding the safety of these objects*) *he was defeated; and flying*, concealed himself in the Vessagiri forest.

The théra Kutthikkula Mahátissa meeting him there, presented him with a meal, [11]*without misappropriating his accepted alms-offerings.* The ruler, gratified thereat, dedicated (certain lands) for the support of his fraternity, recording the grant on "a ketaka leaf," (no other writing materials being procurable). Departing from thence, he sojourned at Silásobbhakaṇḍaka; and quitting that retreat also, he repaired to the [12]*Velaṇga* forest in the neighbourhood of Sálagalla (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Vessagiri forest), who enjoined [13]*a Tanasíva* (*a wild hunter*), *who was his own attendant*, to serve (the

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[1] "youth," *ceṭaka.* This word is also used to signify a young servant,—a "boy."

[2] Insert "foolish."

[3] "Tíya."

[4] Insert "(About this time)."

[5] "Thereupon the brahman Tíya."

[6] Insert "also."

[7] "Nigaṇṭha" (one of a sect of Hindú anchorites).

[8] "his beautiful crest-gem."

[9] "being doubtful of victory, he caused the princes and the queens to be taken with him, but could not have removed," &c.

[10] "Being defeated he fled, and."

[11] "which he had first partly partaken of." A priest cannot give away any food put into his bowl by the faithful without first partaking of a portion thereof, except in certain specified instances.

[12] "Mátu-velaṇga."

[13] "Tanasíva (a chief), who ministered unto him."

fugitive monarch) most attentively. The rájá sojourned here, in the habitation of this [1]*Ratteka*-Tanasíva[2] fourteen years, dependent on him for support.

From amongst the seven (invading) Damiḷas, one greatly enamoured of the queen Sómadévi, taking her prisoner, quickly recrossed the ocean : another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurádhapura, and satisfied with that prize alone, also re-embarked without delay. The Damiḷa Pulahattha, appointing the Damiḷa named Báhiya his minister, reigned three years. Báhiya, putting the said Pulahattha to death, reigned two years. Paṇayamára was his minister. Paṇayamára, putting the said Báhiya to death, reigned seven years. Pilayamára was his minister. Putting that Paṇayamára to death, the said Pilayamára was king for seven months. Dáṭhiya was his minister. The said Dáṭhiya Damiḷa, putting Pilayamára to death, reigned at Anurádhapura for two years. Thus the term (of the reigns) of these five Damiḷa kings was fourteen years plus seven months.

[3]*In this Malaya division the queen Anulá went* (*as usual to the house of the Tanasíva*) *to receive her daily supply of provisions : and the Tanasíva's wife* (*on this occasion*) *kicked her basket away.* She, outraged at this treatment, weeping aloud, ran to the king. The Tanasíva, hearing what had occurred (and dreading the resentment of the king), sallied forth with his bow.

On receiving the queen's account (of this outrage), before he (the Tanasíva) could arrive, the king attempted to make his escape, taking his consort and two children with him : (at that instant, however, seeing) Síva (the hunter) rushing at him with his bent bow, the chief of Sívas (the king) shot him. Then proclaiming himself to be the Mahárájá, he rallied the population round him. He found himself at the head of eight officers of rank, [4]*and a great array of warriors :* both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhílaka Tissa théra, celebrated a festival of offerings unto Buddha at the Acchagalla vihára.

While the minister Kapisísa, who had ascended to the cétiya—which was constructed on an eminence—for the purpose of sweeping it, was descending, the monarch, who was accompanied by his queen, was ascending (for the purpose of making offerings), and noticed the said minister Kapisísa seated in their path. Exclaiming, "Will he not [5]*rise ?*" he slew him. On account of this deed, [6]*perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped* (*even to their clothes*) *by robbers, seeking refuge in the Hambugallaka vihára, they* presented themselves to the learned théra Tissa. The said théra, who was profoundly versed in the four "nikáyas," bestowed on them, from the alms [7]*made* unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théra inquired,

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[1] *Dele.* [2] Insert "the chief of the district."

[3] This story is somewhat loosely and obscurely related in the original. "Now the queen Anulá, who had gone to the Malaya country, (was ill-treated by) Tanasíva's wife, who kicked her basket away," &c.

[4] "who were reputed as great warriors."

[5] "prostrate himself (before me) ?"

[6] "the other seven officers were disgusted with the king and fled from his presence ; and while they were journeying at leisure they were set upon by robbers on the road and stripped of all they had, so that they sought refuge in the Hambugallaka vihára, and," &c. [7] "offered."

" Whither are ye going ? " They, [1]*without concealing what regarded themselves,* imparted to him what had occurred. Being asked, [2]" *With whom will it avail you most to co-operate for* the cause of the religion of the vanquisher : with the rájá or with the Damiḷas ? " they replied, [3]" *It will avail most with the rájá.* Having thus [4]*made this admission,* the two théras Tissa (of Kutthikkula) and Mahátissa (of Kumbhílaka), conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the théras : " When we send for you, after our enterprise has been achieved ye must repair to us." The théras promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurádhapura, and putting the Damiḷa Dáṭhika to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigaṇṭháráma (at which he was reviled in his flight), and on the site thereof built a vihára of twelve parivéṇas. This devoted sovereign completed the Abhayagiri vihára in the[5] two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahávihára. Sending for the aforesaid théras, the grateful monarch conferred the vihára on the théra Mahátissa, who was the first to befriend him of the two.

[6]*From a certain circumstance* (*already explained*) *the temple had borne the name of Giri* (*the Nigaṇṭha*) *; on that account this king surnamed also Abhaya, who built the temple* (*on its site*) *called it the Abhayagiri vihára.*

Sending for his queen Sómadéví, he restored her to her former dignity ; and to commemorate that event he built the Sómaráma, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight) and concealed herself in the Kadambapuppha forest, she noticed a young sámaṇéra priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * * The rájá, being told of this (act of delicacy) by her, constructed there also a vihára.

To the north of the great thúpa (Hémaváli) the monarch himself built [7]*a lofty cétiya,* which was named Silásobbhakaṇḍaka.

Of the (eight) warriors, the one named Uttiya built to the southward of the town the vihára called Dakkhiṇa vihára ; in the same quarter, the minister Múlava built [8]*the vihára called Múlava,* from whom it obtained that name ; the minister Sáli built the Sáli vihára ; the minister Pabbata built the Pabbatáráma ; the minister Tissa the Uttaratissáráma. On the completion of these splendid viháras, they repairing to the théra Tissa, and addressing him : " In return for the protection received from thee, we confer on thee the viháras built by us," they bestowed them on him. The théra, in due form, established priests at all those viháras, and the ministers supplied the priesthood with every sacerdotal requisite. The king also provided the priests

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[1] " made themselves known, and."

[2] " With whom is it possible for you to further."

[3] " With the rájá it is possible."

[4] " convinced them."

[5] The Mahávihára having been founded B.C. 306, according to this date the Abhayagiri was completed B.C. 89.—[*Note by Mr. Turnour.*]

[6] " By reason of the Árama having belonged to Giri (the Nigaṇṭha), and by reason of the vihára having been made (on that site) by the king Abhaya (Vaṭṭa Gámaní Abhaya), therefore was it called Abhayagiri vihára."

[7] " a cétiya on an eminent place."

[8] " a vihára ; and the minister called Múla, another."

resident at his own vihára (Abhayagiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théra, renowned under the appellation of Mahátissa, [1]*thereafter devoting himself to the interest of the laity*, his fraternity, on account of this laical offence, expelled him from thence (the Mahávihára). A disciple of his, who became celebrated by the name of Bahaḷamassu Tissa, [2]*outraged* at this proceeding of expulsion, went over to the Abhayagiri establishment, and [3]*uniting himself with that fraternity*, sojourned there. From that time the priests of that establishment ceased to [4]*be admitted to* the Mahávihára. Thus the Abhayagiri fraternity [5]*in the théra controversy became seceders.*

Thus by the conduct of these seceding Abhayagiri vihára priests, the Dakkhiṇa vihára fraternity, on account of these théra controversies, also became divided into two parties.

The monarch Vaṭṭa Gámaní, for the purpose of increasing the [6]*popularity of the principal priests of Abhayagiri, conferred blessings (through their instrumentality) on the people.* He built[7] viháras and parivéṇas in unbroken ranges; conceiving that by so constructing them their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests[8] had theretofore orally perpetuated the Páli "Piṭakattaya" and its "Aṭṭhakathá" (commentaries). At this period these priests, foreseeing the perdition of the people (from the perversions of the true doctrines), assembled; and in order that the religion might endure for ages, recorded the same in books.

This Mahárájá Vaṭṭa Gámaní Abhaya ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man, who has realised a great advantage, will apply it for the benefit of others as well as of himself. But the weak, avaricious man, having acquired a great advantage, does not benefit either.

The thirty-third chapter in the Mahávaṇsa, entitled[9] "Ten Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXIV.

On his demise, Mahácúḷa Mahátissa (succeeded and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit to confer an alms-offering earned by (the donor's) personal exertion, in the first year of his reign, setting out in a disguised character, and [10]*undertaking the cultivation of* a crop of hill rice, from the [11]*portion derived by him as the cultivator's share* bestowed an alms-offering on Mahásumma théra.

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1 "having unduly associated himself with lay families." This is an offence against the code of monastic discipline.

2 "enraged."

3 "becoming the leader of a party."

4 "commune with those of."

5 "seceded from the Théravádas. The priests of the Dakkhiṇa vihára (afterwards) broke off their connection with the Abhayagiri fraternity; and thus the priests who seceded from the Théravádas themselves became divided into two parties."

6 "prosperity of the priests of the island who belonged to the great Abhayagiri fraternity, conferred the donation named 'patti' on them."

7 Insert "for them."

8 Insert "of old."

9 Insert "The Reigns of."

10 "reaping."

11 "hire that he received."

Subsequently, this king sojourned three years near the Soṇṇagiri mountain (in the Ambaṭṭhakóla division) working a sugar mill. Obtaining some sugar as the hire of his labour, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests as well as to twelve thousand priestesses. This [1]*lord* protector, building also a vihára, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Maṇḍavápi vihára on thirty thousand [2]*priests*, and[3]*Abhayagallaka vihára on a similar number of priestesses. This rájá* constructed [4]*likewise* the Vaṅgupaṭṭaṅkagalla, the Díghabáhugalla, and the Válagáma viháras.

Thus this king having, in the fervour of his devotion, performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahácúḷa, Nága, surnamed Córa (the marauder), the son of Vaṭṭa Gámaní, leading the life of a robber, wandered about the country. Returning after the demise of Mahácúḷa, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen viháras. Córanága reigned twelve years. This wretch was regenerated in the Lókantarika hell.

On his demise, the son of Mahácúḷa, named Tissa, reigned three years. The queen Anuḷá, [5]*deadly as poison in her resentments*, inflamed with carnal passion for a balattha, had (previously) poisoned her own[6] husband Córanága. This Anuḷá poisoned (her son) king Tissa also, actuated by her criminal attachment to the same balattha, on whom she bestowed the sovereignty. This balattha, named Síva, who had been the senior gate-porter, conferring on Anuḷá the dignity of queen-consort, reigned at the capital one year and two months.

Anuḷá then forming an attachment for a Damiḷa named Vaṭuka, and putting (Síva) to death by means of poison, raised Vaṭuka to the throne. This Vaṭuka, who had formerly been a carpenter in the town, retaining Anuḷá in the station of queen-consort, reigned one year and two months in the capital. Thereafter Anuḷá, becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Vaṭuka to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tissa, made Anuḷá the queen-consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahámégha garden (which was filled up in the reign of Dhátuséna). Anuḷá then fixed her affections on a Damiḷa named Níliya, who held the office of puróhita brahman, and resolved on gratifying her lust for him, by administering poison destroyed Tissa the firewood carrier, and conferred the kingdom on Níliya. The said brahman Níliya making her his queen-consort, and uninterrruptedly patronised by her for a period of six months, reigned here, in this capital, Anurádhapura.

This royal personage, Anuḷá, then [7]*forming a promiscuous connection* with no less than thirty-two men, who were in her service as balatthas, despatched Níliya also by poison, and administered the government herself for a period of four months.

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[1] "land."
[2] "priestesses."
[3] "also he."
[4] "the Abhayagallaka."
[5] "a licentious woman."
[6] Insert "lawless."
[7] "desirous of living as it pleased her."

The second son of Mahácúla, named Kálakaṇṇi Tissa, who, from the dread of the resentment of Anuḷá, had absconded, and assumed the garb of a priest, in due course of time, assembling a powerful force, marched hither, and put to death the impious Anuḷá. This monarch reigned twenty-two years. He erected a great "upósatha" hall on the Cétiya mountain, and constructed in front of it a stone thúpa. On the same Cétiya mountain he himself planted a bó tree, and built the Pélagáma vihára in the delta of the river; and there he also formed the great canal called Vaṇṇakaṇṇa, as well as the great Ámadugga tank, as well as the Bhayóluppala tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anuḷá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassara garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he [1]*converted their family palace into a hall for the priestesses of his mother's sisterhood.* From the above circumstance, it obtained the appellation of Dantagéha.

On his demise, his son, the prince named Bhátikábhaya, reigned for twenty-eight years. This monarch being the (Bhátika) brother of the king Mahádáṭhika, became known in this island as Bhátika rájá. This righteous personage caused the Lóhapásáda to be repaired, and two basement cornice-ledges to be constructed at the Maháthúpa, and an "upósatha" hall at the Thúpuráma. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yójana environing the town, the small and large jessamine plants. [2]*(With the flowers produced from this garden) the Maháthúpa was festooned*, from the pedestal ledge to the top of the pinnacle, with fragrant [3]*garlands*, four inches thick; and [4]*there (between these garlands)* having studded flowers[5] by their stalks most completely, he made the thúpa represent a perfect bouquet. On a subsequent occasion he caused this cétiya to be plastered with a paste made of [6]*red lead*, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion he completely buried the cétiya, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhaya tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thúpa; and in the fervour of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the cétiya with a drapery network studded with [7]"*pávála*" stones. In the corners of this network he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl [8]"*kalápas*," and flowers, he made offerings to the Maháthúpa.

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[1] "built a convent for the priestess, his mother, near the residence of her family."
[2] "The king having plastered the Maháthúpa."
[3] "paste."
[4] *Dele.*
[5] Insert "thereon."
[6] "vermillion."
[7] "coral."
[8] "festoons or strings."

[1](*During the performance of these ceremonies*) he heard the chant of [2]*the priesthood* hymned in the relic receptacle (within the thúpa) ; and vowing, " I will not rise till I have witnessed it," he laid himself down, fasting, on the south-east side (of the dágoba). The théras, causing a passage to develop itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendour of the relic receptacle. He who had thence returned caused [3]*an exact representation of what* (*he had seen there*) *to be painted*, and made [4]*offerings thereto :* first, of sweet spices, aromatic drugs, vases (filled with flowers), [5]*golden sandalwood, and orpiment ;* secondly, having spread powdered red lead, ankle deep, in the square of the cétiya (he made offerings) of uppala flowers studded thereon ; thirdly, having filled the whole cétiya square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes [6]*regularly marked* out in that bed ; fourthly, stopping up the drains of the cétiya square, and filling it with cows' milk butter, (he made an offering) of (an illumination) of innumerable lighted wicks made of silk ; fifthly, a similar (offering) with [7]*buffalo milk butter ;* sixthly, a similar (offering) of tila oil ; seventhly, an offering of an incalculable number of [8]*lighted lamp wicks.*

Of the seven offerings to the Maháthúpa above described, the monarch caused each to be celebrated seven times, on separate occasions.

[9]*In the same* (*splendid manner in which the water festival at the Maháthúpa had been conducted*), *in honour of the pre-eminent bó tree, also he celebrated annually, without intermission, the solemn festival of watering the bó tree. This* (*monarch*) *invariably, actuated by pious impulses, celebrated the great Vésákha* (*annual*) *festival twenty-eight times ; and eighty-four thousand splendid alms-offerings ; and a great festival at the Maháthúpa, with gymnastics of all descriptions, and every kind of instrumental and vocal music ; and he repaired* daily thrice to assist in the religious services rendered to Buddha. Without omission he made flower offerings twice daily, (he gave) alms [10]*to the distressed*, as well as the pavárana alms (to the priesthood); to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king, for the preservation of the sacred edifices in repair, dedicated lands ; and also provided constantly for the thousand priests resident at the Cétiya mountain, " saláka " provisions.[11] This monarch, in like manner, at the three apartments called " Citta," " Mani," and " Mucela " in the palace, and at the flower chamber (on the margin of the reservoir), as well as at the Chatta apartment, in these five places constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal

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1 " One day."
2 " arhats ' tádinaṇ ')."
3 " a model thereof to be made of clay."
4 " an offering of it to the thúpa. He also made offerings."
5 " red and yellow orpiment."
6 " on the coloured matting spread."
7 " *madhuka* oil." Oil extracted from the seed of the *Bassia latifolia*.
8 " lamps lighted with silk wicks."
9 " Moved thereto by faith, this king held great festivals at the whitewashing of the thúpa, which was done every year without omission, and likewise at the watering of the great bódhi tree. He held twenty-eight great Vésákha (May) festivals ; eighty-four thousand lesser festivals, and divers exhibitions of music and dancing in honour of the Maháthúpa. He repaired," &c.
10 " at public processions."
11 Provisions given to priests on tickets.

requisites. Whatever the rights of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhátiya, constantly observed.

On the demise of Bhátiya rájá, his younger brother, Mahádáṭhika Mahánága, reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Maháthúpa with " kiñjakkha " stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the viháras in the island. He caused also a great thúpa to be built on Ambatthala. [1]*This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage* (*Buddha*), *and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the cétiya, he remained there till he completed it. He caused to be deposited at the four entrances* (*to the cétiya*) *the four descriptions of treasures, resplendent in various respects* (*as rewards*). *By means of the most skilful artificers he had the cétiya enveloped in a jewelled covering, and to suspend to that covering he supplied pearls.* He caused decorations to be made for one yójana around the [2]*cétiya*, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof flags, festoons, and triumphal arches; and having illuminated [3](*the cétiya*) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadamba river with (unsoiled) washed feet, to the [4]*mountain Cétiya* he had a foot carpet spread. By the dancers and musicians, instrumental as well as vocal, choruses were kept up.[5] The king bestowed alms at the four gates of the capital,[6] throughout the island, and on the waters of the ocean, all round the island within the distance of one yójana. From the celebrity and splendour of the festival held at this cétiya,[7] it acquired in this land the appellation of the " Giribhaṇḍa " festival. Having prepared alms at eight different places for the priesthood who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty-four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers, stationed constantly at the four gates of the town, he provided the convenience of being shaved This monarch, without neglecting any of the ordinances of piety kept up either by the former kings or his brother, maintained them all

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gāmaní and Tissa) as well as his charger and state elephant, (as slaves) to the priesthood. The

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[1] " (At one time) when the superstructure (of this cétiya) was unstable, he, regardless of his own life, laid him down at the foot thereof meditating on the virtues of the great sage, and left not the place until he had set up the structure firmly and completed the cétiya. At the four entrances to the cétiya he caused four precious " agghikas " (artificial flower trees ?) to be fixed, resplendent with divers gems, the workmanship whereof was executed by the most skilful artificers; and after that he had enveloped the cétiya with a jewelled covering, caused balls of gold and festoons of pearls to be suspended thereon."

[2] " Cétiya-Pabbata."

[3] *Dele.*

[4] " Cétiya-Pabbata " (Ségiriya).

[5] Add " alongside thereof."

[6] Insert " and caused a continuous illumination to be kept up."

[7] Ségiriya at Mihintalé.

sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalanda vihára [1]*in the mountain named Maninága*, at Káláyanakaṇṇika[2]; on the shore of Kububbandhana, the Samudda vihára; and a vihára [3]*at* the Cúlanága [4]*mountain in the Pásána isle, which is* in the Huvávakaṇṇika division (Róhaṇa). To a certain sámaṇéra priest, who presented some beverage while he was engaged in the construction of [5]*these viháras*, he dedicated (lands) within the circumference of half a yójana, for the maintenance of [6]*his temple.* He bestowed [4]*on that sámaṇéra* the Paṇḍavápi vihára[7]; and in like manner the means of maintaining [8]*that vihára.*

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of nankind, perform great and various acts of piety.

The thirty-fourth chapter in the Mahávaṇsa, entitled [9]"*The* Eleven Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXV.

On the demise of Mahádáṭhika, his son Ámaṇḍa Gámaní[10] reigned eight years and nine months. He fixed a "chatta" [11]*on the spire* of the Maháthúpa, as well as cornices on the base and crown of that edifice. He also made reparations at the Lóhapásáda and at the "upósatha" hall of the Thúpáráma, [12]*both internally and to the exteriors of those edifices. With a two-fold object this monarch constructed a superb gilt-hall, and he caused also to be built the Rajataléna vihára.* This munificent king having formed [13]*in the southward the Mahágámendi tank*, dedicated it to the Dakkhiṇa vihára.

[14]*This ruler of men, having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life in all parts thereof. This monarch Ámaṇḍi, in the delight of his heart, filling a dish with melons and covering it with a cloth, presented it to the whole priesthood, calling it*

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1 "and the Maninága-pabbata vihára."

2 In Róhaṇa.

3 "called."

4 *Dele.*

5 "the vihára at the Pásána isle, and with whose deportment he was pleased."

6 "the priesthood."

7 Add "on a sámaṇéra of that vihára."

8 "the priesthood."

9 "An account of."

10 Add "Abhaya."

11 "over the chatta"—*chattátichattaṇ.*

12 "he repaired the inner terrace and inner court, and in each place he built a superb gilt-hall and built the Rajataléna vihára also."

13 "a tank in the southern part of Mahágáma."

14 These sentences should run in the following order:—"This ruler of men prohibited the destruction of animal life throughout the island. Having caused every kind of fruit-bearing creepers to be planted in divers places, king Ámaṇḍiya (gathering the fruits thereof), in the delight of his heart, filled the bowls of the priests with melons, calling it 'melon-flesh,' and setting the bowls on stands made of cloth ('vattha cumbaṭá') presented them to all the priesthood."

"*melon flesh*." His having thus filled the dish procured for him the appellation of Ámaṇḍa Gámaní (his individual name being "Gámaní," and "Ámaṇḍa" being another term for melon).

His younger brother, [1]*the monarch named* Kaṇíjánu Tissa, putting him to death, reigned in the capital three years. This rájá decided a controversy, which had for a long time suspended the performance of religious ceremonies in the "upósatha" hall of the Cétiyagiri vihára, and forcibly seizing [2]*the sixty priests who contumaciously resisted the royal authority*, imprisoned [3]*those impious persons* in the Kaṇíra cave, in the Cétiya mountain.

By the death of this Kaṇírájá, [4]*the monarch* Cúlábhaya, son of Ámaṇḍa Gámaní, reigned for one year. This ruler caused to be built the Cúlagallaka vihára on the bank of the Góṇaka river, to the southward of the capital.

By his demise, his younger sister Síválí, the daughter of Ámaṇḍa, reigned for four months; when a nephew of Ámaṇḍa, named Iḷanága, deposed her and raised the canopy of dominion in the capital. [5]*On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of Lambakaṇṇakas* (*a caste who wore ear ornaments*), *allowing him to depart thither, assembled in the capital. The rájá missing these men there* (*at the tank*) *enraged, exclaimed, "I will teach them subordination;" and in the neighbourhood of the tank, at the Maháthúpa, for the investigation of their conduct, appointed a court consisting exclusively of* (*low caste*) *caṇḍálas. By this act the Lambakaṇṇa race being incensed, rose in a body, and seizing and imprisoning the rájá in his own palace, administered the government themselves.* In that crisis, the monarch's consort (Mahámattá), decking her infant son Candamukha Síva (in his royal vestments), and consigning the prince to the charge of her [6]*female slaves*, and giving them their instructions, sent him to the state elephant. The [6]*slaves* conveying him thither thus delivered the whole of the queen's directions to the state elephant: "This is [7]*the infant who stood in the relation of child to thy patron; it is preferable* that he should be slain by thee than by his enemies—do thou[8] slay him: this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant. The said state elephant roaring with anguish, breaking [9]*his chains*, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rájá was [10]*concealed*, placing him on his back, he hastened to Mahátittha. Having thus enabled the rájá to embark in a vessel [4]*on the western coast*, the elephant fled to the Malaya (mountain division of the island.)[11]

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[1] "the prince."
[2] "sixty wicked priests who were engaged in a conspiracy against the king."
[3] "them."
[4] *Dele.*
[5] "In the first year of this king's reign he visited the Tissa tank, when a great number of Lambakaṇṇas (who had accompanied him as attendants) left him behind and returned to the city. The king, missing his men, was wroth; and (as a punishment) he laid on them the task of trampling down heaps of earth by the side of the tank to serve as a great thúpa which he intended to build; and he set overseers of the caṇḍála caste over them. This act of (indignity) incensed them; and they rose against the king in a body, seized and imprisoned him in his own palace, and themselves administered the government."
[6] "maid-servants."
[7] "thy master's son: he is now in prison: better," &c.
[8] Insert "therefore."
[9] "through his stable."
[10] "confined."
[11] Add "by the western coast."

This monarch having remained three years beyond seas, enlisting a great force repaired in ships to the Róhaṇa division ; and landing at the port of Sakkharasobbha, he there, in Róhaṇa, raised a powerful army. The rájá's state elephant hastened to the said Róhaṇa from the southern Malaya, and instantly resumed his former functions.

Having listened to the "kapijátaka" (or the discourse on the incarnation of Buddha in the form of a monkey) [1]*in the fraternity of* the théra named Mahápaduma, who was a [2]*native of that division*, resident at Túládhára ; and being delighted with his history of the Bódhisatta, he (this rájá) enlarged the Nágamahá vihára to the extent of a hundred lengths of his unstrung bow, and extended the thúpa also (of that vihára) beyond its former dimensions. In like manner he extended the Tissa as well as Dúra tanks.

This rájá, putting his army in motion, set out on his campaign. The Lambakaṇṇas hearing of this proceeding, prepared themselves for the attack. Near the Kapallakkhaṇḍa gate, on the plain of Ahaṇkárapiṭṭhíka, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rájá shouting out his own name, threw himself (into the midst of the conflict). The Lambakaṇṇas, terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch, relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of dominion, set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of Lambakaṇṇas).

At the close of the aquatic games, this monarch, having resumed his royal vestments, in the fulness of his joy, surveyed the splendour of his regal state. It then rose to his recollection that the Lambakaṇṇas had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to [2]*the yoke of* his chariot[3] (with their noses pierced), and entered the city preceding them. Standing on the threshold of[4] his palace, the rájá issued these orders : "Officers decapitate them on the threshold." His mother being informed thereof, prevented the decapitation by observing : "Lord of chariots, the creatures that are yoked to thy car are only oxen ; chop off only their [5]*noses* and hoofs ;" accordingly the king had their noses and the toes of their feet cut off.

The rájá gave unto his (hatthi) state elephant the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhóga. In this manner the monarch Iḷanága reigned in Anurádhapura full six years.

On the demise of Iḷanága, his son, the rájá Candamukha Síva, reigned for eight years and seven months. This monarch, having caused the Maṇikáragáma tank to be formed, dedicated it to the vihára named Issarasamaṇa ; and the consort of this rájá, celebrated under the appellation of Damiḷa Déví, dedicated the [6]*village which supplied her*

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[1] "explained by." [2] *Dele.*

[3] Insert "in pairs."

[4] Insert "the garden gate of." I think the word *mahávatthu*, used several times in this part of the work, is meant for the palace *garden*.

[5] "horns."

[6] "profits accruing to her from the village (Maṇikára)."

personal retinue to the same vihára. His younger brother, known by the name of the rájá Yasalálaka Tissa, putting the said Candamukha Síva to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurádhapura, which is the lovely countenance of Laṇká, for seven years and eight months.

There was a young gate-porter, the son of the porter Datta, named Subha, who in person strongly resembled the rájá. The monarch Yasalálaka, in a merry mood, having decked out the said Subha, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rájá was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated), addressing himself to the merry monarch, the messenger exclaimed : " How does that balattha dare to laugh in my presence ? " and succeeded in getting the king put to death. The porter Subha thus usurped the sovereignty, and administered it for six years, under the title of [1]*Subha*.

This Subha rájá constructed at the two viháras (Mahá and Abhaya) a delightful range of buildings (at each) to serve for parivéṇas, which were named Subharája parivéṇas. He also built Valli vihára near Uruvéla ; to the eastward (of the capital) the Ekadvára vihára (near the mountain of that name) ; and the Nandigámaka vihára on the bank of the (Kacchá) river.

A certain Lambakaṇṇa youth named Vasabha, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rájá Yasalálaka) : " A person of the name of Vasabha will become king ; " and the (reigning) king was consequently, at this period, extirpating throughout the island every person bearing the name of Vasabha. This officer of state, saying to himself, " I ought to give up this Vasabha to the king," and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Vasabha the betel, &c. (required by him for mastication), omitting the chunam, as the means of completely rescuing (Vasabha) from his impending fate. On reaching the palace gate, the minister, discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Vasabha, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Vasabha fled to the Mahávihára, and was provided by the théras there with rice, milk, and clothing. In a subsequent stage of his flight, having heard [2]*the rumour undisguisedly repeated,* " *The Kuṭṭhi will become the king,*" *and publicly asserted* " *he will turn traitor* " *; elated thereat, enlisting enterprising men* in his service, he reduced (the neighbouring) villages to subjection ; and thence hastening to the Róhaṇa division, progressively subdued the whole country, commencing from Kappalapúva. This rájá, at the

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[1] Subha Rájá.

[2] " the words of a leper (who was a fortune-teller) to the effect that he would one day attain sovereignty, he was elated, and determined to become a marauder. Having secured enterprising men," &c.

head of an efficient force, in the course of ten years attacked the capital. This all-powerful Vasabha, putting the rájá Subha to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict, and the rájá Vasabha raised [1] *Chetthá*, the wife of his uncle, who had formerly protected him, to the dignity of queen-consort.

Being desirous of ascertaining the term of his existence, he consulted [2]*a fortune-teller*, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life from the death which results from violence (or accident). It is requisite to make 'parissávana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve them inviolate: it is requisite on the 'upósatha' days that the prescribed 'upósatha' ceremonies should be observed." The rájá, responding "sádhu," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty-four places. In four different places he kept up an illumination of a thousand lamps at each; [3]*and* at the Cétiya mountain, at the Thúpáráma, at the Maháthúpa, at the [4]*bó tree*, [5]*and on the peak of Cettala mountain, at these several places he constructed ten thúpas;* and throughout the island he repaired dilapidated edifices. Delighted with the théra resident at Valliyéra vihára, he built for him the great Valligotta vihára. He built also the Anurá vihára near Mahágáma, on which he bestowed [6]*Heligáma, in extent eight karissa, as well as a thousand pieces.* Having constructed the Mucéla vihára [7]*on that vihára he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissavaddha mountain.* [8]*He encased the thúpa* at Galambatittha [9]*in bricks;* and to supply oil and wicks for [10]*its "upósatha" hall*, he formed the Sahassakarísa tank, and dedicated it thereto. At the Kumbhigallaka vihára he built an "upósatha" hall; as also at the Issarasamaṇaka vihára; and this monarch constructed also the roof over the Thúpáráma here (at Anurádhapura). At the Mahávihára he built a [11]*most perfect* range of parivéṇas, [12]and repaired the Catusála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhas [11]*of their own exact stature*, as well as an edifice (to contain them) near the delightful bó tree.

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1 "Mettá."
2 "horoscopist"—*hórápáṭhaka.*
3 "namely."
4 "Bódhi house."
5 Fresh sentence: "On the peak of the Cittala mountain ('Situl-pauwa') he built ten beautiful thúpas."
6 "eight thousand karisas' extent of land in Heligáma."
7 "at Tissavaḍḍhamánaka, he conferred thereon the moiety of the waters of the Alisára canal."
8 "He made a covering of tiles for the thúpa."
9 "and the upósatha hall also."
10 "it."
11 *Dele.*
12 Add "facing the west."

The consort of this monarch constructed a beautiful thúpa, to which she gave [1]*her own name*, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpáráma, this monarch, at the festival held on that occasion, distributed [2]*the mahádána ;* unto the bhikkús who were in progress of being instructed in the word of Buddha, the four sacerdotal requisites ; and to the bhikkús who expounded the scriptures, clarified butter and curds ; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks :— The Mayetti, Rájuppala, Kólambagáma, Mahánikaviṭṭi, two called Mahágáma, Kéhála (near Mahátittha), Kélivása, Cambuṭṭhi, Vátamaṇgana, and Abhívaḍḍhamána. For the extension of cultivation he formed twelve canals of irrigation ; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard-houses at the four gates, and a great palace (for himself). [3]*This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them ; and by means of aqueducts conducted water to them.*

Thus this sovereign Vasabha, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty-four years ; and celebrated an equal number of Vésákha festivals.

The (preceding) rájá Subha, under the apprehension produced by the prediction connected with the usurpation of Vasabha, had consigned his only daughter to the charge of a brickmason bestowing on her [4]*the vestments* and ornaments of royalty suited to her rank. On (her father) being put to death by Vasabha, [5]*she gave up these articles to the mason* (*to preserve her own disguise*). *Adopting her* as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadamba forest (a théra)[6] absorbed for the seventh day in the " niródha " meditation, this gifted female presented him with the meal she was carrying. [7]*There* dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théra, who was gifted with the power of discerning coming events, thus addressed the maiden : " When thou attainest regal prosperity, recollect this particular spot ; " and on that very day he acquired " parinibbuti."

The rájá Vasabha, when his son Vaṇkanásika attained manhood, sought for a virgin [8]*endowed with the prescribed personal attributes. Fortune-tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel* in the mason's village, made the circumstance known to the king. The rájá took steps to have her brought to him ; and the mason then disclosed that she was

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[1] " the name of Vutta."

[2] " great alms."

[3] " Having laid out the park he kept swans in it, and built many ponds for them in the city, into which he caused water to be conducted by means of aqueducts."

[4] " his robe."

[5] " the mason took the child, and adopting her," &c.

[6] Insert " who had been."

[7] " Then."

[8] " that suited him. Judges of female beauty, discovering a (beauteous) maiden."

a daughter of royalty, and proved that she was the child of [1]*the rájá Subha* by the [2]*vestments* and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Vasabha, his son Vaṉkanásika Tissa reigned three years in the capital at Anurádhapura. This rájá Vaṉkanásika Tissa built the Mahámaṉgala vihára on the banks of the Góṇa river.

The queen, Mahámattá, bearing in mind the injunction of the théra, commenced to collect the treasures requisite for constructing a vihára. (In the meanwhile) on the demise of Vaṉkanásika Tissa, his son Gajábáhuka Gámaní (succeeded, and) reigned twelve years. This rájá, in compliance with the solicitation of his mother, and according to her wishes, built the Mátu vihára in the Kadamba forest. This well-informed queen-mother, for the purpose of purchasing land for that great vihára, gave a thousand pieces, and built the vihára. He himself (the rájá) caused a thúpa to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttara thúpa, he constructed it of a greater elevation; and [3]*at the four gates he restored the four entrances to their former condition.*

This monarch, forming the Gámanitissa tank, bestowed it on the Abhayagiri vihára, for the maintenance of that establishment. He caused a new coating to be spread on the Maricavaṭṭi vihára; he also made a dedication for the maintenance of its fraternity, obtained at a price of one hundred thousand pieces. [4]*He built also* Rámaka vihára [5]*in the western division*, and the Mahá-ásana hall in the capital.

On the demise of Gajabáhu, that rájá's [6]"*sasura*" named Mahallaka Nága, reigned six years. This monarch, surnamed, from his advanced years, Mahallaka Nága, constructed the following seven viháras[7]: in the eastward, the Péjalaka; in the southward, the Kóṭipabbata; in the westward, the Udakapásána; in the isle of Nágadípa, the Sálipabbata; at Bíjagáma, the Tenavéli; in the Róhaṇa division, the Tobbalánágapabbata, [8]*and Háli viháras at Antógiri.*

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions commit many transgressions.

The thirty-fifth chapter in the Mahávaṉsa, entitled "The[9] Twelve Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXVI.

By the demise of Mahallaka Nága, his son, named Bhátika Tissa (succeeded, and) reigned over the monarchy of Laṉká for twenty-four years. This ruler built a wall round the Mahávihára, and having constructed the Gavaratissa vihára, [10]*and formed* the Mahágámaní tank, [5]*dedicated it* to that vihára; he built also the vihára named Bhátiya Tissa.

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[1] Subha Rájá.
[2] "robe."
[3] "caused arches ('ádimukhá') to be built at the four gates thereof."
[4] "In the latter part of his reign he built the."
[5] *Dele.*
[6] "father-in-law."
[7] Add "during the short period of his reign."
[8] "and Girihálika vihára in the interior country."
[9] "Reigns of."
[10] "dedicated."

This monarch constructed also an "upósatha" hall at the delightful Thúpáráma, as well as [1]*the Rattannannéka tank.* This sovereign, [2]*equally devoted to his people*, and[3] respectful to the ministers of religion, kept up [4]*the mahádánan* offerings to the priesthood of both sexes.

By the death of Bhátika Tissa (Tissa the elder brother), Kaniṭṭha Tissa (Tissa the younger brother) succeeded, and reigned [5]*eighteen* years over the whole of Laṇká.

Pleased with Maháṇága théra of Bhútaráma, he constructed (for him)[6] at the Abhayagiri vihára [7]*a superb gilt edifice.* He built, also, a wall round, and a great parivéṇa at Abhayagiri ; a great parivéṇa at Manisóma vihára also ; and at the same place an edifice over the Cétiya ; and in like manner another at Ambatthala. He repaired the edifice (constructed over the Cétiya) at Nágadípa. Levelling a site within the consecrated limits of the Mahávihára, this monarch constructed the range of parivéṇas called Kukkuṭagiri, in the most perfect manner. [8]*On the four sides of the square at the Máhávihára* this ruler constructed twelve spacious and delightful[9] edifices, splendid in their appearance.[10] He constructed a covering for the thúpa at the Dakkhiṇa vihára, and levelling a site within the limits of the Mahámégha garden, he constructed a refection-hall there. Taking down the wall of the Mahávihára on one side, he opened a road to Dakkhiṇa vihára. In like manner he built Bhútaráma vihára, the Rámagóṇaka, as also the vihára of Nánátissa. In the south-eastern direction, the Anuḷatissa-pabbata vihára [11]*the* Gangarájiya, the Niyélatissáráma, and the Pilapiṭṭhi vihára. This monarch also constructed the Rájamahá vihára and upósatha halls at the following three places : viz., Kalyáṇi vihára, Maṇḍalagiri, and at the vihára called Dubbalavápitissa.

By the death of Kaniṭṭha Tissa, his son called Cúḷanága (succeeded, and) reigned two years. The younger brother of Cúḷanága, named Kuḍḍanága, putting that rájá to death, reigned one year. This monarch during the "Ekanáḷika" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuḍḍanága's queen, named Sirinága, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurádhapura for nineteen years.

This monarch having caused a "chatta" to be made for the Maháthúpa, had it gilt in a manner most beautiful to the sight ; he also rebuilt the Lóhapásáda five stories high, and [12]*subsequently* a flight of steps at each of the four entrances to the great bó tree. [13]*This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chatta" hall at the isle of Kulambaṇa, celebrated a great festival of offerings.*

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[1] The correct reading is *raṭṭhe vaññe ékavápi = raṭṭhevaññékavápi*, "the Ékavápi tank in the Vanni country."

[2] "who was tender-hearted towards all beings."

[3] Insert "profoundly."

[4] "great."

[5] "twenty-eight."

[6] Insert "the Ratana-pásáda."

[7] "in a splendid manner."

[8] *Dele.*

[9] Insert "square."

[10] Add "at the Mahávihára."

[11] "at."

[12] "rebuilt."

[13] "He built the Chattapásáda and made offerings at the inauguration thereof. Moved by compassion he released persons of good families in the island (from royal services)." This translation is doubtfully rendered, as the meaning of the word *kulambaṇa* is obscure.

On the demise of Sirinága, his son Tissa, who was thoroughly (vóhára) conversant with the principles of justice and equity, ruled for twenty-two years.[1] He abolished the (vóhára) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Vóháraka Tissa rájá.

Having listened to the discourses of the théra Déva, resident at Kambugáma, he repaired five edifices. Delighted, also, with the Mahátissa théra resident at the Anurá vihára, he kept up daily alms for him at Mucélapaṭṭana.

This rájá Tissa [2]*having* caused also to be formed two halls, [3](*one*) *at the Mahávihára and* (*another*) *on the south-east side of the bó tree edifice, and two metallic images* (*for them*), as well as a hall called the Sattapaṇṇika, most conveniently situated (within his own palace),[4] bestowed offerings [2](*there*) worth a thousand (pieces) monthly to the priesthood of the Mahávihára. At the Abhayagiri vihára, the Dakkhiṇamúla, the Maricavaṭṭi vihára, the one bearing the name of Kulatissa, at the Mahiyaṇgana vihára, at the Mahágáma, the Mahánága vihára, as well as at the Kalyáṇi, [2]*and* at the thúpas of these eight places, he caused [5]*improvements to be made with paid labour.* The minister Mukanága, in like manner, built walls round the following six viháras: the Dakkhiṇa, the Maricavaṭṭi, the Puttabhága, the Issarasamaṇa, and the Tissa, in the isle of Nága. He built also an "upósatha" hall at the Anurárama vihára.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the [6]*sacred scriptures are expounded* the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their [7]*pecuniary difficulties.* He celebrated the great Vésákha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapila, suppressing the Vétulya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanága, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatittha with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Subhadéva, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rájá's kingdom (in his own favour), leaving the said (Subhadéva) here (in Laṇká), and [8]*contemptuously comparing him to a dog* (*which he happened to kill*

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[1] The Vétulya heresy originated in September, A.D. 209 ; A.B. 752 ; m 4. d. 10—in the first year of the reign of Vóháraka Tissa.—[*Note by Mr. Turnour.*]

[2] *Dele.*

[3] "at the two great viháras, and two metallic images on the eastern side of the bódhi tree."

[4] "he."

[5] "the 'chattas' ('parasols surmounting the spires') to be repaired."

[6] "lives of the saints, of the 'history of great men,' were read." The original is *Ariyavaṇsa-kathá*, which may be rendered either way. I find this term frequently mentioned in the Arthakathá. From the context in those places I gather that it was the practice in ancient times in this island to read in public the recorded lives of great men on stated occasions and fixed places.

[7] "indebtedness."

[8] "illustrating by the example of a dog the faithfulness he required of his followers he embarked on board a vessel with his faithful friends and," &c.

when he was on the point of embarking), accompanied by his most attached followers, and at that place (Bhallatittha) throwing himself into a vessel, (*Abhayanága*) fled to the opposite coast.

The said father-in-law, Subhadéva, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhaya, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Subhadéva) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kuntanáli," and thereby loosening its roots, pushed the tree down with his shoulder, (to indicate the instability of the rájá's government), and then reviling him (for a spy) drove him away. The emissary returning to Abhaya reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of Damiḷas for the purpose of attacking his brother, he advanced in person on the capital (Anurádhapura).

The rájá on discovering this (conspiracy), together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rájá and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bó tree, as well as a hall in the square of the Lóhapásáda; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhaya, Sirinága, the son of his brother (Vóhára) Tissa, reigned two years in Laṇká. This monarch repaired the wall round the great bó tree, and built near the hall of the great bó, in the yard strewed with sand, [1]*to the southward of* the mucéla tree, the splendid and delightful Haṇsavaṭṭa hall.

The prince named Vijaya, the son of Sirinága, on the demise of his father, reigned one year.

[2]There were three persons of the Lambakaṇṇa race (who wear large ear ornaments) intimately connected together, resident at Mahiyaṇgana, named Saṇghatissa, Saṇghabódhi, and the third Góṭhákábhaya. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three [3]*persons* are destined to bear the weight of (governing) the land." Abhaya, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties will endure the longest?" The person thus interrogated replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Vijaya, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rájá Vijaya in his own palace; and two of them raised (the third) Saṇghatissa, who was at the head of the army, to the throne. The said Saṇghatissa, who had usurped the Crown under these circumstances, reigned four years.

This monarch caused the "chatta" on the Maháthúpa to be gilt, and he set four gems in the centre of the four emblems of the sun, each

[1] "beyond."
[2] "Now."
[3] "lords of the land."

of which cost a *lakh*. He, in like manner, placed a[1] glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men, at the festival held in honour of this chatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andhavindaka) discourse in the khandhaka, expounded by Mahádéva théra, of Dámahallaka, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rájá was in the habit from time to time of visiting the isle of Pácína, attended by [2]*his suite and* ministers, for the purpose of eating jambus. The inhabitants of that eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambus intended for the rájá, (and placed them) among the rest of the fruit. Having eaten those jambus, he died at that very place; and Abhaya caused to be installed in the monarchy, Saṅghabódhi, who had been raised to the command of the army. Renowned under the title of Sirisaṅghabódhi rájá, and a devotee of the [3]*pansil* order, [4]*at least*, he administered the sovereignty at Anurádhapura for two years. He built at the Mahávihára a "salákagga" hall.[5]

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rájá, [6]throwing himself down on the ground in the square of the Maháthúpa, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot until, [4]*by the interposition of the déva*, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground; and the [7]*déva* instantly poured down his showers. Throughout the island the country was deluged. [8]*Apprehending that* even then he would not rise, [9]*until he was* completely buoyed up on the surface of the water, [10]the officers of the household stopt up the drains (of the square). [11]Being raised by the water, this righteous rájá got up. In this manner, this all-compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkha, well known under the appellation of the "rattakkha" (red-eyed monster), visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rájá having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the

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[1] Insert "valuable." *Anagghaṉ vajira cumbaṭaṉ* are the words in the original. There has been some discussion about the meaning of *cumbaṭaṉ*. I believe a ring or a set of rings in the form of a spire is what is meant here.

[2] "the women of the palace and his."

[3] *Pañcasíla*, the five precepts or vows.

[4] *Dele.*

[5] rice-ticket hall.

[6] "whose heart was moved with compassion."

[7] "rain cloud."

[8] "But."

[9] "as he was not."

[10] Insert "so."

[11] Insert "Thereupon."

[1]*aṭasil* order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)."[2] By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkha)." The (rájá) thus addressed him: "Why dost thou devour my subjects? Cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible"; lowering his demand by degrees, he asked, "Give me then one (village)." The rájá replied, "I can give thee nothing but myself, devour me." "That is not possible" (said the demon); and entreated that "bali" [3]offerings should be made to him in every village. The ruler of the land replying, "sádhu," [4]*and* throughout the island [4]*having provided accommodation for him*, at the entrance of every village caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion [5]*in the utmost perfection*, and was like unto the light which illuminated the land.

The minister of this rájá, named Góṭhábhaya, who held the office of treasurer, turning traitor, [6]*fled from the capital to the northward.* The king abhorring the idea of being the cause of the death of others, [7]*also forsook the city*, wholly unattended, taking with him only his "parissávana" (water strainer used by devotees to prevent the destruction, which might otherwise take place of animalculæ in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again entreated of the rájá to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rájá Saṇghabódhi." Beloved! taking my head, present it to Góṭhábhaya; he will bestow great wealth on thee." The peasant declined [8]*accepting the present.* The monarch, for the purpose of benefiting that individual, bequeathing his head to him (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Góṭhábhaya. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Góṭhábhaya, known by the title of Méghavaṇṇábhaya, reigned in Laṇká thirteen years.

He [9]*built a great palace*, and at the gate of that [10]*palace* a hall; and having decorated that hall, from among the [11]*priests there assembled*, he entertained[12] daily one thousand plus eight priests with rice broth, confectionery, and [13]*every other sacerdotal requisite. Causing robes to be made, he kept up the mahádánan offering. He* uninterruptedly maintained this [14]*observance on every twenty-first day.* In the Mahávihára he constructed a superb hall of stone, and the pillars of the

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1 "aṭṭhaṇg'upósatha."
2 Add "and laid himself down (on the ground)."
3 Rice, &c., offered to spirits.
4 *Dele.*
5 "towards all beings."
6 "marched against the city from the north."
7 "left the city by the southern gate."
8 "to do so."
9 "formed a park."
10 "park."
11 "priesthood."
12 Insert "there."
13 "and all sorts of sweet things, together with robes; and thus." &c.
14 "great alms-giving for twenty-one days."

Lóhapásáda he re-arranged in a different order. At the great bó tree he added a stone ledge or cornice (to its parapet wall), a porch at its [1]*southern* entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahávihára he formed a padhána square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner he repaired the edifice built over the Thúpáráma, as well as the one over Ambatthala, [2]*in which the thera* (*Mahinda had dwelt*), and made improvements at the Maṇisóma edifice. He repaired also the "upósatha" halls at the Thúpáráma, Maṇisóma, Maricavaṭṭi, and Dakkhiṇa viháras. He constructed nine viháras, which he called after himself, Méghavaṇṇábhaya. Assembling the population of the country, [3]*he celebrated a* great festival of offerings.[4] [2]*To* thirty thousand priests [2]*he presented* the three sacerdotal garments; at the same time he celebrated the great "Vésákha" festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Vétulya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théra of the banished (sect), a native of Cóḷa, by name Saṅghamitta, who was profoundly versed in the rites of the "bhúta" (demon faith). For the gratification of his enmity against the priests of the Mahávihára (by whose advice the Abhayagiri priests were banished) he came over to this land.

This [5]*impious* person, entering the hall in which the priests were assembled at the Thúpáráma, [6]*addressed himself to* the théra of the Saṅghapála pariveṇa, who was the maternal uncle of the rájá Góṭhábhaya, and [7]*invoking him in the terms in which the king himself would use*, succeeded in [2]*overcoming his tenets.* (*Saṅghamitta*) completely [8]*gained* the confidence of the rájá. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jeṭṭhatissa, as well as his younger son Mahaséna. He evinced a preference for the second son, and prince Jeṭṭhatissa from that circumstance entertained a hatred against that priest.

On the demise of his father, Jeṭṭhatissa succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited), and making his brother lead the procession, he sent the corpse immediately behind him; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature ([9]*Duṭṭha*)—and the priest

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[1] "northern."
[2] *Dele.*
[3] "at the."
[4] Add "he presented to."
[5] "rude."
[6] "disregarding the words (remonstrances) of."
[7] "who spoke in the name of the king."
[8] "gaining."
[9] "Kakkhala.

Saṇghamitta, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast; and in communication with [1]*Séna*, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lóhapásáda, which had been left unfinished by his father, building it seven stories high, by expending a "kóṭi" of treasure on it. Having made there (to that edifice) an offering of a ("maṇi") gem, worth sixty *lakhs*, the said Jeṭṭhatissa built the superb Maṇi hall. He made offerings likewise of two very valuable jewels to the Maháthúpa, and built three portal arches at the great bó. Constructing a vihára at the Pácínatissa mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jeṭṭhatissa, removing from the Thúpáráma the collossal and beautiful stone statue (of Buddha), which Dévánampiya Tissa had set up at the Thúpáráma, [2]*enshrined* it in the vihára of the Pácínatissa mountain. [3]*This rájá having celebrated the festival of dedication, as well as the "Vésákha" festival at the Cétiya mountain, made an offering thereto of the Kálamantika tank; he bestowed also alms and sacerdotal garments on a thousand priests.* The said Jeṭṭhatissa formed likewise the Alambagámi tank.

Thus this rájá reigned twelve years performing various acts of piety [4]*conducive to his own popularity.*

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty-sixth chapter in the Mahávaṇsa, entitled "The Thirteen Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXVII.

On the death of Jeṭṭhatissa, his younger brother, the rájá Mahaséna, reigned twenty-seven years.

The impious théra Saṇghamitta aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither[5] from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahávihára, he thus misled (the king): "Rájá, these priests of the Mahávihára uphold an heterodox vinaya: we observe the (orthodox) vinaya." The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahávihára would incur a fine of a hundred (pieces). The Mahávihára fraternity, plunged into the greatest distress by these proceedings, abandoning the Mahávihára, repaired to Malaya in the Róhaṇa division. From this circumstance, the Mahávihára having been left unoccupied by the priests of the Mahávihára fraternity, it remained deserted for a period of nine years.

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[1] "Mahá Séna." [2] "placed."

[3] "He gave the Káḷamattika tank to the Cétiya mountain vihára. Having celebrated the festival of Vésákha and the dedication of the vihára, this king gave six robes each to a thousand priests."

[4] "such as the building of temples," &c. [5] Insert "for that purpose."

This impiously ignorant théra (Saṅghamitta) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rájá to destroy the Mahávihára, carried into effect the demolition of the Mahávihára. A certain minister named Sóṇa, the partisan of the théra Saṅghamitta, and the confidant of the rájá, and certain shameless and wicked priests, pulling down the pre-eminent Lóhapásáda, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. [1]*The king having thus caused all the materials of the Mahávihára to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddha; another at the bó tree, and* a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukkuṭaparivéṇa (erected in the reign of Kaniṭṭhatissa). By this impious proceeding, adopted by the théra Saṅghamitta, at this period the Abhayagiri vihára attained great splendour.

The minister named Méghavaṇṇábhaya, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahávihára, throwing of his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dúratissa tank. The king having ascertained [2]*this circumstance from a confidential person who had come from thence*, repairing to the seat of war, also fortified himself.

(Méghavaṇṇábhaya) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it made known the object of his errand. The rájá having partaken in his company, of what he had brought with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of [3]*the destruction of* the Mahávihára." The rájá thus rejoined: "I will re-establish the Mahávihára: forgive me my offence. He thereupon forgave the king. The monarch, acting on his advice, returned to the capital. The said Méghavaṇṇábhaya, explaining to the rájá that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Mahávihára), did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rájá. Afflicted at the destruction of the Mahávihára, and, in her anger, resolved on the assassination of the théra who had occasioned that demolition, she formed a plot with a certain artificer; and having caused [4]*the said reckless, impious, and savage théra, Saṅghamitta, to be put to death, when he was on his way to the Thúpáráma for the purpose of pulling it down; they also murdered the wicked minister Sóṇa.*

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[1] "By means of the materials of the many buildings thus removed from the Mahávihára, the Abhayagiri vihára soon flourished, and abounded with numerous edifices. The ruler of the land having joined this evil companion, Saṅghamitta théra, and his fellow-helper Sóṇa, committed many evil deeds. He removed the great stone statue of Buddha from the Pácína Tissapabbata and set it up at Abhayagiri. He built there an image-house, a bódhi-house," &c.

[2] "that his (former) friend was come there."

[3] "thy having destroyed."

[4] "the author of all this horrible mischief, Saṅghamitta théra, to be put to death when, with evil intent, he was at the point to destroy the Thúpáráma: they slew the horrible and savage minister Sóṇa also."

The aforesaid Méghavaṇṇábhaya collecting the requisite timber, constructed numerous parivéṇas at the Mahávihára. When this panic had subsided, the priests who had returned from the various parts (to which they had fled) were re-established at the Mahávihára by (Méghavaṇṇa) Abhaya.

The rájá having had two brazen images or statues cast, placed them [1]*in the hall* of the great bó tree; and though remonstrated against, in his infatuated partiality for the théra Tissa of the Dakkhinaráma fraternity—[2]*who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person*—constructed the Jétavana vihára for him, within the consecrated limits of the garden called Jóti, belonging to the Mahávihára. He then applied to the priests (of the Mahávihára) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) vihára. In order, however, to prevent the consecration attempted by the interlopers being rendered valid, some of the priests (of the Mahávihára establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahávihára was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahávihára, returning, re-established themselves there.

[3]*An accusation was brought against a certain théra named Tissa, of having illegally seized possession of this vihára; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief ministers of justice, in conformity to the prescribed laws, although the rájá was averse thereto, righteously adjudged that he should be expelled from the priesthood.*

This monarch built the Maṇihíra vihára; and demolishing a dévélaya (at each of those places) built three viháras: viz., the Gókaṇṇa, the Ekakávilla, and the Kalanda, at the brahmin village (of that name); as well as the Migagáma vihára and Gaṅgásénapabbata. The rájá also constructed in the westward the Dhátusénapabbata, as well as a great vihára in the Kókaváta division; the Rúpáramma and the Cúlaviṭṭi. He constructed also two nunneries, [4]*called the southern and western nipassayas.* At the temple of the yakkha Káḷavéḷa he built a thúpa. Throughout the island he repaired numerous dilapidated edifices. [5]*He made offerings to a thousand priests of a thousand pieces; and to all théras, the recorders of disputation, robes annually.* There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks: the Maṇihíra at Mahágáma, Jallúra, Khánú, Mahámaṇi, Kókaváta, Móraka, Paraka,

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[1] "on the eastern side."

[2] "a hypocrite, a dissembler, a companion of sinners, and a vulgar man," would be literal.

[3] "A charge involving excommunication was brought against the priest who accepted the vihára (built by the king within the limits of the Mahávihára). The charge being well founded, it was duly investigated by a certain minister surnamed the Just, who caused him to be expelled and disrobed albeit against the wishes of the king."

[4] "in the Uttarábhaya-sobbha division."

[5] "To a thousand chief priests he made offerings suited to elders at a cost of a thousand pieces; and unto all of them he distributed robes annually."

Kumbálaka, Váhata, Rattamálakandaka, Tissava, Velangavitthi, Mahágallaka, Círavápi, Mahadáragalla, and Kálapásánavápi: these were the sixteen tanks. He formed also the great canal called Pabbata, which was fed from the river.

He thus performed [1]*acts* both of piety and impiety.

The conclusion of the Mahávansa.

Adoration to him, who is the deified, the sanctified, the omniscient, supreme Buddha!

Thus this monarch Mahaséna, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Sirimeghavanna, who was like unto the rájá Mandháta, [2]*endowed with* all prosperity, then became king. Assembling all the priests of the Mahávihára, who had been scattered abroad by the measures of Mahaséna, under the persuasion of his impious advisers, and reverentially approaching, and bowing down to them, he thus benevolently inquired: "What are these disastrous acts committed by my father, misguided by Sanghamitta?" The priests thus replied to the monarch: "Thy sire endeavoured to violate the consecration (of the Mahávihára), which he failed in accomplishing, by priests remaining within the consecrated limits; here [3]*a hundred* priests established themselves, subterraneously, in the womb of the earth. Those impious characters, the minister named Sóna, and Sanghamitta, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lóhapásáda, consisting of seven stories, and [4]*having apartments* of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhas had vouchsafed to tarry, with the másaka seed." "Ponder (continued the priests addressing themselves to the rájá) on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapásáda, exhibiting in Síhala, the model of the superb palace of the rájá Mahápanáda. He rebuilt also the parivénas which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. [5]*The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row in restoring the vihára.*

This ruler of men completed all [6]*that remained imperfect of* the Jótivana vihára which had been [7]*founded* by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théra Mahinda, the son of the [8]*Muni* of saints

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[1] "many works."

[2] "in conferring."

[3] "seven."

[4] "other houses."

[5] Lit. "The viháras which had been but sparsely inhabited by reason of his misguided father having stopped the supplies, he caused to be densely occupied."

[6] "the work in."

[7] "left imperfect."

[8] "lord."

(Buddha): and the rájá glorying in the merits of him who had been the means of converting this island, thus meditated: "Most assuredly the théra has been a supreme (benefactor) of the land;" and causing a golden image of [1]*him* to be made, and rendering it every honour,—on the seventh day of the first quarter of the month of Kattika, he removed it to the edifice called the Théramba at Ambatthala; and leaving (there the image of) the théra during the eighth day, then on the ninth day assembling a great concourse of people, like unto the heavenly host, composed of the royal retinue and of the inhabitants of the capital leaving at home those alone requisite for guarding their own houses; and having, [2]*by despatching messengers throughout Lanká*, called together all the priests, [3]*and keeping up during the period of their detention there the mahádánan, he celebrated a festival by the collective aid of all these people, never surpassed before.* He himself led the procession[4] of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddha), in the same manner that the king of dévas (Sakka) [5]*preceded* the divine teacher in his [6]*progress* to the Dévalóka. He had the city and the road to the cétiya at Ambatthala decorated, in the same manner that the road from Vésáli to Sávatthi was ornamented[2] (*in the above-mentioned progress of Buddha*); and[7] *in order that he might exhibit to the people the procession of this théra—in the same manner that Asóka, the théra's father, sending a mission to the Ahóganga mountain, had conducted the théra Moggaliputtatissa to (Pupphapura) distributing* alms in the way to the afflicted, to vagrants, and mendicants, and [8]*celebrated* for the accommodation of the priests the four sacerdotal requisites—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théra, descended from the rocky peak (of Ambatthala); he himself leading the procession surrounded by a number of priests, and dazzling like the golden Mountain Méru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the [9]*khíraságara* ocean. Such as was the entrance of the supreme of the universe (Buddha) into Vésálinagara, to expound the ([10]*Ruvan*) sutta; this rájá made a similar exhibition to the people in the present instance.

This monarch, thus rendering every mark of reverence to the festival, approached in the evening the Sotthiyákara vihára, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, [11]*in the same manner that in aforetime the divine teacher entered the city of Rájagaha*, bringing this image out of the Sotthiyákara vihára, he conveyed it in a solemn procession through the city, which was like unto a great ocean, to the Mahávihára; and kept it for three months in the precincts of the bó tree. With the same ceremonials[12] (*the multitude*) conducted it to the city, and there, near the royal residence, in the south-east direction,

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[1] "his stature." [2] *Dele.*

[3] "throughout Lanká, and relieved the prisoners from the jails of the city, he gave a great almsgiving to all the people, and celebrated a festival with a pomp of power that was never surpassed before."

[4] Insert "to meet (the image)."

[5] "proceeded to meet." [6] "visit."

[7] "like unto the théra's father, Asóka, in welcoming there the théra Moggaliputta, the king distributed."

[8] "provided."

[9] "milky."

[10] "Ratana."

[11] "like unto the city of Rájagaha on the occasion of the Master's first entry thereto." [12] "he."

he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Iṭṭhiya and the other (théras who had accompanied Mahinda), placed them also there. He [1]made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually in a manner similar to the present one. [2]*The rájá, as he had made this provision for the perpetuation of the festival, even unto this day*[3] *it is kept up without omission. He instituted a festival to be held at "the pavárana" (conclusion) of "vassa" anually, on which occasion (these images) were carried from the city to the Mahávihára. He built a protecting wall round the vihára called Abhayatissa, and added a stone cornice to the flight of steps at the bó tree.*

In the ninth year of his reign, a certain brahman princess brought the Dáṭhádhátu, or tooth-relic[4] of Buddha, hither from Kálinga, under the circumstances set forth in the Dáṭhádhátuvaṇsa[5]. The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honours, deposited it in a casket of great purity made of "phalika" stone, and lodged it in the edifice called the Dhammacakka, built by Dévánampiya Tissa.[6]

In the first place, the rájá, expending [7]*a lakh*, in the height of his felicity, celebrated a Dáṭhádhátu festival, and then he ordained that [8]*a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri vihára.*

This monarch constructed eighteen viháras; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bó tree, and performed other equally eminent acts of piety, in the twenty-eighth year of his reign fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jeṭṭhatissa, then raised the chatta in Lanká. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects.[9] [10]*Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chatta,*

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[1] Insert "placed guards over it, and."

[2] "And the kings of his house do up to this day maintain that festival in obedience to his command, without omitting aught of the ceremonial. He ordained that the image of (Mahinda) should be taken from the city into the Mahávihára on the pavárana day (the conclusion of the vassa), and offerings made thereto on the 13th day of the moon every year. And he built stone cornices and beautiful walls also at the Abhaya and Tissa-Vasabha viháras as well as at the bódhi tree."

[3] The period Mahánáma flourished. This festival is not observed now.—[*Note by Mr. Turnour.*]

[4] The relic now deposited in the Máligáva temple at Kandy; and at present in my official custody.—[*Note by Mr. Turnour.*]

[5] This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.—[*Note by Mr. Turnour.*]

[6] Add "in the royal park. Thenceforward that house received the name of Dáṭhádhátu-ghara."

[7] "nine *lakhs*."

[8] "it should be taken every year to the Abhayagiri vihára and a similar festival celebrated in honour thereof."

[9] Add "who, under his directions, did likewise."

[10] He sculptured a beautiful likeness of the Bódhisatta, so perfect that it seemed as if it had been executed by supernatural power; and also a throne, a parasol, and a state-room with some beautiful works in ivory made therefor."

and inlaid it with ivory in various ways; and having administered the government of Laṇká for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadása then became king: he was a mine of virtue and an ocean of riches. [1]*By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Álakamandá, the city of Vessavana.* Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bódhisattas; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them: and he protected the rich in their property and life. This wise (ruler) patronised the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

On a certain day, the rájá, while proceeding along the high road, mounted on his elephant to bathe at the Tissa tank, saw in the neighbourhood of the Puttabhága vihára a [2]*mahánága*, on a white ant's hill, [3]*stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nága is suffering from some disease;"* and descending from his state elephant, and approaching the distressed mahánága, thus addressed him: "Mahánága, [4]*it is only on the road that I became aware of thy case.* Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account it is impossible for me to [5]*approach* thee and treat thy complaint. Yet without [6]*approaching* thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant-hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nágá's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rájá) then thus meditated: "My administration must be most excellent; even the animal creation recognises that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rájá set that gem in the eye of the stone image (of Buddha) in the Abhayagiri vihára.

A certain priest, [7]*who had constantly subsisted as a mendicant*, in the course of his alms pilgrimage through the village Thusavaṭṭika, received some boiled rice which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms

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[1] "By every means in his power he ensured the happiness of the inhabitants of the island, and took as great care of the city as Vessavana, the god of wealth, took of his city, Álakamandá."

[2] "great cobra."

[3] "lying on his back (as if) to expose his ailment, which was a tumour on the belly. The great and good king concluded that the nága was suffering from some disease," &c. This verse (65) contains a play on the word *mahánága*, which is applied to the elephant, the king, and the cobra. *Anágavá mahánága*, here means a harmless and excellent person, and are epithets applied to the king.

[4] "I know the reason of thy coming."

[5] "touch."

[6] "touching."

[7] *Dele.*

being produced thereby, they gnawed his entrails. Thereupon repairing to the rájá he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the village Thusavaṭṭika, mixed with milk." The rájá [1]*observed*, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint, which required his blood vessels to be opened. The rájá performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rájá then thus addressed the [2]*delighted* priest:[3] "By one puncture of my own surgical instrument both the priest afflicted with worms and the horse have been cured; surely this medical science is a wonderful one!"

A certain person, while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered, which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rájá; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, [4]causing him to be bathed and well rubbed, [5]*and providing* him with a well-furnished bed, [2]*he kept him in it awake for seven days.* Thereupon overcome (by his [6]*previous sufferings*) he fell sound asleep with his mouth open. (The rájá) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. [7]*Instantly* drawing him out by the string, [2]*and carefully disengaging* (*the serpent*) *therefrom*, and placing it in water, contained in a vessel, (the rájá) made the following remark: "Jívaka was the physician of the supreme Buddha, and he knew the science. But [8]*what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple with equal zeal for the benefit of all, my merit is pre-eminent.*"

[9]*Similarly* (*by his medical skill*) *he rendered a Chaṇḍála woman of Hellóligáma, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.* There was a certain priest [10]*so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a "gopánasi" rafter. This gifted* (*king*) relieved him from his affliction. In another case, of a man who had[11] drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rájá, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

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[1] "then knew that."
[2] *Dele.*
[3] Add "in the impulse of his joy."
[4] "he caused him to fast for seven days; and."
[5] "provided."
[6] "exhaustion."
[7] "Then dexterously."
[8] "what greater skill than this did he exhibit to the world although he also, in all loving-kindness, performed similar acts. Oh, how great is my good fortune."
[9] "Likewise he attended on a Chaṇḍála woman of Hellóligáma, who, for the seventh time, was in great travail, and saved her together with the child that was in the womb." The original word *muḷhagabbha* means a bad presentation of the fœtus causing difficult delivery.
[10] "whose limbs were stiffened with a rheumatic affection, and while he was laid up as straight as a rafter, this gifted king," &c.
[11] Insert "hurriedly."

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rájá having composed the work "Sáratthasangahá,"[1] containing the [2]*whole* medical science,[3] ordained that there should be a physician for every twice five (ten) villages. [4]*He set aside twenty royal villages* for the maintenance of these physicians; [5]*and* appointed medical practitioners to attend [6]*his* elephants, [7]*his* horses, and [8]*his* army. On the main road, for the reception of the [9]*crippled, deformed, and destitute,* he built asylums in various places, provided with the means of subsisting (those objects). Patronising the ministers who could expound the doctrines of the faith, he devotedly attended to their doctrines, and, in various parts, provided the maintenances required by the expounders of the faith. [10]*Earnestly devoted to the welfare of mankind, disguising himself by gathering his cloth up between (his legs), he afforded relief* to every afflicted person he met.

Subsequently, on a certain occasion, the rájá was moving in a procession, arrayed in royal state, and escorted by his army, like unto Vásava surrounded by his heavenly host; when a certain [11]*person afflicted with a cutaneous complaint,* who had formed an enmity against the rájá in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomp of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language kept striking the ground with his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): [12]"*I resent not the hatred borne me by any person. This* is an animosity engendered in a former existence; "I will extinguish it:" and gave these directions to one of his attendants: "Go to that leper, and [13]*thoroughly inform thyself what his wishes be.*" He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. "This Buddhadása (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. [14]*Within a few days he will be in my power. I will then make him sensible of his real position,* by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will [15]*suck his blood. This imprecation will be brought about at no remote period.*"

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, "It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person"; [16]and gave [7]*these* instructions to

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[1] This work, which is composed in the Sanskrit language, is still extant. Native medical practitioners profess to consult it.—[*Note by Mr. Turnour.*]

[2] "substance of all."

[3] "Insert circulated it among the physicians of the island for their future guidance. He," &c.

[4] "and set apart one-twentieth of the produce of fields."

[5] "he."   [6] "on."   [7] *Dele.*

[8] "on the."   [9] "lame and the blind."

[10] "This man of great compassion was want to carry his case of (surgical) instruments within the folds of his cloth (in his waist), and afford relief," &c.

[11] "leper."

[12] "I do not remember having done harm to any being. Surely this," &c.

[13] "ascertain the state of his mind."

[14] "if he should fall into my hand, I will make him know himself."

[15] "certainly suck up his blood. Thou shalt see it in a few days."

[16] Add "by some device."

the said attendant : [1]" Do thou take especial care of him." Returning to the leper again, in the character of a friend, he said : " All this time I have been thinking of the means of putting the rájá to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much-desired wish : come away ; residing in my house, render me thy aid. Within a few days I will myself take his life." After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body ; fine cloths for raiment ; savoury food for his subsistence ; [2]and on a delighted bed, [3]*beautifully decorated, he arranged that a lovely female of fascinating charms should recline.*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind ; [4]*still, however, withholding the information for two or three days ; (at last) he presented him his meals*, saying that they were provided by the rájá. [5]*By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him ;* and by degrees he became a most devoted subject to the rájá. On a certain occasion, on hearing (a false rumour) that the king was put to death, his heart rent in twain.

[6]*Thus the rájá, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.*

He built at the Mahávihára the parivéṇa called Mora,[7] in height twenty-five cubits, and conspicuous from its upper story ; and [8]*to* the priests resident there, who could propound the doctrines, he provided [9]servants to attend on them [10]*and dedicated to them the two villages Samaṇa and Goḷapánu, as well as viháras, parivéṇas, the four sacerdotal requisites most fully*, and tanks, refection halls, and images.

In the reign of this rájá, a certain priest, [11]*profoundly versed in the doctrines*, translated the Suttas (of the Piṭakattaya) into the Síhala[12] language.

He had eighty sons, valiant, energetic, well-formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddha. The rájá, Buddhadása, surrounded by his sons, who were called Sáriputta, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddha (attended by his disciples).

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[1] Add " saying."
[2] Insert " charming females to attend on him."
[3] " well prepared with comfortable bedding and linen, he caused him to lie down."
[4] " he set before him food and other daintiful things."
[5] " He refused them two or three times, but being entreated by the messenger partook of them at last."
[6] " In this manner it was that the king treated the diseases pertaining to the body and to the mind."
[7] Generally called the Mayúra parivéṇa, or Monara pirivéṇa, the remains of which still exist.
[8] Insert " dedicated to it the two villages Samaṇa and Goḷapánu. To " &c.
[9] Insert " food and."
[10] " He also built viháras and parivéṇas abounding with the four monastic requisites."
[11] " by name Mahá Dhammakathí."
[12] Several portions of the other two divisions also of the Piṭakattaya have been translated into the Siṇhalese language, which alone are consulted by the priests who are unacquainted with Páḷi.—[*Note by Mr. Turnour.*]

Thus this ruler of men, Buddhadása, having provided for the welfare of the inhabitants of the island, passed [1]*to the Dévalóka* in the twenty-ninth year of his reign.

His eldest son, Upatissa,[2] who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious courses, the rájá conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rájá extended his protection, according to the four protective rules; and provided the [3]*principal alms-offerings* from the royal stores. He built extensive stores and alms-houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Maṇgala céttiya, he constructed a thúpa, [4]image apartments, and an image. *This*[5] *rájá adopted this course, in the expectation of securing the attachment of his subjects. He had confectionery also prepared, which he caused to be distributed by the youths in his suite.*

In various parts of his kingdom he executed the following unexampled works of piety: the Rájuppala, Gijjhahuṭa, Pokkharapásaya, Válá-hassa, Ambuṭṭhi, and the Goṇḍigáma tanks; as well as the Khaṇḍaráji vihára and tank, which should constantly contain water.

[6]*This individual (before he ascended the throne), while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.*

In his reign the island was afflicted with drought, disease, and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: "Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddha (in his time) for the alleviation of the world?" They then [7]*expounded* the "Gaṇgáróhaṇa sutta" ([8]*of* Buddha). Having listened thereto, causing a perfect image (of Buddha) to be made of gold, for the tooth-relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image), and raising that image into his state car, he went through the ceremony of receiving síla," [9]*which confers consolation on all living beings;* and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the

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[1] "into paradise" or heaven. *Tidiva, S. Tridiva.*

[2] The individual name of Sáriputta before he became one of Buddha's disciples.—[*Note by Mr. Turnour.*]

[3] "Mahápáli alms-hall with food."   [4] "an image-house."

[5] Lit. "This king constructed them, moreover, by (the labour of) boys, to whom he gave confectionery (as wages), saying, ('Let not men be unnecessarily) harassed.'"

[6] "(On one occasion) when (in consequence of a leak) his bed was wetting while the rain was pouring down, he passed the whole night thereon (without causing the leak to be stopped) lest the workmen be put into trouble. The minister (of the king's household) having come to know thereof conducted (enticed) him to the royal park, and (in his absence from the palace) covered the house (stopping the leak in the roof). Thus this king inflicted not on other beings any suffering on account of himself (for the sake of his own comfort)." The original is very obscure from its exceeding brevity, as the parentheses in this rendering will show.

[7] "set forth the circumstance that gave rise to the preaching of."

[8] "by."   [9] *Dele.*

main street. There the assembled priests chaunting forth the "Ratanasutta," and at the same time sprinkling water, [1]*arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.*

[2]*At the rising of the sun a torrent of rain descended as if it would cleave the earth.* All the sick and crippled sported about with joy. The king then issued the following command: "Should there at any time be another affliction of drought and sickness in this island, do ye observe the like ceremonies."

[3]*On visiting the cétiya*[4] *(in the midst of the inundation), observing ants and other insects struggling on the flood with the feathers of a peacock's tail, sweeping them towards the margin (of the cétiya), he enabled these (insects) to rescue themselves; and continuing his procession he sprinkled water, as he proceeded, from his chank.*

He constructed to the south-west of his palace an upósatha hall, a hall for the image of Buddha[5] surrounded by an enclosing wall, [6]*and formed a garden.* On the fourteenth and fifteenth days of each half month, [7]*as well as on the eighth and first days of each quarter, renewing the vows of the "aṭasil" order, and undergoing the ceremonies of the upósatha, he tarried there on those occasions;* and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden, which is continued unto this day.

[8]*This benevolent (monarch) on seeing a culprit carried away* to undergo his sentence procuring a corpse from the cemetery and throwing it into a cauldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

He celebrated [9]*a great festival* for all the cétiyas in the island; and made a [10]*metal covering, ornamented with gold,* for the thúpa at the Thúpáráma. Having completed a reign of forty-two years, without having [11]*in a single instance indulged in a féte of festivity,* confining himself to [12]*ceremonies* of piety, he departed to be associated with the chief of the dévas.

His consort, who [13]*ought to have cherished him, caused him to be put to death by means of his younger brother Mahánáma, by plunging a weapon into him, in an unfrequented spot.* During the lifetime of the late king

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[1] "marched in procession in the neighbourhood of the palace, along the street and near the walls, and continued walking round (the city) throughout the three divisions of the night."

[2] "At the break of day the great clouds poured down rain upon the earth."

[3] "He was wont to visit the cétiya and, with a (broom made of the) peacock's tail, sweep away ants and other insects from the sides thereof, saying, 'Let them get down to the ground gently;' and then taking a chank filled with water he would walk about and wash (the stains left by them on the white plaster of the cétiya)."

[4] Supposed to be the Ruvanveli.—[*Note by Mr. Turnour.*]

[5] Insert "and a beautiful park." [6] *Dele.*

[7] "and the eighth days thereof, as well as on the extraordinary season (pāṭihāriya pakkha) he would strictly conform himself to the eight precepts, and tarry there, behaving himself holily."

[8] "This king, whose mind shrunk with horror at the sight of a culprit brought."

[9] "great festivals." [10] "golden pinnacle and covering."

[11] "spent one moment in vain." [12] "works."

[13] "was intimate with his younger brother Mahánáma, caused him to be slain by plunging a weapon into him."

this younger brother had been a priest. On the assassination of the rájá, throwing off his robes, he became the sovereign ; and made the queen, who had put his elder brother to death, his own consort.

He founded [1]*an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kóṭi mountains, at the Lóhadváraralaggáma, he built three viháras*, and conferred them on the priests of the Abhayagiri establishment. [2]*By the aforesaid queen a vihára was built at the Dhúmarakkha mountain for the schismatic priests.*

This (monarch), devoted to deeds of charity and piety, repaired dilapidated viháras ; and was a constant contributor towards the maintenance of religion.

[3]A brahman youth, born in the neighbourhood of the terrace of the great bó tree (in Magadha), accomplished in the "vijjá" and "sippa ;"[4] who had achieved the knowledge of the three "védas," and possessed [5]*great aptitude in attaining acquirements ; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudípa, established himself, in the character of a disputant, in a certain vihára, and was in the habit of rehearsing, by night and by day, with clapsed hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain.* A certain mahá théra, Révata, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge ; it will be worthy (of me) to convert him ;" inquired, "Who is this who is braying like an ass ?" (The brahman) replied to him, [6] "*Thou canst define*, then, the meaning conveyed in the bray of asses." On (the théra) rejoining, [7] "*I can define it ;*" he (the brahman) [8]*exhibited the extent of the knowledge he possessed.* (The théra) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well then, descend to thy own creed ;" and he propounded to him a passage from the "Abhidhamma" (of the Piṭakattaya). He (the brahman) could not divine the signification of that (passage) ; and inquired, "whose [9]manta is this ?" "It is Buddha's manta." On his exclaiming, Impart it to me ; (the théra) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Piṭakattaya,[10] subsequently coming to this conviction : "This is the sole road (to salvation) ;" became a convert to that faith. As he was as profound in his (ghósa) eloquence as Buddha himself, they conferred on him the appellation of Buddhaghósa (the voice of Buddha) ; and throughout the world he became as renowned as Buddha. Having there (in Jambudípa) composed an original work called Ñánódaya, " he, at the same time, wrote the chapter called "Atthasáliní" on the Dhammasaṅganí (one of the commentaries on the Abhidhamma).

Révata théra then observing that he was desirous of undertaking the compilation of a "Parittaṭṭhakathá" (a [11]*general* commentary on the

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[1] "hospitals for the sick and supported the Mahápáli alms-hall. He built the three viháras, Lóhadvára, Ralaggáma, and Kóṭipassávana."

[2] "He built a vihára at the Dhúmarakkha mountain and gave it to the Théravádí (Mahávihára) brotherhood by means of his queen."

[3] Insert "(In those days)."

[4] Insert "and 'kalá.'"

[5] "a perfect knowledge of philosophy and religion, and was well versed in all the controversies of the day, wandered over Jambudípa as a disputant anxious for controversy. Having arrived at a certain vihára (and taken lodgings) he was rehearsing at night the aphorisms of Patañjali in all their perfection and completeness."

[6] "What, knowest thou."

[7] "I do know."

[8] "laid down his propositions."

[9] Manta — Mantra, a division of the védas.

[10] Insert "entered the order, and."

[11] "concise."

Piṭakattaya), thus addressed him : " The text alone (of the Piṭakattaya) has been preserved in this land : the Aṭṭhakathá are not extant here ; nor is there any version to be found of the [1]*vádá* (*schisms*) *complete.* The Siṇhalese Aṭṭhakathá are genuine. They are composed in the Siṇhalese language by the inspired and profoundly wise Mahinda, who had previously consulted the discourses of Buddha, authenticated at the three convocations, and the dissertations and arguments of Sáriputta and others ; and they are extant among the Siṇhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahánáma). On reaching the Mahávihára (at Anurádhapura)[2] he entered the Mahápadhána hall, [3]*the most splendid of the apartments in the vihára,* and listened to the Siṇhalese Aṭṭhakathá, and the Théraváda, from the beginning to the end, expounded by the théra Saṇghapála ; and [4]*became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhamma. Thereupon, paying reverential respect to the priesthood, he* thus petitioned : " I am desirous of translating the Aṭṭhakathá ; give me access to all your books." The priesthood, for the purpose of testing his qualifications, gave only two gáthá, saying : " Hence prove thy qualification ; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking two gáthá for his text), and consulting the Piṭakattaya together with the Aṭṭhakathá, and condensing them into an abridged form, he composed the [5]*commentary* called the " Visuddhimagga." Thereupon, having assembled the priesthood who had acquired a thorough knowledge of the doctrines of Buddha at the bó tree, he commenced to read out (the work he had composed). The dévatás, in order that they might make his (Buddhaghósa's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of [6]*profounding* it, the dévatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification nor in a single misplacement by transposition—nay, even in the théra [7]*controversies* and in the text (of the Piṭakattaya)—was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, " Most assuredly this is Metteyya (Buddha) himself ; " and made over to him the books in which the Piṭakattaya were recorded, together with the Aṭṭhakathá. Taking up his residence in the secluded Ganṭhákara vihára at Anurádhapura, he translated, according to the grammatical rules of the Mágadhas, which is the root of all languages, the whole of the Siṇhalese Aṭṭhakathá (into Páḷi). This proved an achievement of the utmost consequence to all languages spoken by the human race.

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[1] " various expositions of the teachers."
[2] Insert " the home of all good men."
[3] *Dele.*
[4] " having decided on the true meaning of the doctrines of the lord of Dhamma, he caused the priesthood to assemble there, and."
[5] " work."
[6] " rehearsing."
[7] " expositions."

All the [1]*théras and ácáryas* held this compilation[2] in the same estimation as the text (of the Piṭakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudípa, to worship at the bó tree (at Uruvéla in Magadha).

Mahánáma having performed various acts of piety, and enjoyed (his royal state) for twenty-two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty-seventh chapter in the Mahávaṉsa, entitled "The[3] Seven Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXVIII.

Mahánáma had a son named Sotthiséna, born of a Damiḷa [4]*consort; by the same queen he had also a daughter called Saṉghá.* This Sotthiséna, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Saṉghá; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chattagáhaka. He formed the Chattagáhaka tank, and died within that year.

His confidential minister[5] then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops, was worthy of being raised to the monarchy, placed him on the throne; but kept him also confined within the palace, and giving it out that the rájá was suffering from sickness, himself administered the government.

At a certain festival the populace clamorously called out, "If we have a king, let him [6]*show himself.*" On hearing this call, the monarch arrayed himself in regal attire; [7]*but finding that no state elephant was forthcoming for him* (*to carry him in procession*), *mentioning,* "*Such an elephant will suit me,*" *sent for the white elephant kept at the tooth-relic temple. On the messenger delivering the king's order, the elephant obeyed.* (*The rájá mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first cétiya; and he built a triumphal arch within the square of the Mahá*

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[1] "Thériyá teachers." The teachers or doctors of the Mahávihára fraternity.

[2] This is the Páḷi version of the Aṭṭhakathá now used by the Buddhists of Ceylon.—[*Note by Mr. Turnour.*] [3] Insert "Reigns of."

[4] "woman; and also a daughter named Saṉghá born of his queen."

[5] Insert "a man of great cunning." [6] "come forth and show himself to us."

[7] "and when the elephant was brought to him (to ride on, he would not have him, but) said, 'This elephant befits me not,' and sent for the white elephant kept at the tooth-relic temple. On being told that it was the king's command the elephant came (was brought up ?). And he (the king) mounted him and rode through the city in procession, and commanded that he should (in future) be stationed at the Paṭhama cétiya outside the eastern gate. He built triumphal arches in the elephant ramparts of the three great cétiyas."—The Pújávali, a later Siṉhalese history, gives a different version of this incident. It states that the king went to the tooth-relic temple to worship, and ordered that the state elephant should be brought up for him to return. Seeing that there was some delay in doing so he was angry, and in his wrath called on the effigy of an elephant, made of brick and mortar, that was kept in the court of the temple, to carry him. It obeyed, and took the king on its back to his palace!

cétiya, formed by the wall ornamented with figures of elephants. Mittaséna having performed many acts of piety died within the year.

A certain Damiḷa, named Paṇḍu, landing from the opposite coast, put Mittaséna to death in the field of battle, and usurped the kingdom of Laṅká. All the principal natives fled to Róhaṇa; and the Damiḷas established their power on this (the Anurádhapura) side of the river (Maháváluká).

Certain members of the Móriyan dynasty dreading the power of the (usurper) Subha, the balattha, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséna, who had established himself at Nandivápi. His son named Dáṭhá, who lived at the village Ambiliyága, had two sons, Dhátuséna and Sílátissabódhi, of unexceptionable descent. Their mother's brother (Mahánáma), devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Díghasandana.[1] The youth Dhátuséna became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree a shower of rain fell, and a nága seeing him there encircled him in his folds and covered him and his book with his hood. His uncle observed this; [2]*and a certain priest, jealous thereof, contemptuously heaped* some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, [3]*came to this conclusion:* "This is an illustrious (youth) destined to be a king;" [4]*and saying to himself,* "I must watch over him," [5]conducted him to the vihára; [6]*and thus addressing him:* "*Beloved, do not omit, night or day, to improve thyself in what thou shouldst acquire,*" *rendered him accomplished.*

Paṇḍu having heard of this, sent his messengers in the night, commanding, "Seize him." The théra, foreseeing in a dream (what was to happen), sent him away. While they were in the act of departing the messenger surrounded the parivéṇa, but could not find them. These two escaping, reached the great river Góṇa in the southward, which was flooded; and, although anxious to cross,[7] they were stopped (by the rapidity of the stream). [8]*(Mahánáma) thus apostrophising the river:* "*O river, as thou hast arrested our progress, do thou, spreading out into a lake, equally delay him here;*" *thereupon*, together with the prince, descended into the stream. A nága rájá, observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théra he turned the rice out on the ground (in order that he might not eat out of the same dish with him) and ate it. The théra then foresaw that this individual would possess himself of the land.

The rájá Paṇḍu died after a reign of five years. His son Párinda, [9]*and thirdly* his younger brother Khudda Párinda, administered the government; [10]*but a constant warfare was kept up by Dhátuséna, harassing the whole population which had not attached itself* (*to him*).

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[1] Minister of Dévánampiya Tissa: *vide* p. 67.—[*Note by Mr. Turnour.*]

[2] "On another occasion a certain priest who was angry with him flung."

[3] "said to himself." [4] *Dele.* [5] Insert "and."

[6] "saying, 'I must render this youth accomplished at the Gonisáda vihára," and so instructed him." [7] Insert "quickly."

[8] "The théra observing (to the prince) 'As this river has arrested our progress do thou likewise arrest its course by forming a tank here.'"

[9] "died in the third year of his reign, and."

[10] "and oppressed all the people who were on the side of Dhátuséna."

Dhátuséna protected (his own) people, and waged war against (the usurper) rájá. That [1]*impious character dying* in the sixteenth year of his reign, [2]*the other third individual* became king. Dhátuséna, carrying on an active warfare against him, also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the Damiḷa Dáṭhiya was rájá for three years, when he also was put to death by Dhátuséna. The Damiḷa Píṭhiya then (succeeded), and in the course of his warfare with Dhátuséna was killed in seven months. The Damiḷa dynasty then became extinct.

Thereupon the monarch Dhátuséna became the rájá of Laṇká. With the co-operation of his brother, he[3] entirely extirpated the Damiḷas, who had been the devastators of the island [4]*by their various stratagems—by having erected twenty-one forts, and incessantly waged war in the land ;* and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendency.

[5]*Some of the natives of rank, male as well as female, had formed connections with the Damiḷas. Indignant at this defection, and saying,* " *These persons neither protected me nor our religion,* (*the rájá*) *confiscating their estates, bestowed them on those who adhered to him.* All the nobility who had fled to Róhaṇa rallied round him ; on whom he conferred with due discrimination, every protection and honour ; but more especially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Mahávāluká), [6]*and thereby forming* fields possessed of unfailing irrigation, [7]*he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sáli" rice.* This wise ruler founded also hospitals for cripples and for the sick. He formed[8] an embankment across the Góṇa river [4]*including the Kálavápi tank.* [9]*Employing his army therein, he restored the Mahávihára, as well as* the edifice of the bó tree, [4]*rendering it* most beautiful to behold. Like unto Dhammásóka, having thoroughly gratified the priests by fully providing them with the four sacerdotal requisites, he held a convocation on the Piṭakkattaya. He built eighteen viháras for the [10]*fraternities who had composed the* " *théraváda ; and to ensure full crops in the island, he formed also eighteen tanks at* (*those places*) *: viz., at* the Kálavápi [11]*tank, a vihára of that name, also* the Kóṭipassa, the Dakkhinágiri, the Vaḍḍhamána, Pannávallaka, the Bhallátaka, [12]*Pásánasinna ; in the mountain division, the Dhátuséna,* the [13]*Manganéthúpavíti ; to the northward, the Dhátuséna ; to the eastward, the Kambaviṭṭhi ;* in the same

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[1] " king, having done both good and evil, died." [2] " then Tirítara."

[3] Insert " after having erected twenty-one forts and carried on a warfare by various stratagems." [4] *Dele.*

[5] " And the king was wroth with those nobles and landlords who joined the Damiḷas, saying, ' They neither cared for me nor for their religion ; ' and he took their lands from them and made them keepers thereof." That is, made them serfs of the land over which they were lords before.

[6] " he formed."

[7] " and bestowed on the priesthood alms of 'sáli' rice at the Mahápáli (almonry)."

[8] " the Káḷavápi (Kaláveva) tank by putting up."

[9] " He improved the Mahávihára by adding regular walks thereto, and rendered."

[10] " Thériya priests, and endowed them with lands, and also formed eighteen tanks in the island. These are the viháras, namely."

[11] " vihára."

[12] " Dhátusénapabbata in the Pásánasinna division."

[13] " Mayhangana ; the Thúpaviṭṭhi ; the northern Dhátuséna ; the eastern Kambaviṭṭhi."

direction the Antaramégiri [1]*at Attáḷhi the Dhátuséna ; the Kassapiṭṭhikó, at the mountain of that name ;* in Róhaṇa, the Dáyagáma, the Sálavána, and Vibhísana viháras, as well as the Bhillíváṇa viháras. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and viháras, viz., the Pádulaka, Hambalaṭṭhi, the Mahádatta, &c., bestowed on the same parties. Pulling down the Mayúraparivéṇa which was twenty-five cubits high, he reconstructed an edifice[2] *twenty* cubits high. [3]*Assigning the task to prince Séna he caused the fourth of the fields at Kálavápi, two hundred in number, which were formerly productive, to be restored to cultivation.* He made improvements at the Lóhapásáda, which was in a dilapidated state. [4]*At the three principal thúpas he erected chattas.* He celebrated a festival for the purpose of watering the supreme bó tree, like unto the [5]*sinána* festival of the bó tree held by Dévánampiya Tissa. He there made an offering of sixteen [6]*brazen statues of virgins having the power of locomotion ;*[7] [8]*he held also a festival of inauguration in honour of the divine sage.* From the period that the bó tree had been planted, the rulers in Laṅká have held such a bó festival every twelfth year.[9]

]Causing an image of Mahá Mahinda to be made, and conveying it to the edifice (Ambamálaka), in which the théra's body had been burnt, in order that he might celebrate a great festival there ; and that he might also promulgate the contents of the[10] Dípavaṇsa, distributing a thousand pieces, he caused it to be read aloud thoroughly. He ordered also sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest[5] (*formerly*) [11]*resident in the same vihára with himself*, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri vihára and for the stone statue of Buddha an edifice with an [12]*apartment* (*for the image*). On the gem set in the eye of the image of the divine teacher by Buddhadása being lost, this (rájá), [13]*in a similar manner, formed the eye with the " chúlamani " jewel (a part of his*

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[1] ' the Attaḷhi ; the Kassapiṭṭhi Dhátuséna." [2] " twenty-one."

[3] " He made over to Kumáraséna a portion of the half (of his own interest) in the Kálavápi (tank) and two hundred fields, and restored the former productiveness (of the lands situate there)."

[4] " and repaired the decayed chattas of the three great thúpas." [5] *Dele.*

[6] " metal troughs (for holding water, to water the bódhi tree)." Turnour's Páḷi text has *kaññáyo* instead of *náváyo*, which accounts for his wrong translation. The words in the original are *dhávaná-lóha-náváyó.* Nává here means a cistern, in the shape of the hull of a ship, I presume.

[7] The word is literally rendered. It is possibly a clerical error.—[*Note by Mr. Turnour.*]

[8] " He also caused the image of the great sage (there) to be adorned and inaugurated."

[9] This festival is no longer celebrated, and has probably been discontinued from the period that Anurádhapura ceased to be the seat of government.—[*Note by Mr. Turnour.*]

[10] The Mahávansa ; whether brought down to this period, or only to the end of the reign of Maháséna, to which alone the Ṭiká extends, there is no means of ascertaining.—[*Note by Mr. Turnour.*]

[11] Add " although he was a resident of his (the king's) vihára." [12] " open hall."

[13] " caused the eyes to be set with two excellent jewels ; also the halo, the crest, and the curled hair to be thickly studded with blue sapphires. He made offerings also of an excellent band of gold, an ' uṇṇalóma ' ornament (representing the curled hair on the forehead of Buddha), a golden robe, a network for the feet, a lotus, an excellent lamp, and cloths of divers colours without number. At the Bahumangala cétiya he built image-houses, and added images of the Bódhisattas to the Kálaséla (' Black stone ') statue of the Master. To the statue of the Lord of the world, called Upasumbha, he made a halo and crest, and also to the statue of Buddha called Abhiséka the ornaments aforementioned."

regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the "unnan" lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also composed of gold, a foot cloth, a flower, and a splendid lamp, as well as innumerable cloths of various colours. In the image apartment he constructed many splendid cétiyas, where there also were (images of Bódhisattas).

For the granite statue of Buddha, as well as for the statue of the saviour of the world, called the "Upasambhava," he converted his "chálámani" head ornament (into the ornament placed on the head of Buddha's statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhiséka, he invested these (images also) with their equipments. To the Bódhisatta[1] Metteyya, he built an edifice to the southward of the bó tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yójana all round it. He caused the viháras to be [2]*painted with ornamental borders of the paint called the "dhátu," as well as* the superb edifice of the great bó, expending a *lakh* thereon. At the Thúpáráma he repaired the thúpa and held a festival; he also repaired the dilapidations of the temple of the tooth-relic. He made an offering to the "Dáṭhádhátu [3]*(tooth-relic) of a casket* thickly studded with radiant gems and [4]*flowers of gold;* and held a festival of offerings in honour of the tooth-relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at the several viháras. At each of those places he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal cétiyas, having had the white plastering renewed, he made a golden "chatta" for each, as well as a "cumbaṭa" of glass.

On the Mahávihára being destroyed by the impious Mahásena, the priests of the Dhammaruci sect[5] had settled at the cétiya mountain. [6]*Being desirous of rebuilding, and conferring on the théraváda priests (the opponents of the schismatics), the Ambatthala vihára (at the Cétiya mountain), and being also solicited by them to that effect, the monarch bestowed it on them.*

[7]*Having celebrated a festival in honour of the "Dáṭhádhátu" relic at the dedication of a metal dish, he kept up offerings (of rice), prepared from ten amunams of grain; and, like unto the unsurpassed Dhammásóka's constructing image-houses both within and without the capital, he made offerings to those images of Buddha also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!*

NOTE.—For the remainder of this Chapter see Part II., pages xxviii.–xxxii.

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[1] "The Buddha who is to appear next, to complete the five Buddhas of the present "Mahábhaddakappa."—[*Note by Mr. Turnour.*]

[2] "surrounded with walks called the Dháturáji, and built."

[3] "of a tooth-relic casket and a halo (circlet)."

[4] "golden lotuses set with a profusion of precious stones."

[5] Abhayagiri fraternity.

[6] "Having repaired the Ambatthala vihára (at the Cétiya mountain) the king was desirous of conferring it on the Théraváda brethren (the Mahávihára fraternity), but being entreated by them (the Dhammarucis) he gave it to them (allowed them to retain it.)"

[7] "He caused an oval cistern of bronze to be made for the service of the relics; and made provision for the giving of alms out of twenty amunams of fields. This king, with whom none but Dhammásóka could compare, built and dedicated temples and images both inside and outside the city. Who can describe in detail all the good deeds that he had done? It is only a mere outline that has been set forth here."

THE

TRANSLATION OF THE SECOND PART,

BY

L. C. WIJÉSIṆHA, MUDALIYÁR.

PREFACE.

THE importance of the "Mahávaṇsa" as an historical work, which has helped to settle the conflicting and confusing dates of Indian history, is so well established, that a dissertation on the subject would seem superfluous. The reader who wishes to acquaint himself with the subject is referred to the learned and elaborate Introduction prefixed by Mr. Turnour to his translation of the First Part of the "Mahávaṇsa."

In translating the Second, and by far the larger portion of this work, I have endeavoured to meet the requirements of the general reader as well as of the student of Páḷi literature. Some footnotes, which would seem unnecessary to the latter, will, I hope, help the former to the better understanding of the history.

The 40th Chapter appears missing; but the narrative, nevertheless, is unbroken. Turnour thinks the apparent omission is due to a mistake in the numbering of the chapters: the learned editors of the printed text, on which I have based my translation, seem to think otherwise. A few verses in some other Chapters are also missing: these have been noted in their proper places.

Besides the few discursive notes appended to one or two Chapters, and the footnotes added throughout the work, I have included herein a Table of Kings whose reigns are recorded in these pages; an Analytical Summary of all the Chapters, beginning from the 39th; the Context of the 39th Chapter, with a view to make the story of the parricide Kásyapa complete; an Appendix, containing such previous translations of the second portion of the "Mahávaṇsa" as I could find, and also extracts from Bishop Caldwell's valuable History of Tinnevelly, which I thought might help to throw considerable light on some obscure points of interest; and, lastly, an Index of the principal names that occur in the work.

In the first place, my best thanks are due to Mr. A. Van Cuylenburg, Inspector of Schools, for the valuable help that he has rendered to me throughout the work. I have also to thank Messrs. Donald Ferguson, S. M. Burrows, F. H. M. Corbet, J. B. Siebel, B. Guṇasékara, Mudaliyár, the High Priest H. Sumaṅgala, and one or two other friends, for the loan of books and similar kind offices. Nor should I omit to thank Mr. Skeen, the Government Printer, for the careful and discriminating manner in which he has carried this work through the press, and the readiness with which he has obliged me in many matters while the proofs were being corrected and revised.

Mátalé, February, 1889. L. C. W.

THE MAHÁVAṈSA.

ANALYTICAL SUMMARY OF THE CHAPTERS.

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CHRONOLOGICAL TABLE OF SIṆHALESE SOVEREIGNS FROM KÁSYAPA I.

(Compiled from the Mahávaṇsa.)

(*Abbreviations :* Sk. = Sanskrit ; S. = Siṇhalese.)

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.			Seat of Government.	Remarks.
			A.B.	A.D.	Y.	M.	D.		
65	Kassapa I. .. Sk. Kásyapa S. Sígiri Kasub or Kasup.	Son, by Dhátuséna's mistress	1022	479	18	0	0	Anurádhapura and Sígiriya	He put his father (Dhátuséna) to death and usurped the throne, and, finally, committed suicide.
66	Moggallána I. .. S. Mugalan.	Brother	1040	497	18	0	0	Anurádhapura	—
67	Kumára Dhátuséna .. S. Kumáradása.	Son	1058	515	9	0	0	do.	Immolated himself.
68	Kittiséna .. .. Sk. Kírtiséna S. Kitsen.	do.	1067	524	0	9	0	do.	Murdered.
69	Síva .. .. S. Meḍi Sivu.	Maternal uncle ..	1067	524	0	0	25	do.	do.
70	Upatissa III. .. .. S. Lemeṇi Upatissa.	Brother-in-law ..	1068	525	1	6	0	do.	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession. A.B.	Date of Accession. A.D.	Length of Reign. Y.	M.	D.	Seat of Government.	Remarks.
71	Ambasámanéra Silákáḷa .. S. Ambaheraṇa Salamevan.	Son-in-law ..	1069	526	13	0	0	Anurádhapura	—
72	Dáṭhápabhúti .. S. Dápulu Sen I.	Second son ..	1082	539	0	6	6	do.	Committed suicide.
73	(Cúḷa) Moggallána II. .. S. Suḷu Mugalan.	Elder brother ..	1083	540	20	0	0	do.	—
74	Kittissirim ̔ghavaṇṇa .. Sk. Kírti Srí Méghavarṇa. S. Kuḍá Kitsiri Mevan.	Son	1103	560	0	0	19	do.	Put to death.
75	Mahánága .. .. S. Senevi.	A descendant of the Okkáka race	1104	561	3	0	0	do.	—
76	Aggabódhi I. .. .. Sk. Agrabódhi. S. Agbó or Akbó.	Maternal nephew ..	1107	564	34	0	0	do.	—
77	Aggabódhi II... .. S. Kuḍá Akbó.	Son-in-law and nephew ..	1141	598	10	0	0	do.	—
78	Saṅghatissa or Asiggáha Saṅghatissa	Brother (according to the Rájávali)	1151	608	0	2	0	do.	Decollated. Duration of reign not stated in the Mahávaṇsa. The Siṇhalese " Vaṇsa-pot " give two months.

79	Dalla Moggallána .. S. Dala Mugalan or Lemeni Bóná or Lemeni Siñgá.	General of Aggabódhi II...	1151	608	6	0	0	Anurádhapura	Killed, after defeat in battle.
80	Siláméghavanna or Asiggáhaka Sk. Asiggráhaka Şilámégha. S. Salamevan.	Son of Dalla Moggallána's general	1157	614	9	0	0	do.	—
81	Aggabódhi III. or Sirisanghabódhi II. Sk. Agrabódhi. S. Akbó or Sirisangabó.	Son	1166	623	0	6	0	do.	Defeated in battle and deposed.
82	Jetthatissa .. .. S. Lemeni Katusara or Detutissa.	Son of Sanghatissa (No. 78)	1166	623	0	6	0	do.	Committed suicide in the field of battle.
81	Aggabódhi III. or Sirisanghabódhi II. S. Sirisangabó.	No. 81	1167	624	16	0	0	do.	Recovered the kingdom, and resumed possession of the crown.
83	Dáthópatissa I. .. S. Dalapatissa.	Of the Lemeni family ..	1183	640	12	0	0	do.	Killed in battle.
84	Kassapa II. .. .. Sk. Kásyapa. S. Pesulu Kasub or Kasubu, or Kasup.	Brother of Sirisanghabódhi (Nos. 81, 83).	1195	652	9	0	0	do.	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.			Seat of Government.	Remarks.
			A.B.	A.D.	Y.	M.	D.		
85	Dappuḷa I. .. .. S. Dápulu.	Brother-in-law of No. 85..	1204	661	3	0	0	Anurádhapura and Róhaṇa	Fled from Anurádhapura through fear of Hatthadáṭha, who succeeded him, and reigned at Róhaṇa.
86	Hatthadáṭha or Dáṭhópatissa II. S. Lẹmẹni Daḷapatissa.	Nephew of Dáṭhópatissa I. (No. 83).	1207	664	9	0	0	Anurádhapura	—
87	Aggabódhi IV., surnamed Sirisaṇghabódhi. Sk. Agrabódhi. S. Akbó or Sirisangabó	Younger brother ..	1216	673	16	0	0	do.	—
88	Datta .. .. S. Valpiṭi Datta.	A member of the Royal family	1232	689	2	0	0	do.	—
89	Uṇhanágara Hatthadáṭha .. S. Hunannaru Riyandala.	Not stated.. ..	1234	691	0	6	0	do.	Decollated.
90	Mánavamma	Son of Kassapa II. (No. 84)	1234	691	35	0	0	do.	Duration of reign not given in the Mahávaṇsa. The Pújávali gives 35 years.
91	Aggabódhi V. .. .. Sk. Agrabódhi. S. Akbó.	Son (?)	1269	726	6	0	0	do.	—

92	Kassapa III. .. .. Sk. Kásyapa. S. Kasub or Sulu Kasubu.	Brother	1275	732	6	0	0	Anurádhapura	—
93	Mahinda I. .. .. S. Mihindu.	Son	1281	738	3	0	0	do.	—
94	Aggabódhi VI., surnamed Silámégha Sk. Aggrabódhi. S. Akbo Salamevan.	do.	1284	741	40	0	0	do.	—
95	Aggabódhi VII. .. Sk. Agrabódhi. S. Kuḍá Akbó or Dẹveni Kuḍá Akbó.	Brother	1324	781	6	0	0	Polonnaruwa	—
96	Mahinda II., surnamed Silámégha S. Salamevan Mihindu.	Nephew	1330	787	20	0	0	Anurádhapura	—
97	Dappuḷa II. .. .. S. Dápulu	Son	1350	807	5	0	0	do.	—
98	Mahinda III. or Dhammika Silámégha Sk. Dhármika Ṣilámégha. S. Akbó Salamevan Mihindu.	do.	1355	812	4	0	0	do.	—
99	Aggabódhi VIII. .. S. Mẹdi Akbó.	Cousin	1359	816	11	0	0	do.	—

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession.		Length of Reign.			Seat of Government.	Remarks.
			A.B.	A.D.	Y.	M.	D.		
100	Dappuḷa III. S. Dápulu or Kuḍá Dápulu.	Younger brother	1370	827	16	0	0	Beramini-páya according to the Rájávali	—
101	Aggabódhi IX.	Son	1386	843	3	0	0	Anurádhapura	—
102	Séṇa I. or Silámégha Séna Sk. Ṣilámég̱havarṇa. S. Salamevan Sen.	Younger brother	1389	846	20	0	0	Polonnaruwa	1362 A.B. according to the Ṣásanávatára.
103	Séna II.	Grandson	1409	866	35	0	0	do.	—
104	Udaya I.	Youngest brother	1444	901	11	0	0	do.	—
105	Kassapa IV. Sk. Kásyapa. S. Kasup.	Nephew and son-in-law	1455	912	17	0	0	do.	—
106	Kassapa V.	Son-in-law	1472	929	10	0	0	do.	—
107	Dappuḷa IV S. Dápulu.	Son	1482	939	0	7	0	do.	—
108	Dappuḷa V. S. Kuḍá Dápulu.	Brother	1483	940	12	0	0	do.	—

109	Udaya II. S. Udá.	Not stated	1495	952	3	0	0	Polonnaruwa	—
110	Séna III.	Brother	1498	955	9	0	0	do.	—
111	Udaya III.	Not stated	1507	964	8	0	0	do.	—
112	Séna IV.	do.	1515	972	3	0	0	do.	—
113	Mahinda IV.	do.	1518	975	16	0	0	do.	—
114	Séna V.	Son	1534	991	10	0	0	do.	—
115	Mahinda V.	Brother	1544	1001	36	0	0	Anurádhapura	—
116	Interregnum: while the heir to the throne, Prince Kásyapa, or Vikrama Báhu, was alive.	—	1580	1037	12	0	0	Polonnaruwa and Róhaṇa	—
117	Kitti, the General Sk. Kírti.	Usurper	1592	1049	0	0	8	Róhaṇa	—
118	Mahálána Kitti Sk. Mahá|ána Kírti.	do.	1592	1049	3	0	0	do.	—
119	Vikkama Paṇḍu Sk. Vikrama Páṇḍu.	do.	1595	1052	1	0	0	Kalutara	A Páṇḍiyan prince.
120	Jagatipála S. Jagat Páṇḍi.	do.	1596	1053	4	0	0	Róhaṇa	An Áryan of the race of Rámá.
121	Parakkama Sk. Parákrama.	do.	1600	1057	2	0	0	do.	A son of the King of Paṇḍu.

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession. A.B.	Date of Accession. A.D.	Length of Reign. Y.	M.	D.	Seat of Government.	Remarks.
122	Lóka or Lókissara .. Sk. Lókésvara.	Usurper	1602	1059	6	0	0	Kataragama	—
123	Vijaya Báhu I., surnamed Sirisaṅghabódhi S. Sirisangabó Vijaya Bá or Mahalu Vijaya Bá.	Grandson of Mahinda V. ..	1608	1065	55	0	0	Polonnaruwa and Anurádhapura	Not exactly grandson by lineal descent from Mahinda V., but related to him as such collaterally.
124	Jaya Báhu	Brother	1663	1120	1	0	0	Polonnaruwa	—
125	Vikkama Báhu I. .. Sk. Vikrama Báhu.	Son of Vijaya Báhu I. ..	1664	1121	21	0	0	do.	Mánábharaṇa, Kittissirimégha, and Sirivallabha, three brothers, cousins of Vikrama Báhu, held Róhaṇa and the Southern country.
126	Gaja Báhu II. ..	Son	1685	1142	22	0	0	do.	—
127	Parakkama Báhu I., surnamed "The Great" Sk. Parákrama Báhu.	Cousin	1707	1164	33	0	0	do.	Son of prince Mánábharaṇa senior, who married Vijaya Báhu's daughter Ratanávalí.
128	Vijaya Báhu II. ..	Nephew	1740	1197	1	0	0	do.	Murdered.
129	Mahinda VI. .. .. S. Mihindu.	Usurper	1741	1198	0	0	5	do.	Called Kiḷin Kisdá in the Ṣásanávatára, Rájávali, and other "Vaṇsa-pot." Put to death.

130	Kitti Nisṣaṇka . . Sk. Kírtí Nisṣaṇka Malla.	A prince of the Káliṇga Cakravarti race	1741	1198	9	0	0	Polonnaruwa	He was sub-king of Vijaya Báhu II.
131	Víra Báhu I.	Son	1750	1207	0	0	1	do.	Most probably assassinated, although the Mahávaṇsa does not say so.
132	Vikkama Báhu II. . . Sk. Vikrama Báhu.	Brother of Kírtí Nisṣaṇka	1750	1207	0	3	0	do.	Put to death.
133	Cóḍagaṇga	Nephew of Kírtí Nisṣaṇka	1750	1207	0	9	0	do.	Deposed and mutilated.
134	Lílávatí	Widow of Parákrama Báhu I.	1751	1208	3	0	0	do.	Governed through her prime minister, Kírtí Sénápati. Deposed.
135	Sáhasamalla	Half brother of Kírtí Nisṣaṇka Malla	1743	1200	2	0	0	do.	The Sáhasamalla Inscription gives 1743 A.B. as his date of accession; error 11 years; adjusted accordingly.
136	Kalyáṇavatí	Chief queen of Kírtí Nisṣaṇka	1745	1202	6	0	0	do.	Governed through her prime minister, Áyasmanta or Ábonávan. Deposed.
137	Dhammásóka . . Sk. Dharmáṣóka.	Not stated (a minor) . .	1751	1208	1	0	0	do.	Regent, Áyasmanta.
138	Aṇikaṇga . . . . Ś. Aṇiyaṇga.	Chief governor . .	1752	1209	0	0	17	do.	Put to death.

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession. A.B.	Date of Accession. A.D.	Length of Reign. Y.	M.	D.	Seat of Government.	Remarks.
134	Lílávatí	Widow of Parákrama Báhu	1752	1209	1	0	0	Polonnaruwa	Restored by the minister Camúnakka. Deposed.
139	Lókissara .. .. Sk. Lókésvara.	Usurper	1753	1210	0	9	0	do.	—
134	Lílávatí	Widow of Parákrama Báhu	1754	1211	0	7	0	do.	Restored by the minister Parákrama. Deposed.
140	Parakkama Paṇḍu .. S. Pẹrakum Paṇḍi.	Usurper	1755	1212	3	0	0	do.	Deposed.
141	Mágha or Kálinga Vijaya Báhu	do.	1758	1215	21	0	0	do.	Took the title of Kálinga Vijaya Báhu after he had ascended the throne. (Ṣásanávatára.)
142	Vijaya Báhu III. ..	Descendant of the Sirisanghabódhi family	1779	1236	4	0	0	Jambuddóṇi or Dambadeniya	Turnour gives 24 years for this king! This king reigned at Dambadeniya while Mágha yet held Polonnaruwa.
143	Parakkama Báhu II. .. Sk. Kalikála Sáhitya Sarvajña Paṇḍita Parákrama Báhu.	Son	1783	1240	35	0	0	do.	According to the Attanagaluvaṇsa 1779 A.B., and Turnour, 1809.

144	Vijaya Báhu IV. .. S. Bósat Vijaya Báhu.	Son	1818	1275	2	0	0	Polonnaruwa	—
145	Bhuvanéka Báhu I. ..	Brother	1820	1277	11	0	0	Polonnaruwa and Yápauwa	—
146	Parákrama Báhu III. ..	Son of Bósat Vijaya Báhu	1831	1288	5	0	0	Polonnaruwa	—
147	Bhuvanéka Báhu II. ..	Son of Bhuvanéka Báhu I.	1836	1293	2	0	0	Kurunégala	—
148	Parákrama Báhu IV. .. S. Paṇḍita Parákrama Báhu	Son	1838	1295		—		do.	Length of reign not stated.
149	Bhuvanéka Báhu III. .. S. Vanni Bhuvanéka Báhu.	Not specified ..	—	—		—		—	do.
150	Jaya Báhu I. ..	do. ..	—	—		—		—	—
151	Bhuvanéka Báhu IV. ..	do. ..	1890	1347	4	0	0	Gampola	The fourth year of this king's reign is given as 1894 A.B.
152	Parakkama Báhu V. ..	do. ..	1894	1351		—		do.	Length of reign not stated.
153	Vikkama Báhu III. ..	do. ..	—	—		—		do.	do.
154	Bhuvanéka Báhu V. .. S. Alagakkonára, or Alakés-vara.	A descendant of the Giri-vaṉsa family	—	—	20	0	0	Kóṭṭé	Beginning of reign not stated.
155	Víra Báhu II. ..	Uterine brother ..	—	—		—		—	Date and length of reign not stated.
156	Parakkama Báhu VI. ..	Not specified ..	1953	1410	52	0	0	Kóṭṭé	In the Kávyasékhara and other standard Siṉhalese works date given as 1958.

No.	Name of Sovereign.	Relationship of each succeeding Sovereign.	Date of Accession. A.B.	Date of Accession. A.D.	Length of Reign. Y. M. D.	Seat of Government.	Remarks.
157	Jaya Báhu II. ..	Not specified ..	2005	1462	2 0 0	Kóṭṭé	Put to death.
158	Bhuvanéka Báhu VI. ..	do. ..	2007	1464	7 0 0	do.	—
159	Parákrama Báhu VII. .. S. Paṇḍita Parákrama Báhu	do. ..	2014	1471	—	do.	Length of reign not specified. Turnour gives 14 years.
160	Parákrama Báhu VIII. .. S. Víra Parákrama Báhu.	do. ..	—	—	—	do.	Length of reign not stated. Turnour gives 22 years.
161	Vijaya Báhu V. ..	do. ..	—	—	—	do.	Length of reign not stated. Turnour gives 7 years.
162	Bhuvanéka Báhu VII. ..	do. ..	—	—	—	do.	Length of reign not stated. Turnour gives 8 years.
163	Víra Vikkama .. Sk. and S. Víra Vikrama.	do. ..	2085	1542	—	do.	The reigns of the last four kings appear to have occupied a period of 71 years. Length of this king's reign is not given.
164	Máyádhanu .. .. S. Máyádunu.	do. ..	—	—	—	Sítávaka	Beginning and length of reign not specified. Put to death.
165	Rájasíha I. .. .. Sk. and S. Rája Siṇha.	Son ..	—	—	—	do.	Beginning and length of reign not specified. In Turnour's Epitome reign 11 years (?).

166	Vimala Dhamma Súriya I. . . Sk. Vimala Dharma Súrya. S. Vimala Daham Súriya.	Not specified . .	2135	1592	28	0	0	Kandy	The two preceding reigns seem to have occupied a period of 50 years. Turnour gives a period of 35 years for this king.
167	Sénáratna . . . . S. Senerat.	Brother	2163	1620	7	0	0	do.	—
168	Rája Síha II. . . Sk. and S. Rája Siṇha II.	Son	2170	1627	52	0	0	do.	Turnour's Epitome, 50 years.
169	Vimala Dhamma Súriya II. . . Sk. Vimala Dharma Súrya. S. Vimala Daham Súriya.	do.	2222	1679	22	0	0	do.	—
170	Siri Víra Parakkama Narénda Síha Sk. Ṣri Víra Parákrama Naréndra Siṇha.	do.	2244	1701	33	0	0	do.	—
171	Siri Vijaya Rája Síha . . Sk. Ṣri Vijaya Rája Siṇha. S. Hagura nketa Rája Siṇha	Brother-in-law . .	2277	1734	8	0	0	do.	—
172	Kitti Siri Rája Síha . . Sk. and S. Kírti Ṣri Rája Siṇha.	do. . .	2290	1747	33	0	0	do.	The date of this king's accession is distinctly stated as 2290 A.B.; error 5 years adjusted.
173	Siri Rájádhi Rája Síha . . Sk., S. Ṣri Rájádhi Rája Siṇha	Younger brother . .	2323	1780	18	0	0	do.	—
174	Siri Vikkama Rája Síha . . Sk. and S. Ṣrí Vikrama Rája Siṇha.	Nephew	2341	1798	17	0	0	do.	He was captured by the English in the eighteenth year of his accession.

CONTEXT OF CHAPTER XXXIX.

TRANSLATION OF CHAPTER XXXVIII., VV. 80 TO 114.

80 And he (Dhátuséna) had two sons,—Kassapa, whose mother was
unequal in rank (to his father), and Moggallána, a mighty man, whose
mother was of equal rank (with his father). Likewise also he had a
81 beautiful daughter, who was as dear unto him as his own life. And he
gave her (to wife) unto his sister's son, to whom also he gave the office
82 of chief of the army. And he (the nephew) scourged her on the thighs,
albeit there was no fault in her. And when the king saw that his
83 daughter's cloth was stained with blood, he learned the truth and was
wroth, and caused his nephew's mother to be burnt naked. From that
time forth he (the nephew) bare malice against the king ; and he joined
himself unto Kassapa, and tempted him to seize the kingdom and betray
84 his father. And then he gained over the people, and caused the
85 king his father to be taken alive. And Kassapa raised the canopy of
dominion after that he had destroyed the men of the king's party and
received the support of the wicked men in the kingdom. Thereupon
86 Moggallána endeavoured to make war against him. But he could not
obtain a sufficient force, and proceeded to the Continent of India with
the intent to raise an army there.
87 And that he might the more vex the king, who was now sorely
88 afflicted because that he had lost the kingdom, and that his son (Moggallána) had abandoned him, and he himself was imprisoned, this
wicked general spake to Kassapa the king, saying, "O king, the treasures of the royal house are hidden by thy father." And when the king
89 said unto him, "Nay," he answered, saying, "Knowest thou not, O
lord of the land, the purpose of this thy father ? He treasureth up the
90 riches for Moggallána." And when the base man heard these words he
was wroth, and sent messengers unto his father, saying, "Reveal the
place where thou hast hid the treasure." Thereupon the king thought
91 to himself, saying : "This is a device whereby the wretch seeketh to
92 destroy us ;" and he remained silent. And they (the messengers) went
and informed the king thereof. And his anger was yet more greatly
93 increased, and he sent the messengers back unto him again and again.
Then the king (Dhátuséna) thought to himsef, saying, "It is well that
I should die after that I have seen my friend and washed myself in the
Kálavápi." So he told the messengers saying, "Now, if he will cause
me to be taken to Kálavápi, then shall I be able to find out (the treasure)."
94 sure)." And when they went and told the king thereof he was exceeding

glad, because that he desired greatly to obtain the treasure, and he
sent the messengers back (to his father) with a chariot. And while the
king, with his eyes sunk in grief, proceeded (on the journey to Kála-
vápi), the charioteer who drove the chariot gave him some of the roasted 95
rice that he ate. And the king ate thereof and was pleased with him, 96
and gave him a letter for Moggallána that he might befriend him and
bestow on him the office of doorkeeper. Such, alas, is the nature of
prosperity ! It fleeth like the lightning. What prudent man will be 97
beguiled thereby !

And when his friend, the Elder, heard that the king was coming, he 98
preserved and set apart a rich meal of beans with the flesh of water- 99
fowls that he had obtained, saying, " The king loveth this (sort of
meat)." And the king went up and made obeisance unto him and sat
beside him. And when they had thus seated themselves, it seemed to 100
them both as if they enjoyed the pleasures of a kingdom. And they
held much discourse with each other, and quenched the great sorrow
(that burned within them.) And after that the Elder had prevailed on 101
the king to eat of the meal (which was ready), he exhorted him in divers
ways, and expounded to him the nature of this world, and persuaded
him that he should be diligent (in working out his salvation).

Then the king went up to the tank, and after that he had plunged 102
therein and bathed and drank of its water as it pleased him, he turned
to the king's servants and said, " O friends, this is all the treasure that 103
I possess ! " And when the king's servants heard these words they
took him back to the city and informed the king. Then the chief of 104
men was exceeding wroth and said, " This man hoardeth up riches for
his son ; and so long as he liveth will he estrange the people of the
island (from me)." And he commanded the chief of the army, saying,
" Kill my father." Thereupon he (the general), who hated him exceed- 105
ingly, was greatly delighted and said, " Now have I seen the last of my
enemy." And he arrayed himself in all his apparel, and went up to the 106
king, and walked to and fro before him. And when the king saw this 107
he said to himself, " This wretch would fain send me to hell by afflict-
ing my mind as he hath afflicted my body. What shall it profit me
then to provoke my anger against him ? " So the lord of the land 108
extended his goodwill towards him, and said, " I have the same feeling
towards thee as I have towards Moggallána." But he (the general) 109
shook his head and laughed him to scorn. And when the king saw it
he knew that he would surely be put to death on that day. Then this
violent man stripped the king naked, and bound him with chains inside 110
the wall (of his prison) with his face to the east, and caused it to be 111
plastered up with clay. What wise man, therefore, after that he hath
seen such things, will covet riches, or life, or glory !

Thus this chief of men, Dhátuséna, whom his son had put to death, 112
went to the abode of the chief of the gods after he had reigned eighteen
years.

113 Now this king, while he yet built the bank of the Kálavápi, saw a
114 certain priest meditating and in a trance; and because that he could not rouse him therefrom he caused the priest to be covered over with earth (and so buried him). And they say that this was the reward, in this life, of that act.

Mr. Turnour has translated this Chapter; but it contains so many material errors that I thought it best to translate the above portion of it from the original Páli. I annex, however, his translation of this portion, italicising such passages as are *materially* incorrect:—

TURNOUR'S TRANSLATION. Page 259, vv. 80 to 114.

He had two sons *born of different, but equally illustrious, mothers* named Kassapó and the powerful Moggallánó. He had also a daughter as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rája, on seeing his daughter's vestments *trickling* with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother to be burnt naked. From that period (the nephew), inflamed with rage against him, uniting himself with Kassapó, infused into his mind the ambition to usurp the kingdom; and *kindling at the same time an animosity in his breast against his parent,* and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapó, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chatta. Moggallánó then endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudípó.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as *the disaffection of his son*, and his own imprisonment, this wicked person (the nephew) thus inquired of the rája Kassapó: "Rája, hast thou been told by thy father where the royal treasures are concealed?" On being answered "No," "Ruler of the land (observed the nephew), dost thou not see that he is concealing the treasures for Moggalláno?" This worst of men, on hearing this remark, incensed, despatched messengers to his father with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death after having seen my friend and bathed in the

Kálavápi tank," and made the following answer to the messenger: "If ye will take me to the Kálavápi tank, I shall be able to ascertain (where the treasures are)." They returning, reported the same to the rája. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and *assigning a carriage with broken wheels*, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rája gave him a letter for Moggallánó, in order that he might (hereafter) patronise him and confer on him the office of "Dwáranáyakó" (chief warden).

Thus, worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof!

His friend, the théró, having heard (the rumour) "The rája is coming," *and bearing his illustrious character in mind*, laid aside for him some rice cooked of the "masa" grain, mixed with meat, which he had received *as a pilgrim;* and saying to himself, "The king would like it," he carefully preserved it. The rája, approaching and bowing down to him, respectfully took his station on one side of him. *From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty.* Having allowed (the rája) to take his meal, the théró in various ways administered consolation to him; and *illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.*

Then, repairing to the tank, diving into and bathing delightfully in it and drinking also of its water, he thus addressed the royal attendants: "My friends, these alone are the riches I possess." The messengers, on hearing this, conducting him to the rája's capital, reported the same to the monarch. The sovereign, enraged, replied: "As long as this man lives, *he will treasure* his riches for his (other) son, and will estrange the people in this land (from me);" and gave the order, "Put my father to death." *Those who were delighted* (with this decision) exclaimed, "*We have seen* the back (the last) of our enemy." *The enraged monarch*, adorned in all the insignia of royalty, repaired to the (imprisoned) rája, and kept walking to and fro in his presence. The (deposed) king, observing him, thus meditated: "This wretch wishes to destroy my mind in the same manner that he afflicts my body; he longs to send me to hell: what is the use of my getting indignant about him? what can I accomplish?" and then benevolently remarked, "*Lord of statesmen!* I bear the same affection towards thee as towards Moggallánó?" He (*the usurper*) smiling, shook his head. The monarch then came to this conclusion: "This wicked man will most assuredly put me to death this very day." (*The usurper*) then stripping the king naked, *and casting him into iron chains, built up a wall, embedding*

him in it, exposing his face only to the east, and plastered that wall over with clay.

What wise man, after being informed of this, would covet riches, life, or prosperity !

Thus the monarch Dhátusénó, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakkó) the ruler of dévas.

This rája, at the time he was *improving* the Kálavápi tank, observed a certain priest *absorbed in the* " *Samádhi* " *meditation ;* and not being able to rouse him from that abstraction, *had him buried under the embankment* (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

THE MAHÁVAṆSA.

CHAPTER XXXIX.

AND after that, that wicked ruler of men (Kásyapa) 1
sent his groom and his cook to his brother (Moggal-
lána) to kill him. And finding that he could not 2
(fulfil his purpose), he feared danger, and took
himself to the Síhagiri rock, that was hard for
men to climb. He cleared it round about and 3
surrounded it by a rampart, and built galleries in it
(ornamented) with figures of lions; wherefore it took its name of
Síhagiri ("the Lions' Rock"). Having gathered together all his wealth, 4
he buried it there carefully, and set guards over the treasures he had
buried in divers places. He built there a lovely palace, splendid to 5
behold, like unto a second Álakamandá, and lived there like (its lord)
Kuvéra. And Migára, the chief of the army, built a parivéṇa after his 6
own name, and a house also for the Abhiséka-jina.[1] And for the 7
dedication thereof[2] he besought the king that he might (be allowed to)
display ceremonies of greater splendour than were permitted to the
Silá Sambuddha.[3] And because his request was not granted unto him,
he thought within himself, "In the reign of the rightful heir to the
throne shall I know how to obtain it."

But it repented him (Kásyapa) afterwards of what he had done; so 8
he did many acts of merit, saying, "How shall I escape (punishment)?"
He planted gardens at the gates of the city, and groves of mango 9
trees also throughout the island, at a yójana's[4] distance from each
other. He repaired the Issarasamanaráma (vihára), and by buying 10

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[1] One of the great statues of Buddha restored and adorned by Dhátuséna. See chap. XXXVIII., vv. 66, 67.

[2] The *abhiséka* of an image is the setting or painting of its eyes—a ceremony generally performed with great splendour. It is the *Nétrá-pinkama* of the Siṇhalese Buddhists.

[3] Another famous stone statue of Buddha which stood in the precincts of the Abhayagiri vihára. Its eyes were adorned by Buddhadása with "the cobra's gem," and when it was lost during the Tamil occupation previous to Dhátuséna's accession, that monarch reset the eyes with two valuable sapphires, and renewed it otherwise. See chap. XXXVII., v. 37; chap. XXXVIII., vv. 61, 32.

[4] Supposed to be equal to twelve English miles.

and making gifts of more lands for its support, he gave unto it more substance than it had possessed at any former time.
11 And he had two daughters, the one named Bódhi and the other Uppalavaṇṇá. And he called this vihára after their names and his own.
12 And when it was dedicated the Théravádí[1] brethren (to whom it was offered) wished not to accept it, because they feared that the people would blame them in that they accepted an offering which was the
13 work of a parricide. But the king being desirous that these selfsame brethren should possess the vihára dedicated it to the image of the Supreme Buddha; whereupon they consented, saying "It is the
14 property of our Teacher." In like manner, he caused a vihára to be built in the garden that he had offered near the rock (Síhagiri), whence
15 it also took the names of his two daughters. And this vihára, abounding with the four things necessary for monks, he gave unto the Dhammaruci brethren, together with a garden that stood in the north side
16 of the country. And having eaten once of a meal of rice that a woman had prepared for him in the milk of the king coconut and ghee, flavoured highly with sweet condiments, he exclaimed, "This is delicious!
17 Such rice must I give unto the venerable ones." He then caused rice to be prepared after this manner, and made an offering of it to all the
18 brethren, with gifts of robes. He observed the sacred days and practised the Appamaññá[2] and Dhútáṅga[3] discipline, and caused books to
19 be written. He made many images, alms-houses, and the like; but he lived on in fear of the world to come and of Moggallána.
20 At length, in the eighteenth year of his reign, the great warrior Moggallána, being advised thereto by the Niganṭhas,[4] came hither
21 from Jambudípa attended by twelve noble friends, and encamped with his forces near the Kuṭhári vihára in the country of Ambaṭṭhakóla.
22 And when the king heard thereof, he exclaimed, "I will catch him and eat him." And though the soothsayers prophesied that he could not (be victorious), he went up with a large army (to meet his adver-
23 sary). And Moggallána also advanced with his army well equipped, and with his valiant companions, like unto the god Sujampati[5] in the
24 battle of the Asurs. And the two armies encountered each other like two seas that had burst their bounds; and a great battle ensued. And
25 Kassapa, seeing a great marsh before him, caused his elephant to turn

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[1] The Mahávihára fraternity.

[2] Four subjects of meditation prescribed for a recluse who wishes to attain entire sanctification. They are, friendliness, compassion, goodwill, and equanimity. (*Vide* Childers' Dictionary for explanation, and Visuddhi-Magga, chap. IV., Samádhi-Bhávanádhikára, for directions.)

[3] Certain austere practices (thirteen in number) prescribed for ascetics who desire to prepare themselves for the attainment of the highest stages of sanctification. (See Childers' Dictionary for enumeration, and Visuddhi-Magga, chap. II., for details and mode of practice.)

[4] A set of Hindu ascetics. Sanskrit, *Nirgrantha*.

[5] Ṣakra.

back, that so he might advance by another direction. And his men 26
seeing this, shouted, " Friends, our lord here fleeth," and broke the
ranks ; whereupon Moggallána's army cried out, " The back (of the
enemy) is seen."[1] And the king (in great despair) raised his head up 27
and cut (his throat) with a knife and returned the knife to its sheath.[2]
And Moggallána was well pleased with this deed (of boldness) of his 28
brother, and performed the rite of cremation over his dead body ; and
having gathered together all his spoils, went up to the royal city. And 29
when the brethren heard this news they put on their garments and robed
themselves decently and swept the vihára, and ranged themselves in
a line (according to seniority). And Moggallána having halted his 30
army outside the elephant rampart of the city, entered the (royal
garden called) Maháméghavana, like unto the king of the gods entering
his garden Nandana, and being well pleased with the priesthood he 31
approached and made obeisance unto them, and offered unto the
Order his royal parasol.[3] And they returned it to him. Wherefore 32
the people called that place Chattavaḍḍhi (" gift of the royal parasol "),
and the Parivéṇa that was (afterwards) built there was called by the
same name. And when the king reached the city he proceeded to the 33
two viháras,[4] and having saluted the brethren there he took the govern-
ment of the great kingdom into his hands, and ruled his people with
justice.

But his wrath was kindled against the chief men of the state for 34
having attached themselves to him who had slain his father, and he
gnashed his teeth so that he protruded one, and hence he acquired the
name of Rakkhasa.[5] And he put to death more than a thousand of them 35
who held offices, and caused the ears and noses of some to be cut off,
and also banished many from the land. But when he had afterwards 36
hearkened to the sacred discourses (of Buddha), he was greatly calmed
in spirit, and his temper became serene, and then he gave alms in great
plenty like unto the cloud that poureth forth its waters over the surface
of the earth. Every year he gave alms on the full moon day of the 37
month Phussa,[6] and henceforth the custom of giving alms on that day
has prevailed over the island even up to this day. And the driver of 38
the chariot who had fed the king his father with fried rice (as he drove
him to Kálavápi) took the king's letter (that was given to him) and
showed it to Moggallána. And he wept and sorely bewailed himself 39
when he saw it. And after he had spoken of the great love his father
had always unto him, he appointed the driver of the chariot to the
office of chief of the king's gate. And Migára also, the captain of the 40
army, brought to the king's notice the request that had aforetime been
denied unto him, and having obtained the king's leave thereunto, held
the feast of the dedication of the Abhiséka-jina, according to his desire.

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[1] Meaning " The enemy fleeth."
[2] See note A at the end of this chapter.
[3] In token of submission to the Church.
[4] Abhayagiri and Jétavana.
[5] See note B attached to this chapter.
[6] January–February.

41 Moreover, Moggallána gave the Daḷha and the Dáṭhá Koṇḍañña
viháras at the Síhagiri rock to the Ságalika and Dhammaruci brethren,
42 and having converted the fortress itself into a vihára, he gave it to
43 Mahánáma,[1] the elder of the Díghasanda vihára. And being a man
of great wisdom, he likewise built a convent called Rájini, and gave it
to the Ságalika sisterhood.

44 Moreover, a certain Dáṭhápabhúti of the Lambakaṇṇa race, who
had been in the service of Kassapa, left it in disgust, and went up to
45 the Mereliya country and settled there. And he had a son, Silákáḷa by
name, who, fearing that danger would befall him from Kassapa,
46 accompanied his kinsman Moggallána to Jambudípa, and lived the life
of a recluse at the Bódhimaṇḍa vihára and tarried there, serving the
47 Order (as a novice). And he was a man of cheerful disposition and of
48 great skill. And he presented a mango (one day) to the chapter of
elders, and they were so pleased with him that they called him (in sport)
Amba Sámanéra ("mango-novice"). Wherefore he was known unto
all men by that name.

49 And he afterwards obtained the Késadhátu,[2] as it is written in the
"Késadhátuvaṇsa," and brought it hither in the reign of Moggallána.
50 And Moggallána gratified him with many favours, and took possession
of the hair-relic, and having placed it in a casket of crystal of great
value, he bore it in procession to the beautiful image-house of the
51 Lord Dípaṇkara. And he kept it there and made great offerings to it.
52 He made statues of gold of his uncle and of his consort, and other
images also, and a beautiful figure of a horse,[3] and placed them there.
53 He caused a casket for the hair-relic to be made, and a parasol and
a (small) pavilion studded with gems, and (the statues) of the two chief
54 disciples[4] (of Buddha), and a chowrie. (Yea) the king did honour to it
greater even than he cared to give to himself. And the charge thereof
55 he gave unto Silákáḷa, whom he appointed sword bearer. Wherefore
he came to be known afterwards as Asiggáha Silákáḷa.[5] And, over and
above, the king gave unto him his own sister in marriage with a
56 portion. But this is a very brief account. The details in full are to
be found in the "Késadhátuvaṇsa," from which those who desire more
57 knowledge may gather information. And (the king) set a guard along
the sea coast, and thus freed the island from fear (of invasion). And
he purged the religion of the conqueror as well as his doctrines
by enforcing the observance of discipline among the priesthood.[6]

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[1] Dhátuséna's uncle, the author of the first thirty-six chapters of the "Mahávaṇsa."

[2] Hair-relic.

[3] The expression *cárukaṇ assa bimbañ ca* may mean either that he got made a beautiful image of his (own) or that of a horse.

[4] Ṣáriputra and Moggallána.

[5] *Silákáḷa*, the sword bearer.

[6] See footnote on page 21.

And it was in this king's reign that Uttara, the captain of the army, 58
built a house of meditation[1] for the brethren, and called it after his own name. And the king having performed these acts of merit, expired in the eighteenth year (of his reign).

Even so he who was so exceedingly powerful, and had snatched 59
victory from Kassapa, was not able to conquer death by reason of his merits being exhausted, but was like unto a slave before him. Wherefore wise men will seek to loose death of its terrors and be happy. Let him therefore who knoweth himself strive to attain Nirváṇa, the real state of happiness and the highest immortality.

Thus endeth the thirty-ninth chapter, entitled "An Account of two Kings," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

NOTE A.

There can be no doubt that Kásyapa committed suicide in the field of battle, for the text is very clear on the point, and admits of no dispute whatever ; but there is some obscurity as to the manner in which he did it. The words of the text run as follows :—

> . . . . . . *Rájá chetvá nikaraṇena só*
> *Sísaṅ ukkhipiyákásaṅ chúrikaṅ kósiyaṅ khipí.* (Chap. XXXIX., v. 27.)

The order of the words in Páḷi prose would be—

> *Só rájá nikaraṇena sísaṅ chetvá ákásaṅ ukkhipiya chúrikaṅ kósiyaṅ khipí ;*

the literal translation of which would be, "The king having cut off (his) head with (his) knife, threw it (the head) into the air, and put the knife into its sheath." This is clearly absurd, at least the throwing by him of his head into the air *after* it had been cut off, and the sheathing of the knife subsequently. The only way of avoiding this ridiculous supposition is to construe the passage in the way I have translated it, viz. :—

> *Só rájá sísaṅ ákásaṅ ukkhipiya, nikaraṇéna chetvá, chúrikaṅ kósiyaṅ khipí ;*

which would be, "The king having raised his head towards the sky (*i.e.*, raised his head up), cut it (the neck) with a knife, and put the knife into the sheath." As no grammatical difficulty stands in the way of such a construction, I have, after much consideration, and with due deference to the opinions of others who hold otherwise, adopted this rendering.

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[1] *Padhána-gharaṅ*, a house or structure intended for the exercise of monastic austerities, which are supposed to lead to the attainment of supernatural powers and the subjugation of the passions.

It would appear that the commission of suicide by kings and princes in despair after defeat, or at the prospect of defeat, in the field of battle, was common at this period, and that it was generally regarded as an act of chivalry.

When Prince Kásyapa, the noble son of the old blind King Upatissa, made his last gallant and desperate stand in defence of his father, seeing that the elephant he rode on was giving way through sheer fatigue, and that there was no hope of escape, it is said that he killed himself by cutting his own neck. Here, too, a construction that would appear plausible at first sight would launch us into a sea of absurdity. The incident is narrated in the 24th and 25th verses of chapter XLI., thus—

Hattháróhassa datvána, chinditvá sísam attanó
Puñchitvá lóhitaṇ katvá kósiyaṇ asiputtakaṇ
Hatthi-kumbhé ubhó hatthé ṭhapetvána avatthari.

A strictly literal translation of this passage would run thus :—

"Having cut off his own head and given it to the elephant driver, he wiped off the blood from the sword, and after putting it into the scabbard rested both hands on the head of the elephant and extended himself."

In order to avoid the absurdity which such a rendering would involve, we are bound to put a somewhat forced but very reasonable and natural construction on this passage, viz., "Having given the elephant in charge of its rider, he cut his neck and wiped off the blood from the sword," &c. Such a rendering requires only the supply of an ellipsis to make the construction grammatically and strictly accurate, viz., *Hattháróhassa* (*hatthiṇ*) *datvána.*

A third instance of suicide on the field of battle occurs later on in chapter XLIV. Jeṭṭhatissa defeated and dethroned Aggabódhi III. surnamed Siri Saṇghabódhi, who fled to India and returned five years afterwards with a Tamil army to recover his throne. A pitched battle was fought between these two rivals near the great tank Kaláveva. Jeṭṭhatissa's army was worsted, and although he displayed marvellous feats of valour to retrieve the day, fighting single-handed with many a Tamil warrior, yet all his heroic efforts were of no avail ; and at last, seeing a warrior by the name of Veluppa advance to fight him, Jeṭṭhatissa, who was quite exhausted, took out the knife which he had kept carefully hidden in his betel purse, and cut his own throat. The incident is thus described in verses 111 and 112 of chapter XLIV. :—

Véluppa Damilaṇ náma disvá yujjhitum ágataṇ
Tambúlatthaviyaṇ hatthé rakkhantó chúrikaṇ tadá
Tató nikkaraniṇ sammá gahetvá sísam attanó
Chetvá hatthimhi appetvá chúrikaṇ kósiyaṇ khipí.

"Seeing a Tamil named Véluppa coming forward (to the combat), he drew out a knife which he carried carefully in his betel purse, and cut his neck, and having laid himself down on the back of the elephant, returned the knife into its sheath."

Here, too, it is quite possible, and even correct, to translate, "He cut off his head, and having laid it on the back of the elephant, returned the knife into its sheath." But I do not think that any person, having a due regard to the possible and the impossible, will venture on such a translation.

The next instance of an act of suicide in the field of battle is that of Prince Mahinda, related in chapter L. The prince did his best to stem the torrent of the wild horde of Tamils that was advancing against the capital, but, finding himself overpowered, and being unwilling to fall into the hands of the enemy, he cut his own neck; and his immediate retinue followed his example:—

Tasmá varaṇ me maraṇaṇ mayá ev'eti cintiyá
Hatthikkhandha-gató yéva chindi só sísam attanó
Taṇ disvá bhavó síse tatthá chindiṇsu sévaká. (Verses 23, 24.)

"'Better is it, therefore, that I shouldd ie by my own hand.' So saying, he cut off his head (cut his neck) even as he sat upon his elephant, and many of his faithful followers seeing this cut off their heads also."

This is clear enough, and presents no difficulty whatever.

The last instance which I shall quote is the famous single combat between the two brothers, Dáṭhápabhúti and Moggallána II., wherein the former was defeated and cut his own neck. This passage is important, as it gives us a clue to understand the usual expression *Attano sísaṇ chindi*, "he cut off his own head."

Rájá árabhi taṇ disvá chinditun sísam attanó
Moggallánó'tha vandantó yácí m'evaṇ karí ití
Yácamáne pi só mánaṇ mánentó chindi kandharaṇ.

(Chap. XLI., vv. 52, 53.)

"And when the king saw this he proceeded to cut off his own head. Whereupon Moggallána raised his hands in supplication and besought him saying, 'Do not so'; but he gave no heed to the prayer, and, caring rather to obey the promptings of his pride, cut his neck." Here the expression *Sísaṇ chinditun*, "to cut off the head," is used in the same sense as *kandharaṇ chindi*, "cut the neck."

I have entered into some detail in this matter, as I am aware that the learned editors of the "Mahávaṇsa" differ from me in their rendering of the Siṇhalese version.

It might perhaps be objected that my construction of the three first passages is somewhat forced. Granting this for the sake of argument, I think it better to put even a forced construction on an obscure passage, and elicit sense out of it, wherever it is practicable, than to translate it in such a manner as to obtain, what might rightly be called, incredible nonsense.

NOTE B.

THIS as well as the two chapters immediately preceding, and a few that follow, are couched in language so brief and terse as to be almost oracular in some passages; and the one we are about to consider is not the least among them. The difficulty of attaching a definite meaning to it is

rendered still greater by there being a variant reading of an important word therein. The 34th verse, in which this occurs, is as follows :—

Kuddho níhari { *dáthaṇ* / *dáyaṇ* } *so "ghátakaṇ pitunó mama*
Anuvattiṇsvamaccáti"; téna rakkhasa námavá.

Literally—"He was furious with anger, saying, 'These ministers attached themselves to him who had slain my father,' and he protruded his tooth (*dáṭhaṇ*). Hence he was called Rakkhasa."

The learned Siṇhalese translators have, however, adopted the reading *dáyaṇ*, and rendered the phrase by "He took away from them their inheritance." But it may be asked, why the confiscation of the inheritance or property of the evil-doers (which, under the circumstances, was a very proper thing to do) should render him liable to opprobrium, and procure him the undignified title of Rakkhasa, or "The demon"? Rather should not the barbarous action that followed the so-called confiscation of property—namely, the putting to death of one thousand officers, the cutting off the ears and noses of many, the banishment of a great number of them—justify the people in calling him a demon? The verse is complete in itself, and has no connection with the succeeding lines that describe the punishment and tortures inflicted on the followers of the parricide. I therefore prefer to adopt the reading *dáṭhaṇ* followed by Professor Rhys Davids in his text and translation of this chapter, published in the Royal Asiatic Society's Journal of 1872; but I do not adopt his translation, because it is inconsistent with the context, and for other reasons which I shall presently explain. He renders the passage thus :—

"Being angry with the priests, saying, 'They assisted at the death of my father, these baldheads,' he took away the tooth (relic), and thence acquired the name of 'devil.'"

Now, Moggallána had no cause whatever for dissatisfaction with the priests; for, apart from the fact that they received him into the capital with due honour and respect, he must have known how they had refused to accept the gift of even a vihára offered to them by Kásyapa, on the ground that it was the gift of a parricide. (See verses 11 and 12.) Besides, it is evident that the learned Professor has based his translation here on a wrong reading of the word *amaccá* (ministers), which he reads *muṇḍá* (baldheads). Moreover, no correct writer would use *dáṭhá* for the Tooth-relic, although one or two instances of such use do occur in the admittedly faulty and ill-written portion of the Mahávaṇsa, namely chapters 91–100. But no such use can be found in any other author, or in any other portion of the Mahávaṇsa, although this word *Tooth-relic* occurs a great many times in the course of the work. I am therefore of opinion that what the writer means to convey by this expression is that Moggallána was so exasperated against these men that he gnashed his teeth violently, so as to protrude one, and that he was therefore nick-named Rakkhasa, inasmuch as those beings are generally supposed to have two curved upper teeth protruding from the corners of their mouths; and they are, indeed, so depicted up to this day in the fresco-paintings and *bali* images of Ceylon. I have therefore adopted my translation in this sense.

I may add that the similarity of the old Siṇhalese characters *tha* and *ya*, especially when written by a careless copyist, will easily account for the origin of the variant *dáyaṇ*.

CHAPTER XLI.

ON his (Moggallána's) death his son, the famous Kumára Dhátu- 1
séna, became king. His form was like unto a god, and he was a
man of great strength. He made improvements to the vihára that his 2
father had built, and caused an assembly of monks to be held in order to
revise the sacred canon. He purged also the religion of Buddha. To 3
the great body of monks he gave the four monastic requisites, and
satisfied them, and died in the ninth year of his reign after he had
performed many and divers acts of merits. Kittiséna, his son, then 4
became king. He also, after he had performed divers acts of merit, 5
lost the kingdom in the ninth month of his reign, for Síva, his mother's
brother, killed him and became king. Síva began to perform many acts
of merit, when he was killed on the twenty-fifth day of his reign by
Upatissa, who, when he had killed Síva, became king. And he made 6
Moggallána's sister's husband, Silákáḷa, his general. This king 7
bestowed offices on the people, and thereby gained their goodwill. And
he gave his daughter in marriage to Silákáḷa with a great dowry.

King Upatissa had a son called Kassapa, a mighty man of valour. 8
And he took unto himself sixteen other valiant youths for his com-
panions. To give freely, and from the fulness of his heart, was his 9
great wealth, and with his companions, who were like-minded with
himself, he held fast to the principles of justice and lived a life of much
action, and honoured his parents greatly.

In process of time, Silákáḷa's mind being led astray by the lust of 10
dominion, he went to the southern Malaya country and collected a large
army there, and, laying waste the outlying districts, came near to the 11
capital. When Kassapa, the king's eldest son, heard this, he comforted
his father, who was sore troubled ; and when he had mounted his great 12
stately elephant, he took with him his friends and went forth from the
city to meet Silákáḷa. Seven times and eight times did he set out from 13
the city, but the enemy retreated from him on every occasion. But 14
Silákáḷa kept himself at a distance, that so he might not encounter
him, and when he had by stratagem gained over the eastern and western
districts, he returned to the eastern Tissa rock, there to give battle.

On this Kassapa again mounted his tusker, and when he had gathered 15
his friends together he sallied forth and drove the enemy ; and in order
to display his own skill, he made the huge elephant to ascend to the top
of the rock, whereupon he was called Giri-Kassapa ("Rock-Kassapa").
But Silákáḷa's spirit was not subdued by his defeat, and, being puffed 16
up with pride, he stirred up the country yet the more, and when he had
brought the whole of it under his control, he went up again with a great 17
host that could not be resisted, and with much material of war laid
siege to the capital. And the king's men fought hard against the
enemy for seven days, but they were routed and put to flight. And 18

Kassapa then communed thus within himself : " All the people of the
city are suffering from the siege : the defenders have been reduced,
19 and the king is blind and aged : wherefore it is meet for me that I
should convey my father and mother to a place of safety at Merukanda-
raka, and afterwards raise an army wherewith to fight the enemy."
20 Accordingly Kassapa took his parents and the king's treasure at night,
and, accompanied by his friends, began his journey to the Malaya
21 country ; but his guides, not knowing the way, were perplexed, and
22 wandered hither and thither about the capital. And when Silákála
23 heard thereof, he made haste after them and surrounded them. And
a terrible battle ensued between them ; and when the battle was
raging most fiercely, like unto a battle between the gods and the Asurs,
and when his friends were falling thick around him, and his noble
tusker was giving way, he gave (the elephant) in charge of its rider,
24 and cut his own neck. And when he had wiped the blood from off the
25 blade of his sword, and put it into the sheath, he laid both his hands on
the head of the elephant, and extended himself. And when Upatissa
heard this, he was struck down with grief as if shot by an arrow, and
he died.

26 Thus, in the space of two years and a half, Upatissa departed this
life, and Silákálá became king. Adding his former nickname thereto,
27 the people called him Ambasámanéra Silákála. And he lived thirteen
years, and ruled the island with justice.

28 He caused food from the king's kitchen to be given fresh at the
Máhápáli alms-hall, and having at heart the well-being of the people,
29 he increased the emoluments of the hospitals. He made offerings
30 daily to the bódhi tree, and caused images also to be made. He gave
to all the monks in the island the three robes, and sent forth a decree
31 that there should be no manner of life taken away in the island. He
gave offerings daily to the hair-relic that he had himself brought, and
32 and gave the Rahera anicut to the Abhayagiri brethren. He brought
away also the throne, *kunta*, from the eastern vihára of the Thériya
monks, and placed it at the foot of the bódhi tree. Thus did he, till
the end of his life, perform innumerable acts of merit.

33 This Silákála had three sons, Moggallána, Dáthápabhúti, and Upa-
34 tissa. To the eldest he gave the eastern country with the office of
Ádipáda, and sent him thither desiring him to dwell there, which he
35 did accordingly. To the second he gave the southern country and the
36 high office of Malaya rájá, and appointed him to guard the seacoast.
Upatissa, the youngest, of whom the king was exceedingly fond, he
kept near him, for he was the fairest to look upon.

37 Now, in the twelfth year of this king's reign, a young merchant
went up from this island to the city of Kási (Benares), and brought
38 with him the Dhamma-dhátu from that country. And the king saw it,
and being unable to discern between the true and the false doctrine,
he regarded it in the light of the doctrine of Buddha, like to the
grasshopper that dashes against the burning lamp thinking that it is

gold. And he received the Dhamma-dhátu joyfully, and paid great 39
respect and reverence to it. And after he had placed it in a house hard 40
by the king's palace, he was wont to take it yearly to Jétavana, and
hold a festival in connection therewith, thinking that the act would
benefit his people greatly. Silákáḷa, having in this manner performed 41
many acts of merit, passed away according to his deeds in the thirteenth
year of his reign.

On the death of Silákáḷa, Dáṭhápabhúti, his second son, seized 42
the kingdom. This foolish man caused his own brother (Upatissa)
to be put to death, because he spoke against the usurpation, saying
it was contrary to the law of succession. And when Moggallána heard 43
of the deed he was very wroth, and said, "He has seized a kingdom
that descended not rightfully to him; he has without cause put my
younger brother to death, who spake the truth fearing nothing. Now 44
shall I make him to govern a kingdom in very deed." He then gathered
together a large army and went against the Rahera mountain. And 45
when the king heard of Moggallána's approach, he prepared to meet
him with an army that was ready to battle, and encamped near the
Karindaka mountain. And when Moggallána was informed thereof, 46
he sent messengers to the king, saying, "The inhabitants of this island
have sinned neither against you nor against me. If one of us die, then 47
will there be no occasion for the kingdom to be divided in twain;
wherefore, let not others fight, but let the combat be between us, each
on his elephant (before all the army. And it shall be that he who shall
be victorious shall be king)." And the king having agreed thereto, 48
armed himself with the five weapons of war, and mounting the elephant
went down to the place of battle, like unto Mára as he went against the
sage. Moggallána also having armed himself, and having mounted 49
a splendid elephant, went forth (to battle) in like manner. The huge 50
beasts encountered each other in the fight, and lo! the sound of their
heads as they beat against each other was heard like the roaring of the
thunder, while flames of fire, like unto lightning, went forth from their
tusks as they dashed against each other. And with their bodies 51
covered over with blood they seemed like two clouds in the face of the
evening sky. At length the king's elephant was pierced by the tusker
of Moggallána, and he began to give way. And when the king saw this 52
he proceeded to cut off his own head: whereupon Moggallána raised
his hands in supplication and besought him, saying, "Do not so." But 53
he gave no heed to the prayer (of Moggallána), and caring rather to
obey the promptings of his pride, the king cut his own neck. So this
king relinquished the kingdom six months and six days after he had
begun to reign. And the powerful Moggallána became king over all 54
the island, and because of his mother's brother, who also bore the same
name, the people, to distinguish him, called him Cúla Moggallána
("Moggallána the younger").

There was no one like to him as a poet, and he was greatly devoted 55
to the three sacred objects (Buddha, Dharma, and Saṅgha), a

habitation wherein dwelt charity, sobriety, purity, tenderness, and the
56 other virtues. By making gifts and by kind words, by seeking after
the welfare of the people, and by feeling for others as he did for himself,
57 this king won over his subjects. By giving alms and dwelling-places,
food and raiment to the sick, and by giving lawful protection, he won
58 over the priesthood. He made unusual offerings to them that preach
the doctrine, and caused them to read the Three Piṭakas with their
59 commentaries. This high-minded man, himself a lamp of the law,
used to coax his children by giving to them dainty food, such as they
60 loved, and made them to learn the law daily. He was also a man of
great talent, and composed many sacred songs, which he caused to be
recited by men seated on elephants, at the end of discourses at the
61 services of the church. He threw a dam over the Kadamba river from
the middle of the mountain, thinking that such works tended to long
62 life. And from the great love that he bore to his subjects, he built the
tanks Pattapásáṇa, Dhanavápi, and Garítara. He also caused sacred
books to be written, and made offerings to the sacred objects (Buddha,
63 Dharma, and Saṅgha). He loved his subjects with the love of a
mother for the child of her bosom. He gave with a free hand, and
himself took his pleasures heartily, and died in the twentieth year of
his reign.

64 On the death of Moggallána, his queen caused poison to be given to
the king's relatives, and thus put them to death, and, placing her son
on the throne, conducted the affairs of the kingdom with her own hand.
65 The king whom she had thus set on the throne, Kittisirimégha by
name, commenced his reign by covering the bódhi-house with sheets of
66 lead. He gave alms also to the beggars, wayfaring men, and mendicant
minstrels. Yea, he was like unto a public hall of charity wherein all
67 men were able to partake freely of according to their necessities. But
the queen, his mother, took the reins of Government into her hands,
68 and the kingdom was turned upside down. The great officers of state
were enslaved by bribery and corrupt acts of a like manner; and the
wealthy and powerful became the oppressors of the weak and needy
in all the realm.

69 Now, in the days of Silákáḷa, there dwelt in the village Saṅgilla a
certain person called Abhayasíva, who was descended from the Moriya
70 race. And he had a son whom he called Aggabódhi. He had also a
nephew known to all the country as Mahánága, and this nephew was
71 even as fair as Aggabódhi. But being a powerful man, and ambitious
72 withal, he abandoned the pursuits of the field, and lived the life of a
robber in the forests. One day, this Mahánága sent unto his aunt an
73 iguana that he had caught in the forest, and she, perceiving thereby
what it was that he stood in need of, sent unto him a basket of grain.
Likewise he sent a hare to the village blacksmith, who also made to him
the same return (as his aunt had done). And he sent word unto his
74 sister also, and asked some grain of her. She gave him the grain and
a slave also (who might take him his food when it was necessary). And

she furthermore gave him in secret meat and drink, and whatsoever
else was necessary for his support.
In those days there was a famine in the land, and a certain man 75
skilled in necromancy went about the country asking alms in the
disguise of a Buddhist mendicant, that so he might meet with favour in
the eyes of the faithful. And having entered that village, and receiving 76
alms of no man therein, he went by the wayside trembling and sore
stricken with hunger. And when Mahánága saw him, his heart was 77
filled with compassion for him, and taking the alms-bowl into his own
hands, went about the village to get food for him. But no man gave 78
aught unto him—no, not so much even as a little gruel. He then took
his own upper-garment, and gave it in exchange for some food, which he
gave unto the mendicant, who ate it ; and being pleased with Mahánága 79
he thought thus within himself: "This youth must I make worthy of a
throne in the island." And in a moment (by the divine power that he
had) he conveyed him to the great sea at Gókaṇṇaka. And he set him 80
down there, and when, according to rule, he had conjured up the Nága
chief by the power of his spell on the night of the month Phussa, when
the moon was in her full, he bade Mahánága to touch the great Nága.
But Mahánága feared to do this, and touched not the Nága, who 81
appeared to him in the first watch of the night, and also in the middle
watch. But when the last watch came, and the Nága appeared 82
unto him again, he raised it by the tail with three of his fingers, and
dropped it. And when his friend the mendicant saw that, he made 83
this prophecy, and said : "My labour has been rewarded. Thou wilt
make war with three kings, and the fourth will be killed by thee, and 84
after that wilt thou become king in thy old age, and live for three years.
Three of thy descendants also will likewise become kings. Go thy way
now and serve thy king. Hereafter shalt thou see my power (when my 85
prophecy comes to pass):" Having spoken these words he dismissed
Mahánága, who went on his way and made his appearance before the
king, and entered his service. And the king made him his collector of 86
revenue in the Róhaṇa country. And he raised much revenue from
that country. Thereupon the king was well pleased, and conferred on 87
him the office of Andha Sénápati, and sent him thither again. And 88
he took with him this time Abhayasíva's son (Aggabódhi) and his own
sister's son, and departed thence. And when he had taken up his 89
dwelling there he stirred up the people against the king, and took to
himself the possession of the whole Róhaṇa country, and collecting a
large army he went forth thinking to make war against Dáṭhápabhúti.
But fearing Moggallána, he went back to Róhaṇa, and dwelt there. 90
But when he heard afterwards that Kittisirimégha was king, and that
it was a good opportunity for him to take possession of the throne, he
thought to himself : "The time is now come for me to take the 91
kingdom." So saying, he departed forthwith from the Róhaṇa country,
and putting the king to death on the nineteenth day, ascended the
throne. And when he had restored order in the kingdom, he wrote 92

93 letters to his nephew inviting him to the capital, who, when coming, met with an ill-omen on the way, and returned to his country and died there. Whereupon Mahánága, remembering the kindness that had been shown to him, appointed his uncle's son Aggabódhi to the office of
94 sub-king. This king built a basin of water wherewith to water the bódhi tree, and covered the golden house, and placed images of Buddha
95 around the bódhi. He renewed the plaster work of the great cétiyas (the Ratanávali, the Jétavana, and the Abhayagiri), and constructed new circlets for them. He put up also the elephant rampart, and
96 built many works for ornament. He made a grant to the Mahávihára of the weavers' village called Jambela, in the north, and the village
97 Tintiṇíka. To the establishment at the Jétavana he gave the village Vasabha in the Uddhagáma, and to all the three other establishments
98 he made offerings of cloth. He bestowed three hundred fields on the Jétavana vihára, and ordained that alms also of gruel should be given
99 daily for ever to the monks of that monastery. And to the dwellers at the Mahávihára he gave one thousand fields from the Dúratissa tank,
100 and ordained an alms of gruel to them for ever. And being greatly minded to do good works, he gave them the Círamátika water-course,
101 and repaired (for their use) the Mayúra parivéṇa. He repaired also the Mahá-déva-rattaṇkuráva vihára in the district of Kásikhaṇḍa, and the Anurárámá vihára.

102 And having in this manner performed many and divers works that tended to heaven, he departed from this world in the third year of his reign to join the company of the king of the gods.

103 And these eight kings, cheerful in disposition, and possessing boundless wealth, like unto Kuvéra, the king of kings, with their gorgeous array of men, and horses, and elephants, and chariots, and brave hosts, left all these splendours at last behind them, and ascended the funeral pile alone and unattended. Let him who is wise, and who seeks his own welfare, ponder this, and be as one who is anxious to vomit out the pleasures of existence.

Thus endeth the forty-first chapter, entitled "The Reigns of Eight Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XLII.

1 AGGABÓDHI, the son of Mahánága's mother's brother, then became king. He was a man highly favoured by fortune, and he aimed steadfastly at the attainment of the highest knowledge.
2 Surpassing the sun in glory, the full-orbed moon in gentleness, the
3 mount Méru in firmness, the great ocean in depth, the earth in stability, the breeze in serenity, the teacher of the immortals in knowledge, the
4 autumn sky in spotless purity, the chief of the gods in the enjoyment

of pleasure, the lord of wealth in riches, the holy Vasiṭṭha in righteous-
ness, the king of beasts in courage, Vessantara in generosity, an universal 5
monarch in the justice of his rule and the extent of his dominions,—
this king soon became very famous among his people. He made his 6
mother's brother viceroy, his brother king with him, and his uncle's son
the rájá of the Malaya country. Rich men and nobles also he appoint- 7
ed to high offices according to their deserts, and by his great liberality
and other kingly virtues, and the right exercise of the duties of the
kingly office, he won the love and goodwill of his people. He made 8
over the southern country, and all the men thereof who owed service in
time of war, to the young king, his brother, who thereupon took up his
abode there, and built the Sirivaḍḍhamána tank. This great king 9
also caused the Saṇghikagiri vihára to be built, and granted it with
two hundred fields to be enjoyed by the Order in common. To his 10
nephew, the rájá of the Malaya country, he gave his own daughter,
Dáṭhá, in marriage, and built the parivéṇa called Siri Saṇghabódhi.
He also erected the parivéṇa called after his own name for the use of the 11
great elder Mahásíva. Those also who were in attendance on him were,
like him, given up to works of merit. Thus, by continually keeping 12
the company of good men, he was able to restore the wholesome
customs of their ancestors ; and so that all dangers might be avoided,
he repaired everything that had fallen into decay. Poets also, who 13
composed many elegant and beautiful verses in the Siṇhalese language,
lived in his reign. To the Southern Vihára he made an addition of an 14
edifice of great and surpassing beauty, and in the ninth year of his
reign he freed the island from all the thorns of strife. He built also the 15
Kurunda vihára, and dedicated it to the monks of all the fraternities.
And to it he added a tank of the same name, and a plantation of coco- 16
nuts three yójanas in extent, and also two large tracts of defined land
to be turned into rice fields. He attached to it payments, and honours,
and privileges, and appointed one hundred keepers to watch over it.
And in the vicinity thereof he built the Ambilapassava vihára, and 17
gave it to the Thériya brotherhood of hermits with the village of the
same name. To the Unnavalli vihára he granted the village Ratana 18
of great and long-standing fame, and he placed there a solid stone
statue of the Teacher. In the Keḷiváta country he built a hill, to 19
which he gave the name Sumana, and also a basin at the bódhi-house
for holding oil. He built also a terrace there supported with stones.
He repaired the Lóhapásáda, and at the feast that was held he made 20
offerings of the three robes to six and thirty thousand monks. He 21
gave also for the use of this vihára a village that was held in the name
of his daughter, and appointed guards for the protection of the building.
This wise and learned king built, moreover, another edifice at the
Hatthikucchi vihára.

And he took counsel at all times of the good priest Dáṭhásíva and 22
ruled his conduct according to the precepts of religion, and
ministered unto that priest as became him. Furthermore, he built 23

the great vihára Múgasénápati, and gave the village Lajjika to a certain
24 priest, that he might get the services from the tenants thereof. And so that merit might attach to the spirit of the deceased king Mahánága, he built a parivéṇa after his name, and bestowed it on the great elder
25 who was versed in the Three Piṭakas. But the elder being now free from all earthly desires, gave that vihára to sixty-four mendicant brethren who also, like him, were striving after the attainment of
26 spiritual gifts. Thereupon the king granted unto this same elder who dwelt in the Maháparivéṇa a spot named Bhinnórudípa from the
27 village Vaṭṭakákárapiṭṭhi. For the Dakkhinagiridaḷha vihára, the Mahánágapabbata vihára, the Káḷavápi vihára, he built upósatha halls also.

28 In like manner, he built a bath at the Abhayagiri vihára and another at the Cétiyagiri, which he called Nágasoṇḍi ("the Elephants' Pool"), and supplied it with a continual stream of water, and in due course he
29 built the tank Mahindataṭavápi,[1] and ordained that the statue of the théra (Mahinda) should be carried in procession from the bund thereof.
30 And he made an order that when (the statue of) the great Mahinda théra was brought to that place, it should be carried thence along the
31 usual road.[2] To all the three establishments, the Mahávihára, the Jétavana, and the Abhayagiri, he, seven times and eight times, and even nine times, made presents of golden parasols set with gems of
32 great value; and to the great thúpa he made an offering of a golden canopy that was equal to twenty-four *bháras*[3] in weight. To divers other shrines also he gave jewels of great value.

33 And when he had repaired the temple of the tooth-relic, he caused to be wrought for it a casket of gold glittering with gems and jewels of divers colours. And for the Mahápáḷi alms-hall he built a boat of metal to contain the gruel.

34 This king also constructed the bund of the tank Maṇimékhalá[4] and opened a great channel into the Maṇihíra[5] tank.

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[1] Mihintaláveva.

[2] There is a little obscurity in the text here, caused by the use of the expression *taṇ racchá éva* or the variant reading given in the footnote of the text *taracchá éva*. The Sinhalese translators use the same word, and construe it to mean "that it should be carried by taracchás," which they interpret as "goldsmiths" in their Glossary. But it is not clearly evident that the word *taracchá* means a goldsmith: neither is there any reason why goldsmiths should have been made to carry the statue of the great Mahinda. The only meaning of *taracchá* is a hyena; but it is ridiculous to suppose that hyenas were made to draw the statue. I have therefore regarded this word here as a clerical error, and taken the correct reading of the passage to be *taṇ raccháy' éva nentu*, which would convey the meaning of "let it be carried on or along the road." I fancy what is meant is that the statue was to be brought to the bund or brink of the tank first, and after this had been done it was thence to be carried along the usual road.

[3] *Bhára* is a weight of gold equal to two thousand *palas*, and a *pala* is equal to a little over three *tólas*.

[4] S. Minimevulá. [5] Minnériya.

Now, about this time, a certain great elder, Jótipála by name, carried 35
on a controversy with the Vétulla heretics in the island, and defeated
them. And when Dáṭhápabhúti, the governor of the province, who 36
had joined himself unto the heretics, had heard thereof, he was so
overcome with rage and shame that he raised his hand to strike the
victorious elder, and lo! an abscess broke out at that instant. And 37
the king was so pleased with the elder, that he prevailed on him to
dwell at the vihára. And Dáṭhápabhúti, by reason of his pride,
would not go up to the elder (and beg that he would forgive him),
and they say he died of the malady wherewith he was afflicted, where- 38
upon the king gave the province to Aggabódhi, his sister's son, and
made him governor thereof, and commanded him to protect the elder,
which he did accordingly. And last of all the king built the Nílagéha- 39
paricchéda monastery and gave it also to the same elder. And when
he had performed many and various good deeds he died in the thirty-
fourth year of his reign.

Aggabódhi then became king. And they called him the "Younger," 40
because of the great age of the king who had preceded him. And this 41
king being well acquainted with the customs of the olden times, was
enabled to govern the island well. He took to wife the daughter of his
mother's brother, and gave her the rank of queen, and made Saṅgha- 42
bhadda, a kinsman of his queen-consort, his sword bearer. And as he
envied not to give power into the hands of others, he bestowed high
offices on his subjects according to their deserts. He built the Véluvana 43
vihára and dedicated it to the Ságali Order of monks (the Jétavana
brotherhood), and built the Jamburantaragalla and Mátikapiṭṭhi
viháras also.

During this king's reign the king of Káliṅga, being much moved with 44
horror at the destruction of the lives of men in warfare, and resolving 45
to lead the life of a recluse, came to this island and joined himself to
the brotherhood under the great elder Jótipála. The king also minis- 46
tered unto him for a long time, and built for him a cloister for perform-
ing austerities at the Mattapabbata vihára. And the queen and the 47
minister also of this royal monk came likewise and received ordination.
And when king Aggabódhi's queen heard how she had taken orders,
she went up and ministered unto her with great affection, and built for
her the convent Ratanà. And to the minister, who also had become 48
a monk, the king gave the Vettavása vihára situated at Kaṇḍaráji in
the east. But he cared not to accept it, and gave it away to the Order
to be possessed by them in common. And when, in process of time,
he died, the king wept sore and lamented for him; and (so that merit 49
might attach) to his spirit, he built a cloister for the services of religion
at Cúlagalla vihára and another at Palaṇṇagaraga. Thus did the king 50
perform acts of merit in the name of the deceased elder.

One day, when the elder Jótipála was worshipping at the Thúpá- 51
ráma cétiya, a portion of it broke off and fell before him. And this
grieved that elder greatly, and he sent for and informed the king of the 52

damage that had been done. Whereupon the king, being much
astonished at the sight, set workmen forthwith to repair the breach.
53 (And when this had been done) he removed the right collar-bone that
had been deposited there into a recess in the Lóhapásáda, and set
guards to watch over it, and made offerings to it both day and night.
54 And as the work of repairing the edifice was making but slow progress,
the guardian deities of the Thúpáráma appeared to the king in a dream
by night, and taking unto themselves the shape of overseers of temple
55 lands, spake angrily to him, saying, "If, O king, there be any longer
delay in finishing the repairs to the relic-house, the relics shall we
56 remove, and carry off to some other place." And the king instantly
awoke in great fear, and, setting himself to the task at once, made an
end of all the work that remained to be done at the relic-house, including
the painting and the ornaments thereof.

57 And he arranged four images throughout the relic-room, also a
throne made of solid stone, and a golden canopy, and other works of
58 art inlaid with stone and ivory. His ministers and the other nobles
also made one hundred reliquaries at their own expense, and repaired
many of the works that had been built by the king Dévánampiya Tissa.
59 Thus did this king, by every means in his power, cause suitable offer-
ings to be made on a great scale to the sacred receptacle. And with a
mind full of devotion he brought out the relic from the Lóhapásáda,
60 accompanied by the priesthood, with the great elder Jótipála at their
head, and carried the relic in procession in its casket to the relic-house,
61 and solemnly deposited it there. And he placed himself and the whole
island of Laṇká at its service, and granted to the warders of that house
the village, the profits of which had (up to that time) been enjoyed by
62 the queen. He also built the relic-house Rájáyatana in the Nágadípa,
and the house Uṇṇalóma, and caused a parasol to be made for the
63 Ámala cétiya. To this vihára he made a grant of the village Tatta-
gáma, that they might obtain their gruel from thence, and to the
64 Abhayagiri vihára he gave the village Aṇgaṇa Sálaka; and he added
a dormitory thereto, and called it Dáṭhaggabódhi, after his queen
65 Dáṭhá and himself. The queen also built an excellent vihára, which
she called Kapálanága, and having endowed it with the means of
obtaining the four monastic requisites, she made a gift thereof to the
66 priests of the same brotherhood. Moreover, the king built another
house surmounted by a silver spire at the Jétavana establishment, and
himself took the oversight of the digging of a well near the bódhi tree.

67 He built also the tanks Gangátaṭa, Valáhassa, and Giritaṭa, and
improved the Mahápáḷi alms-hall, after making a receptacle, shaped
68 like a boat, to hold boiled rice. And the queen caused boiled rice to be
issued regularly to the order of nuns.

Having thus performed these works of merit, the king went to
heaven in the tenth year of his reign.

69 Even so, rulers, though they abound in wealth, and are diligent
in good works, yield at last to death. The thoughtful man should

therefore ponder well over the ways of this world, and, freeing himself of the thought of an all-controlling fate, wean his mind from the love of earthly things. And taking to himself the robe of the recluse he should go forward without fear on the road to Nirvána (the great goal of salvation).

Thus endeth the forty-second Chapter, entitled "The Reigns of Two Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XLIV.

THEN Saṇghatissa, the sword bearer, became king. He was a 1
great lover of justice, and gave himself up much to promote
religion and the welfare of his country. He conciliated the people also 2
by bestowing offices of state on such as were deserving of them.
And Moggallána, the general of Aggabódhi the Younger, who then
dwelt at Róhaṇa, having heard that Saṇghatissa had taken the reins of 3
government into his hands, went up with a great host to make war
against him, and pitched his camp at Mahágalla. And Saṇghatissa 4
also, when he heard of this, sent forth an army to give him battle. But
Moggallána, who commanded the greater force, compelled the king's
troops to fall back, and, pushing forward with his elephants and horses,
took up his position at Rattiviháraka, where he fortified himself and 5
began to add greatly to his forces. And when these things came to the 6
ears of the king, he set out for Kadalládiniváta, and having sent his
army before him encountered and defeated them, and returned to his
capital. But Moggallána restored his army again to its former strength, 7
and advanced to Karéhera. And the king's general sent out his own 8
son in command of the king's forces to meet the enemy, and craftily 9
feigned himself to be ill and dispirited, and moved not from his bed as if
he were nigh unto death. And when the news of the general's sickness
reached the king, he set out at once and visited him, and spake cheer-
fully unto him, saying, "Grieve not because you are too ill to go with 10
me to the field of battle. But remain here and guard the city, and
give counsel to the young prince how he should manage the kingdom."
And when all the men who could carry arms had been sent out to the 11
field of battle, and the king's provisions failing him, his attendants
served him with food prepared at the Mahápáḷi alms-hall, which, 12
when the king perceived, he was greatly disgusted, and communed with
himself, saying, "It cannot be that I have come to such a pass."
Thereupon he mounted his elephant and made haste with his son and 13
a small force of men, and proceeded to the Eastern Tissa mountain, 14
where he met the enemy and engaged them, and was attacked on both
flanks by them. The crafty general (whom the king had left in the 15
capital to take care of the kingdom), seeing this went up and attacked

the king's army in the rear. And the king's son, when he saw this
16 deed of the traitor, asked the king's leave to turn and crush him. But
the king prevented him, saying, "Think not of that : our army is not
equal, by reason of its weakness, for such a work, and it will certainly
17 perish in the end." The king was now hemmed in by two armies, and his
forces were divided, in that they had to contend against the rebel as well
18 as his own general; and as the battle was proceeding the king's elephant
took shelter in the shade of a madhuka tree,[1] and the king's parasol
19 was caught among the branches, and it fell to the ground. The rebel's
men, seeing this, caught it up and gave it to their lord, who raised it
20 and displayed it to all the host from the top of the rock. And the king's
forces, who had now been scattered on all sides, seeing this, mistook
21 the rebel chief for their king, and rallied round him. The king being
now left alone, dismounted from his elephant, and with his son and his
faithful minister fled to the Mérumajjara forest, which was hard by.
22 Moggallána being now victorious, took his army together with the
treacherous general and his wicked son, and arrived at the capital and
23 made himself the lord of the island. But thinking that he was not safe
24 on the throne as long as any rival lived, and having heard that the late
king had left a son in the city, he became greatly enraged, and ordered
that the hands and feet of the young prince should be forthwith cut off.
25 And the officer to whom he had given the command proceeded at once to
fulfil it. But the young prince, when he was told thereof, was greatly
26 distressed, and wept sore, saying, "Wherewith shall I eat my cakes
if thou cuttest off these hands of mine, which are wont to serve me
27 with cakes?" The king's servant hearing the lamentation of the
prince was exceedingly sorry at the order of the king, but fearing to
disobey it, the base man, with tears and sobs, cut off the left hand
28 and the left foot of the prince. Jeṭṭhatissa, another son of the
dethroned king, heard of this, and escaped in disguise, and went to
a place called Mérukandaraka, in the Malaya country.
29 In the meantime the king, his father, with his son and his minister
(left the forest of Mérumajjara and) secretly made there way to the
Véluvana vihára, where, being advised thereto by the priests, they
30 put on the yellow robe. And being desirous of reaching the province
of Róhaṇa in the disguise of a priest, he arrived at Maṇihíra on his
journey thither. But the men of the king who was then reigning
31 and who had been placed there, recognised the three fugitives, and
seized them and bound them with fetters, and sent word thereof to
32 their master. The king was very much delighted therewith, and gave
orders saying, "Take the captives forthwith to Síhagiri, and there
33 behead the king and his son without any fear or scruple, but bring me
34 the minister alive." And the king's servants who had been so ordered
took the three prisoners to Síhagiri, and prepared to do as they had
35 been commanded. Then the young prince observing it, spake unto

[1] *Bassia latifolia.*

the executioner, and said, "I pray thee cut off my head first as
that would be better for me." And the king's servants did as they had 36
been asked, and afterwards beheaded the captive king. Oh, ye who
care to take heed of human actions, behold the deeds of wicked men!
So unabiding is prosperity; it endureth not, and neither is it within 37
one's own control. Ye who put your trust therein, wherefore then do
ye not strive after that happiness which is everlasting?

The executioner then spake unto the faithful minister and told him 38
all the king's orders. And when he heard it he smiled, and spake thus
unto them, "Has it been left to me to see the headless body of my 39
master, and think ye that I shall serve another after that I had served
him? Ye have slain him here, and will ye now carry away his spirit? 40
Alas! what fools are ye? Verily I believe that ye are madmen and
insane." Saying these words, he fell at his master's lifeless feet and 41
clung unto them, so that the king's servants were not able to remove
him from the dead body of the monarch. And so they cut off his head 42
also and bore all the three together, and showed them to the king, who
openly displayed his joy to all the people at what had happened. And 43
soon after he bestowed on the traitorous general the office of Malaya
rájá, and his son he made the king's sword bearer.

This king also caused the three thúpas to be covered with new cloth, 44
and festivals also to be held at all the thúpas in Laṇká. The hair- 45
relic of the lord, the tooth-relic, and the great bódhi he honoured also
with many presents. He held the May festivals and others according 46
to the rites that were in custom, and purged the whole religion of
Buddha by means of a disciplinary act.[1] He caused the Three Piṭakas 47
also to be rehearsed with great pomp, and rewarded the learned monks
with exceeding great presents. He gave robes to all the monks that 48
dwelt in the island, and made a present of the kaṭhina robes to all the
monasteries, and gave orders that new images should be made and that
old buildings should be repaired. To the Order he gave three hundred 49
salt pans also. At Kárapiṭṭhi he built the Moggallána vihára, and
likewise viháras at Piṭṭhigáma, Sagáma, and Vaṭagáma. He built 50
also the Cétiyagéha and the Rakkha vihára. He endowed very many
viháras also with much land for their support. In this manner did 51
the king many good deeds, remembering of how short a duration was
the fortune of the king his predecessor.

Now, about that time, the king, angered at some fault of the Malaya 52

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[1] *Dhamma-Kammaṃ.*—This expression occurs often in the Mahávaṇsa to denote the manner in which the earlier kings interfered to carry out reforms in the Buddhist Church. It means literally *a legal act.* In some instances this act was applied for and obtained by one of the members of the brotherhood. (See verse 75 *et seq.*) The act seems to have consisted in the promulgation by the king of a decree enforcing the observance of discipline among the priesthood, and, in some cases, empowering one or more of its Order to carry out the decree into effect by means of an ecclesiastical court.

rájá, and remembering also the traitorous deed that he had committed
on his former master, enticed him by a device, and (when he had got
53 him into his power) caused his hands and feet to be cut off. And when
this came to the ears of his son, the sword bearer, he fled to Róhaṇa,
54 taking with him his own son, and dwelt there, and soon made himself
55 lord of the country. And he went to Jeṭṭhatissa, who remained in
56 concealment in the Malaya, and began in alliance with him to lay waste
the whole country. He encamped himself with an army at the Doḷha-
57 pabbata, which when the king heard of, he went at the head of an
58 equipped army and intrenched himself near the enemy. And it came
to pass that a great number of the king's men died of a fever that broke
59 out among them. And when the sword bearer came to hear of this, he
attacked the enemy in great force, and the king's host being greatly
weakened by sickness and death, broke and fled, the king himself
60 following after them. And the sword bearer (pursued after him and)
overtook him near Síhagiri, and seeing that nobody was at hand to
61 protect him, he slew him together with his followers. Intending to kill
Jeṭṭhatissa also, who was following close by, he sent messengers unto
62 him, saying, "Come and be king." But Jeṭṭhatissa, fearing his object,
turned back and fled to the Malaya country, thinking, "How can he
give unto me a kingdom which he had gotten himself with so much
trouble."

63 And this sword bearer having killed the reigning king Moggallána,
64 surnamed Dalla, in the sixth year of his reign, entered the beautiful
city of Anurádhapura with a great army, and became king under the
title of Siláméghavaṇṇa, and extended his dominion over the whole
65 island. And after he had saluted the Order and the bódhi, he rendered
the honours that were due to the three thúpas, and patronised the
66 Mahápáḷi alms-hall. In a time of great scarcity he distributed milk rice
among the Order, mixed with ghee and honey, and supplied the monks
67 with water strainers also. He gave largely to the beggar, the way-
farer, and the mendicant, and by divers acts of charity gained their
love. And being kind-hearted by nature, he even gave away cake
money among the children.

68 He made offerings to the solid stone statue of Buddha at the Abhaya-
giri vihára, and having renewed the old house of that statue, and
69 adorned it with divers gems, he dedicated unto it the Káḷavápi tank.
He gave also to it all manner of protection, and always held the festi-
vals connected with it with great pomp.

70 While this ruler of the realm, a vessel of all virtues, was thus passing
71 his days, Sirinága, the chief, the uncle of Jeṭṭhatissa, proceeded to the
opposite coast of India and gathered together a great number of Tamils,
and returned to the northern part of the country and essayed to take
72 it. But the king having heard thereof went up to meet the enemy,
and gave him battle at the village rájá Mittaka and killed Sirinága
73 and captured such of his Tamil followers as were not slain on the field
of battle; and after he had most cruelly treated them, he gave them

away as slaves to different viháras in the island. And returning in 74
triumph to the capital, the ruler of the land restored order throughout
the kingdom and lived without fear of any danger.

At that time a certain monk, by name Bódhi, of the Abhayagiri 75
fraternity, seeing how great a number of his brethren were wholly given
up to lewdness, although he was not himself an elder in robes, approach- 76
ed the king and begged him that he would issue a decree to enforce
discipline in the Order. Whereupon the king issued a decree for the
enforcement of discipline, which he caused to be executed at the vihára
by (the young monk) himself. And all the lewd priests who had been 77
expelled from the Order, conspired together, and secretly killed him
and set aside all that had been done. When the king heard of this he 78
was greatly enraged, and seized them all in a body and cut off their
hands and bound them with fetters, and appointed them to be guardians
of tanks. A hundred other monks also of this Order he banished 79
to India. Thus did the king, remembering the zeal of the monk Bódhi,
purify the religion of Buddha. He requested the monks of the Mahá- 80
vihára fraternity that they should observe the upósatha ceremony in
common with the monks of the Abhayagiri. And when the former
refused to do as he had desired, he was greatly incensed, and merci-
lessly insulted and abused them with many hard words. He then 81
proceeded to the southern country, without obtaining forgiveness from
the monks for the offence that he had done against them. And there 82
he was seized with a severe illness that caused his death soon after.
And thus he left the world in the ninth year of his reign.

His son Aggabódhi[1] then became king, with the title of Sirisangha- 83
bódhi. Máṇa, his younger brother, he crowned as sub-king, and gave 84
him the southern country with the whole army that was stationed in
that province. He ruled the country with justice, honoured the Order 85
greatly, and disregarded not the customs of ancient kings. And Jeṭ- 86
ṭhatissa, who was then in the Malaya country, having heard of these
things, went up to Ariṭṭhagiri and gained over the people of that part
to his cause, and having established his authority over the southern 87
and eastern countries, he marched step by step towards the capital with
a great host and with much hope. Dáṭhásíva, his general, he sent to 88
reduce the western country, and remained himself at the village Siri-
piṭṭhika. And the king having heard of these things sent his brother, 89
the sub-king, with an army, to the western country. And he went and 90
drove away the enemy. The general of Jeṭṭhatissa's army then went
up to Máyetti, where the king himself met him, and saying, "Now can
the stripling be crushed like a young bird in his nest," fell on him
unawares, and took him prisoner. And hoping to fall upon Jeṭṭhatissa 91
in like manner, and take him prisoner also, the king advanced boldly
to meet him with a small army. But Jeṭṭhatissa having had warning 92

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[1] The Third.

thereof beforehand, prepared himself with a well-armed host to meet
the king, and surrounded his army like unto a sea that had burst its
93 bounds, and overpowered him. The king's army being thus altogether
routed, he mounted on an elephant and instantly fled alone, and in
94 disguise, from the field of battle. And six months after that he had
been defeated he went on board a ship and made haste to India, leaving
his country and his kinsmen and his treasure behind him.

95 Jeṭṭhatissa was then crowned king in the capital, and he governed
the country as his predecessors had done, and gave protection to the
96 religion of the land. He gave the village Mahádáragiri to the Abhaya-
97 giri vihára, the bódhi tree called Mahámetta to the Mahávihára, and
98 the village Goṇḍigáma to the Jétavana vihára. To Mahánága, the
chief priest of the Padhánaghára, he gave the villages Matulaṅgana
and Dumbaraṅgana ; the village Ambilápika to the Kassapagiri vi-
99 hára ; the village Kakkhaḷaviṭṭhi to the Véluvana vihára ; the village
Keheta to the Gaṅgámáti vihára ; the village Cullamátika to the
100 Antarágaṅga vihára ; the village Sahannanagara to the Máyetti vihára ;
101 the village Udagáma to Káḷavápi vihára. These viháras and many
102 others he enriched with abundant gifts of land. He expended three
hundred thousand pieces of money also in repairing temples, and gave
the three robes to all monks who dwelt in the island.

103 And the brethren of king Sirisaṅghabódhi who had fled to India, and
who were now concealing themselves in various parts of the island,
104 were laying waste the country by degrees. And Jeṭṭhatissa, having
heard of it, went up to Káḷavápi and encamped there, and made war
105 on them. And king Sirisaṅghabódhi, who also had fled to the coast,
now came back with a large army of Tamils, and having reached Káḷa-
106 vápi, prepared to give him battle. And when Jeṭṭhatissa heard that
the king had arrived with an army, he sent his general, Dáṭhásíva, to
107 India (that he might raise an army of Tamils there), and mounting his
well-equipped elephant put himself at the head of his army and led
them on to battle. And in the fight that ensued Jeṭṭhatissa's army
was repulsed, and seeing them give way he spake unto his minister who
108 was riding with him, and said, "Take this my message first to my
109 queen, and do after it as it pleaseth you. Say unto her, 'Take thyself
into a convent, great queen ; learn there the doctrines of religion, and
having preached the Abhidhamma, give the merit thereof unto the
110 king.'" And the king having ordered this message to be delivered to
his queen, fought bravely with each Tamil that came forth to meet him,
111 and killed all of them. And at last (when he was quite exhausted),
112 seeing a Tamil named Véluppa coming forward to the combat, he drew
out a knife that he carried carefully in his betel purse, and cut his neck,
and having laid himself down on the back of his elephant he returned
113 the knife into its sheath. Whereupon the enemy raised a great shout ;
and the king's minister took to flight and went and informed the queen
of their defeat, and delivered to her the message which had been
114 entrusted to him when the king cut off his head. And the queen took

herself into a convent, and when she had perfected herself in the Abhidhamma and the Aṭṭhakathá, she descended one day from the
pulpit, and having seated herself on the ground, spoke to the king's 115
minister (who was attending to her discourse), saying, "Come now,
show us the manner of my lord the king's death." And the minister 116
being thus desired, sat himself also before her, and cut his neck and
cast away the knife from him, saying, "Thus did the king his majesty 117
die." And she (the queen-nun), who witnessed the deed, was so overcome with grief that she died of a broken heart.

Thus did this king Jeṭṭhatissa depart this life five months after he had begun to reign.

He (Aggabódhi, who was also called Sirisaṇghabódhi) having now 118
defeated all his enemies and gained the victory over them, took up his 119
abode in the capital and restored the kingdom to its former state. He 120
gave away the two villages Haṇkára and Sámugáma, and the king's portion of Kehella with the tenants thereof, as a gift to the high priest who dwelt at the Padhánaghara called Mahalla rájá, that he had built
in memory of his father, the sub-king. Likewise also he gave the 121
village Mahámaṇika to the Jétavana vihára, and the village Sálagáma
to the vihára of Mayetti, and the village Ambillapadara to the Cétiya- 122
giri ; and at Pullatthinagara he made the island Mahápánádi.

And his ministers caused the sub-king Máṇa to be put to death, in 123
that he had done a wicked thing among the king's wives, although he
had been pardoned (by the king). Then the king appointed Kassapa, 124
another of his brothers, as sub-king, so that the office might remain in 125
the king's family. But Dáṭhásíva, having heard of the sub-king Máṇa's death, got together an army of Tamils and went up against the
village Tintiṇi. And when the king heard of his coming, he proceeded 126
with an army to meet him and gave him battle. And the king was defeated, and he fled alone to India in the twelfth year of his reign,
leaving everything behind save the king's necklace of pearls, which 127
he took away in order that thereby he might be known there. He 128
(Dáṭhásíva) then ascended the throne, and was arrayed as king according to all the ceremonies of state, but without the royal necklace. And
he was known over the island as Dáṭhópatissa. But the other (de- 129
throned king) took advantage of every opportunity and made war and got back his kingdom. Thus did these kings in their turn war against
each other and drive each other away from the throne ; and by reason 130
of this continual warfare the people were sore oppressed, and suffered
greatly ; and the country was brought to great poverty. And (when 131
these wars were going on) Dáṭhópatissa destroyed all the works that had been done by his predecessors, and took to himself all the wealth of
the three brotherhoods and of the relic-houses. He melted the golden 132
images also, and took the gold thereof for his use. He despoiled the 133
temples of all their offerings of gold, and removed the golden pinnacle of the Thúpáráma, and melted the golden canopy, that was studded with gems of great value, which was on the top of the great cétiya.

134 And he gave away the vessels for holding rice that were in the Mahápáḷi
to his Tamil followers, who, again, destroyed all the king's palaces and
135 the relic-house. And afterwards, when he repented himself of his
acts, he built the vihará Sákavatthu and endowed it with land, that
he might purge himself thereby of the wicked deeds that he had done.
136 And his nephew (sister's son), who was known among the people by
the name of Ratanadáṭha, became the chief governor, and gave him
137 much help. And when the fortune of war turned, and Aggabódhi took
138 the government into his hands, Kassapa, his sub-king, rashly pulled
139 down the cétiya at the Thúpáráma and robbed it of all the rich offerings that had been made to it by Dévánampiya Tissa, Aggabódhi the
younger, and other ancient kings, that so he might support his army,
140 being incited thereto by wicked men and bad advisers. He also pulled
down the cétiya of the Dakkhiṇa vihára and took therefrom much
substance of great value. In like manner did he pull down many other
141 cétiyas also. And so ill-advised was he of his friends, that they say the
king had it not in his power to stop him from doing these wicked deeds.
142 Oh! how difficult it is to restrain evil-minded men. Wherefore the
king who had been unable to restrain him, spent a thousand pieces of
money and re-built the Thúpáráma cétiya that was destroyed by the
sub-king, and held a festival in honour thereof.

143 And when Aggabódhi was defeated by Dáṭhópatissa he went to
144 Róhaṇa to raise an army there. And during his sojourn there he was
attacked by a disease which caused him his death after an interrupted
reign of sixteen years. His younger brother Kassapa, the sub-king,
145 then defeated Dáṭhópatissa and drove him into India, and brought the
whole country under the dominion of one king, though he wore not the
146 crown himself. And having joined himself to the virtuous, he repented him afterwards of all that he had done; and in order that he
might avert the evil consequences of the deeds that he had aforetime
147 committed, he laid out gardens of flowers and of fruits, and built many
148 tanks. He made great offerings to the three cétiyas and to the Thúpáráma, to which he dedicated a village also. He caused the doctrines
of religion to be preached by holy monks who lived not among the
149 habitations of men. He built a great house also at Maricavaṭṭi, and
150 made the great elder of Nágasála to dwell in it. He attended also to
all the wants of that abbot while he lived there, by providing him
with the four monastic requisites, and prevailed on him so that he
151 recited the Abhidhamma with the Aṭṭhakathá also. He built another
house for this same elder at Nágasála, and gave it to him as a present
with the village Mahániṭṭhila, for his support.

152 And Dáṭhópatissa returned afterwards from India with a large army
153 and made war against Kassapa. But Kassapa, with the help of his
army that he equipped and made fit for battle, defeated and killed him.
Thus did the reign of this king Dáṭhópatissa extend over a period of
154 twelve years. And at this great battle Dáṭhópatissa's sister's son,
who bore the same name, fled to India for fear of Kassapa.

So uncertain, indeed, are all earthly possessions! They are gotten 155
with great difficulty, and their splendour lasteth but for a moment. Therefore, he who seeks after his own well-being should abandon all his affection for them, and devote himself to the precepts of religion.

Thus endeth the forty-fourth chapter, entitled "The Reigns of Six Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XLV.

AND Kassapa, after he had gained the victory, and having ful- 1
filled all his desires (turned his mind to the improvement of the things within the kingdom). He increased the food that had
been given to the Order at the Mahápáḷi alms-hall, and made great 2
offerings to the holy monk Mahá Dhammakathí, who dwelt at Nágasála,
and made him preach the sacred doctrines. And for the monk of 3
Kaṭandhakára, who dwelt in the monastery that the king's brother had built, he caused the whole Páḷi scripture to be written together
with the lesser books.[1] He repaired the buildings that had been broken 4
down and added new works to the cétiya, and made gifts of land in
divers places to the Order. He made three crest-jewels glittering with 5
divers gems for (the pinnacles of) the three cétiyas, and fulfilled the desires of one hundred Paṇḍupalásas[2] with gifts of cloth.

He had many children, of whom the eldest was Mánaka.[3] But they 6
were all young, and not having come of age lacked understanding. So 7
when he was laid low with an incurable disease, he thought within himself that all his sons, by reason of their tender years, were not fitted to
take the government into their hands. He sent, therefore, for his 8
nephew, who dwelt in the Róhaṇa country, and who was a man of great understanding, and gave the whole kingdom into his care, together
with his sons. And after he had worshipped at the cétiyas with 9
offerings of scents and flowers, he gave to the Order the four monastic
requisites and obtained their forgiveness. And the king having thus 10
conducted himself righteously towards his friends and his ministers and his subjects, passed away according to his deeds in the ninth year of his reign.

And his nephew Máṇa having performed with all honour everything 11
that was due to the dead body of his uncle, reconciled himself to his subjects, and drove away the Tamils (from their offices and from all
power). Whereupon they conspired together to expel him (from the 12

[1] *Sasaṇgahaṇ*, lit. "with epitomes."

[2] A Paṇḍupalása is a lay candidate for holy orders living in the vihára until he could get his robes and alms-bowl made.

[3] He subsequently became king and reigned for thirty-five years. The interesting history of his life is narrated in the forty-seventh chapter.

chief place in the government); and while he was absent from the
capital, they took it and sent a message unto Hatthadáṭha[1] who had
13 fled to India, asking him to return hither and take up the government
14 of the kingdom. And Máṇa, likewise, made all haste and sent unto
his father (Dappuḷa) in the Róhaṇa country (telling him of all that had
happened). And when the (regent's) father heard thereof, he hastened
out from the Róhaṇa country (to take counsel with his son as to these
15 things). And they agreed among themselves and sowed strife among
the Tamils. (And the Tamils then sought the friendship of the regent,)
16 and all of them lived peacefully together. Máṇa then raised his father
to the throne and crowned him. And soon after Dappuḷa had been
made king he gave three thousand pieces for the service of the three
fraternities, and when he had conciliated the Order and the people,
17 he sent the royal treasures to Róhaṇa, so that they might not fall into
the hands of the enemy.

18 And when Hatthadáṭha had received the message that was sent to
19 him, he made haste to the island with an army of Tamils. Whereupon
all the Tamils who dwelt in the island returned from their allegiance to
the king and joined themselves to Hatthadáṭha, who was yet on his way
20 to the capital. Máṇa, hearing of these things, determined that it was
not then a meet opportunity for war, and having sent his father to
21 Róhaṇa together with all precious things that belonged to him, betook
himself to the eastern country, and dwelt there, and laboured greatly
to win the goodwill of the people therein.

And Hatthadáṭha, having now gained over the great men of the
22 Tamil party, seized the royal city and proclaimed himself king by the
name of Dáṭhópatissa. The people also called him by that name, as it
23 was well known to them, that being the name of his uncle. He sent
unto his cousin Aggabódhi and appointed him sub-king, and gave him
24 the southern country. And he bestowed offices, according to their
deserts, on all those who had served him faithfully, and did all things
that were needful for the advancement of religion, and the good of his
25 subjects. And he gave gifts of curdled milk, and rice and milk, and
milk rice, and clothes, at the Mahápáḷi. And he observed the sacred
26 days and heard the preaching of religious doctrines. He caused all the
festivals also to be observed, and took heed that the doctrines of
religion were duly expounded. And by these acts of great merit he
did much good to himself also.

27 To the vihára of Kassapa he gave the village Séna; to the Chief of
the Padhánaghara the tank Mahágalla; to the Mayúra parivéṇa the
28 village Kasagáma; and the village Puṇṇóḷi to the Thúpáráma, the which
29 cétiya he honoured also (in other ways). He built the Kappúra
parivéṇa at the Abhayagiri vihára, and to the same brotherhood he
gave, moreover, a vihára called Tiputhulla. And while this vihára was
30 in building, the Thériya brethren objected, saying that it encroached

[1] See chap. XLIV., v. 154.

upon their sacred boundary. But the king gave no heed to them,
and built it on the same ground (that he had chosen). Thereupon the 31
Thériya priests were displeased with the conduct of the king, and they
looked upon him as a wicked disciple, and inflicted upon him the
punishment of the inversion of the alms-bowl[1] (as set forth in the
Vinaya). And, indeed, it has been said by the great sage that any lay 32
disciple who shall impiously endeavour to cause loss or injury to the
Order, or shall abuse or revile them, to him shall the inversion of the
alms-bowl be done. The Thériya priests therefore acted in this manner 33
towards the king, but the foolish multitude understood otherwise, and
thought that the monk who goes his begging rounds, carrying the bowl 34
in the proper way, inverts it at the gate of the palace (disdaining the
king.) But soon after the king was afflicted with a sore disease, and 35
came to his life's end in the ninth year of his reign.

And in the meanwhile the late king Dappuḷa dwelt in his own Róhaṇa 36
country, and was gaining much merit to himself there.

And here it seemeth best to us to show clearly his descent, inasmuch 37
as the record when made in this very place will not cause confusion
(hereafter).

Now there lived a man of the Okkáka race, the renowned Mahátissa. 38
And he was highly favoured by fortune and was like unto a mine for his
innumerable virtues. And he had a wife, Saṅghasívá by name, the 39
daughter of the lord of Róhaṇa, a woman endowed with much wealth
and great fortune. And she bore him three sons, of whom the first was 40
called Aggabódhi, and the second Dappuḷa, and the third Maṇiak-
khika. And she had also one daughter, who was led in marriage to the 41
king (of Róhaṇa). The first-born established his authority over the
Róhaṇa. And having great wealth he built the Mahápáḷi alms-hall at 42
Mahágáma and the parivéṇa Dáṭhaggabódhi in the same place. And at 43
Kánagáma he built hospitals for the sick and the blind. This prudent
man built a large image-house at the Paṭimá vihára and a solid
stone statue of Buddha, which he called Mahanta, so beautiful that it 44
looked as if it had been made by the power of the gods. He built also 45
the vihára Sálaváṇa, and called it after his own name, and another
vihára and a house for the monks at Kájaragáma.[2] This thoughtful 46
man added new buildings also to the Dhammasála vihára, and himself
took the oversight of the work of cleansing a closet that was there.
And having one day partaken of the remnants of food left by the Order, 47
and being much delighted therewith, he made to them a present of the
village Maṇḍagáma. And after he had done those and divers other 48
acts of merit he left this earth for heaven. Whereupon his younger
brother Sámi Dappuḷa, who was there at that time, became the chief
of the Róhaṇa, and made himself feared in the province. And he trod 49

[1] This is a kind of punishment inflicted on laymen for a persistent course of unrighteous conduct towards the Order. The mendicant in passing the gate of such people inverts his bowl if food be offered to him, *i.e.*, he refuses the food.

[2] Kataragama.

his enemies under foot and gave gifts freely unto the people, and freed
50 Róhaṇa from all danger. And his people were so well pleased with him
that they said, "This is our great lord." Thenceforth he was known
throughout the land as "The great lord."

51 And king Siládáṭha[1] heard of these things, and being much pleased
52 thereat gave him his daughter in marriage with a large portion; and
considering him well-fitted to fill the throne, he gave him also the office
of sub-king. And his sons were Mánavamma and others whose fame
was very great.

53 And having learnt the doctrine at the feet of the great elder who
54 dwelt at Pásáṇadípa, and being much pleased with him, he built and
dedicated to him a vihára in Róhaṇa in token of his great reverence for
him, but the elder left it for the monks in the four quarters of the earth.[2]
55 He built the Ambamála vihára and many others also, among them
56 the Khadiráli vihára, where he made offerings to the gods. He also
repaired the buildings that were very old of the Anurárâma vihára, and
ornamented it with festoons of pearls. This great and learned man
57 renewed the buildings Sirivaḍḍha and Takkambila, wherein he estab-
lished thirty-two monks, having provided for them all the necessaries
58 of monastic life. He gave to the Nága vihára the village Kévaṭṭa
Gambhíra; to the Rája vihára, Gonnagáma; to the Tissa vihára,
59 Kantikapabbata; and to the Cittalapabbata vihára, the village Gon-
naviṭṭhi. In like manner, this king gave to the Ariyákari vihára the
60 village Málavatthuka, and built an exceeding beautiful image-house
61 there. For the statue of Buddha which stood there he made a very
costly ornament for the forehead, and a golden band, and celebrated
62 the giving of the gifts with all festivities that were due. He repaired
the cétiya when it broke down, and plastered it with white cement,
and set up another statue of the blessed Buddha, fifteen cubits high,
63 which he named Metteyya. In this manner did this great ruler not only
give great heed himself to the performance of many good deeds, but
64 caused his servants to do the same, and he was fortunate in that he had
a great number of men devoted to good works, by whom were built
many viháras with the necessary furnishings thereof.

65 On one occasion when he was travelling through a forest in which no
man dwelt, it happened that he had to pass the night there with all his
66 followers. And when he had washed and anointed himself with oil,
and had eaten of a rich meal, he went to lay himself on the soft bed that
67 had been prepared for him in a fine tent. But seeing that sleep came
not to him, he examined whether anything had befallen him during
68 the day by reason of which his slumbers could be disturbed. And
finding no such cause, he concluded that the reason thereof lay without

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[1] This name does not appear in the list of preceding kings. Could it be a misnomer for Silámégha, who ascended the throne after slaying Dalla Moggallána? See chap. XLIV., v. 60 *et seq.*

[2] Literally, monks belonging to the four quarters of the earth, *i.e.*, the general Order of monks throughout the world.

and sent men to find it, saying, "Surely certain of my venerable 69
friends are even now being drenched with the rain under the trees;
bring them hither to me if ye meet with them." And the king's 70
servants went forth with torches and searched everywhere, and came
upon a number of monks who had come from Mahágáma, and who were
taking shelter under the trees in the forest (because they had been over-
taken by the night). And the king's servants took word of this to the 71
king and he set out quickly, and, being much pleased at seeing them,
brought them to his own abode and gave them suits of yellow robes 72
from the number that had been set apart for distribution daily. And 73
their robes that had been wet he caused to be dried, and, having given
them water to wash their feet with, and other things that were neces-
sary, he made them all sit down on well-spread couches, and served 74
them himself with the medicinal food that had been brought for them.
And in the morning also he gave them their victuals, and, having done
other things also that were necessary, he provided them with attend- 75
ants and sent them away pleased on their journey. In this manner did
this prince, who loved good deeds, pass his days.

And while this chief of men was leading a life devoted to good works 76
and setting an example to the whole country and province, his son
Máṇa,[1] who was in the eastern country, raised an army and, with the 77
help of his father's men and his treasure, set out to Tipucullasa to make
war. And when Dáṭhópatissa heard thereof, he set out from Tamba- 78
laṅga with a great army, and a fierce battle ensued when the armies 79
encountered each other. And the strong men of Dáṭhópatissa killed
Máṇa and his followers in this battle. And when Dappuḷa heard of his 80
son's defeat and his death, he was stricken with grief as with an arrow,
and died. He reigned seven days at Anurádhapura and three years
at Róhaṇa. The story, therefore, of his life is connected with Róhaṇa 81
and this place also.

Even so do men kill each other as the opportunity giveth itself, and 82
gain a glory which may disappear at any moment like a flash of light-
ning. What wise man will place any trust therein?

Thus endeth the forty-fifth chapter, entitled "The Reigns of Four Kings," embodied in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XLVI.

AND when Hatthadáṭha (Dáṭhópatissa) died, his younger brother 1
the prince Aggabódhi, ascended the throne with the title of
Sirisaṅghabódhi. He was a just king, and as he took a right view 2
of things, he did much good. He took care of the refectories of the 3
three fraternities and added greatly to the resources of the Mahápáli

[1] Dappuḷa's son. (See vv. 16, 21.)

4 alms-hall, and prohibited the destruction of animal life. And as he
was not ambitious of keeping all power in his hands alone, he bestowed
offices on men according to their deserts, and conferred honours
5 on them according to their attainments or their rank. This wise and
prudent man caused the religious Paritta[1] to be rehearsed by priests
6 of learning wheresoever he found them, and them he honoured duly.
7 And he heard the doctrine of the Supreme Buddha preached unto him
by Dáṭhásíva, the elder of the Nágasála monastery, a man of great
wisdom, virtue, and learning. And he was greatly delighted therewith,
8 and regarded it as the means of gaining every happiness. And when
the king had heard of the many cruel acts which the Thériya brethren[2]
had suffered in former times from his wicked and evil-disposed ancestors,
9 he repaired and restored to that Order all its viháras and parivéṇas that
had been brought to ruin, and endowed all their monasteries with gifts
10 of land of great value. Verily he made the religious houses, which were
decaying because they had not the wherewithal to support them, to bloom
with new vigour. And to the Order also he appointed servitors in places
that needed them.

11 For this elder Dáṭhásíva he built a house of devotion[3] and called it
after his own name; and the generous man took the gift, but gave it
12 afterwards to be enjoyed in common by the Order. And for this
building he set apart the following villages :—Bharattála, Kihimbila,
Kataka, Tuládhára, Andhanáraka, Andhakára, Antureḷi, Bálava,
13 Dváranáyaka, Mahá-nikkaḍḍhika, and afterwards Peḷahála also. And
14 when he had set apart these lands of great plenty and others also, he
appointed his own kinsmen as guardians thereof.

15 In like manner, he bestowed many lands for the support of the
viháras belonging to the two fraternities also, whenever he saw or
16 heard that they were in want thereof. But what advantageth it to
speak at length? It is enough to mention that he bestowed on all the
three fraternities one thousand villages of great plenty, whereof no
man disputed the title.

17 And as he pondered always on the great merits of the Three Sacred
18 Gems, he made the king's string of pearls into a rosary.[4] So also by
all the means that lay in his power he showed himself to be a devoted
servant of the holy law, and his subjects followed his example, and
themselves abode by the law.

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[1] A collection of Buddhist Sútras or sermons, the recital of which is supposed to have the effect of protecting men from evil.

[2] The monks belonging to the Mahávihára.

[3] The name seems to denote a peculiar structure built in former times for the use of Buddhist ascetics who strove to attain supernatural power or the subjugation of the senses by austerities and other methods prescribed for such purposes. A full description of them will be found in the "Visuddhimagga," under the heads Kasina and Bhávaná. *Vide infra*, p. 5, note [6].

[4] A Buddhist devotee uses a rosary to aid him in repeating certain formulas in which Buddha, the Law, and the Order are praised.

And one of the king's officers, a Tamil, by name Potthakuṭṭha, a man 19
of great wealth, built a wonderful house of devotion, which he called
Máṭambiya, and gave to it the villages Búkakalla, Ambavápi, Tanta- 20
váyikacáṭika, and Niṭṭhilaveṭṭhi, with the tenants thereof. He 21
himself erected buildings at Kappúra, Parivéṇa, Kurundapillaka, and
Mahárájaghara, and gave three villages to viháras and other places. 22
A wise commander in the king's army, named Potthasáta, built a
parivéṇa at the Jétavana vihára, and called it by the king's name. 23
Also a Tamil, by name Mahákanda, built a parivéṇa and called it by
his own name, and another built the Cullapantha parivéṇa, and the 24
king's sub-king, Saṅghatissa, built the Sehála Uparája parivéṇa. And 25
many others followed the king's example and built viháras in like
manner. Yea, such is the nature of man that when a leader treads in 26
the path of goodness or evil, the common people also follow in the same
course. Let him that hath understanding keep this in mind.

The king's most loving and virtuous spouse, Jeṭṭhá by name, like- 27
wise built the convent Jeṭṭháráma for the use of the sisterhood, and gave 28
it two villages at Pattapásáṇa and another village connected therewith
called Bhelagáma, as well as a hundred servitors. So also the Malaya 29
rájá, a man of exceeding great wealth, built a relic-house at the cétiya
at Maṇḍalagiri vihára, and put a new covering on the middle pinnacle 30
of the Lóhapásáda. Bódhitissa, another man of great renown, built
the Bódhitissa vihára. Yea, all the chiefs in the island built in divers 31
places, according to their wealth, very many viháras and parivéṇas.

And the reign of this king was wholly one of meritorious deeds—all 32
which have not been written here through fear of making the history
too long. And, indeed, even the narrative that has gone before appears 33
to me somewhat confused, inasmuch as it has been mixed up with
remarks on the nature and condition of things which lead men to good
or evil.

And the king repaired some time after to the city of Pulatthi and 34
took up his abode there, and passed all his time in gaining merit. And 35
while he dwelt there he was attacked with an incurable disease. And as
he knew that death was drawing nigh unto him, he called all the people 36
together and exhorted them to live according to the law, and thus
departed this life. And the people were all stricken with great grief at
his death, and bewailed and lamented themselves accordingly, and 37
failed not in one single ceremony at his cremation. Even the ashes of
the pyre they collected and kept for their use as medicine. And then 38
they took charge of all the royal treasures and kept them with great
care, and returned with the whole army into the city. Thus did the 39
king Aggabódhi leave this life for heaven in the sixteenth year of his
reign.

And Potthakuṭṭha, the Tamil, thereupon took the government into 40
his hands, and having taken Dáṭhásíva, the sub-king, captive, he cast
him into prison, and took steps to defend the country from danger.
But seeing that a country could not be kept in possession without a 41

king, he sent unto Datta, a chief of Dhanapiṭṭhi, of the royal race,
42 and anointed him, and gave him the title of king, but kept the government of the country in his own hands. This Datta built a vihára,
43 which he called after his own name, and gained other merits also; but
44 he lived only two years and then died. On his death, Potthakuṭṭha got yet another youth named Hatthadáṭha, born at Uṇhanágara, and
45 anointed him king, and governed the country as he did before. This Hatthadáṭha, after he had built the house of devotion, Káladíghá-
46 vika, and gained other merits, entered the region of death six months after he had begun to reign.

47 Knowing, therefore, how many are the dangers that beset riches, and lands, and equipage, may wise men abandon their desire for the dominion of kingdoms, and fix their affection on heavenly goodness.

Thus endeth the forty-sixth chapter, entitled "The Reigns of Three Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XLVII.

1 AND when that king (Hatthadáṭha II.) was dead, Máṇavamma became king. (Who is this Máṇavamma), what family came he from, and whose son was he, and how did he take possession of
2 the kingdom? He was sprung from the race of Mahásammata, and inherited the great virtues of that line of princes. He was the son
3 of Kassapa, who destroyed the Thúpáráma. And his queen was Saṇghá, the daughter of the rájá of the Malaya. After he had obtained the hand of this princess in marriage, he lived secretly with her in the northern country until it came to the ears of Hatthadáṭha,[1]
4 whereupon he went over to India, and having made himself known to
5 king Narasíha, he entered his service, and with much labour found
6 favour in the sight of that king. And when he saw that the king's friendship was unfeigned, he brought his wife also to India and lived
7 there with her, ministering to the king by day and night. And another king, Kaṇḍuveṭhi, with whom also he had found favour, gave him such great possessions that it seemed as if the whole of that king's
8 dominions had been granted to him. And while he was living in this way, his wife Saṇghá bore him four sons and four daughters.

9 And it happened one day, as the king Narasíha was out on his elephant on pleasure, attended by Máṇavamma, he became thirsty and
10 drank of the water of a tender coconut, sitting on his elephant, and gave the nut (of which he had drunk, with the water that was left therein)
11 to Máṇavamma, thinking him to be some other attendant. And

[1] The man who was invited by the Tamils. He fled to India when Kásyapa defeated and slew in battle his uncle bearing the same name. (See chap. XLIV., v. 154, and chap. XLV., v. 12.)

Máṇavamma took the nut that was offered to him and communed thus
with himself : " This king is a friend to me, and, considered in its true
light, what is there mean or degrading in eating of the remnants of that
which another had partaken.[1] It can in nowise harm me, therefore, 12
to drink this." Then he drank of the nut. Yea, so great are the
efforts of exceeding prudent men who are resolved to overcome diffi-
culties. And the king (happening at that moment to turn round) 13
perceived the error he had made, and fearing (lest what he had done
should grieve his friend, and desiring also to repair the wrong he had
unwittingly done to him) seized the nut and himself drank of what had
been left in it by his friend. In such manner do honourable men
always conduct themselves.

Thenceforth the king Narasíha placed Máṇavamma on an equal 14
footing with himself, regarding food, and lodging, and honour, and
equipage.

And while they were living there together, a king, Vallabha, came to 15
make war against Narasíha. And the king Narasíha reflected within
himself in this wise : " This man (Máṇavamma) has served me diligently 16
by day and night, that so with my help he might obtain the kingdom
which is his birthright. Wherefore, if he should now follow me to the 17
place of battle and lose his life in the field, his purpose, and my desire
also to help him, would be of no avail." Therefore the king left Máṇa- 18
vamma in the city, and went alone to the place of battle, and began
to prepare for war against Vallabha. And (after his departure) Máṇa-
vamma thought to himself : " It would advantage me nowise to 19
survive the king if he should be slain in battle (as I would then be left
without a friend and with none to help me). If such an event should 20
happen, my friendship would have been formed in vain. For what
purpose, besides, has the king treated me as an equal (unless he ex-
pected that I might be of service to him in his difficulties) ? Wherefore 21
it is meet that I should follow the king to the place of battle, and join
him in the field, and share either of defeat or victory, of life or of death,
with my friend the king." And for this end he raised a large army, 22
and having equipped it fully, he mounted on a noble elephant and set
out for the place of battle, and showed himself before Narasíha. And 23
king Narasíha was greatly delighted at the sight, and exclaimed with
great emotion, " Surely, now know I that the trust I had placed on him
has been rightly placed."

And afterwards the forces of Máṇa as well as those of the king joined 24
together, and crushed the army of king Vallabha.

And Máṇavamma displayed great valour in the field of battle, 25
beating down the enemy on all sides like unto Náráyaṇa in the battle of
the gods. And Narasíha was greatly pleased with the valour of Máṇa- 26
vamma, and embraced him fondly, and exclaimed, " Of a truth thou

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[1] Offering to an equal the remainder of what one had partaken is regarded as an insult, and the partaking thereof as a disgrace.

hast been to me the giver of victory!" And he returned thence to his
27 own city and held a feast in honour of his victory, and rewarded the
army of Máṇavamma with all the honours that were due. And in
28 course of time the king thought thus within himself: "This my friend
has left naught undone to prove his love for me; he is no longer my
29 debtor. My debt to him must I now repay by what it is my duty to
do, even though grateful men are hardly found who know the value of
30 services done for them." He then assembled his officers together and
spake to them in this wise: "You yourselves are witnesses of the
31 deeds of valour done by my friend here. And now it is my duty to do
for him that which will be a benefit unto him, remembering that to give
help unto one who had given help in the past is the duty of the right-
32 eous man." And when these words were said, all the ministers replied,
"Whatsoever your majesty desireth, even that is our desire also."

33 And the king then granted unto Máṇavamma an army with all the
equipage and *materiel* and all kinds of artificers, and gave him leave
to proceed (to his country and gain for himself the sovereignty thereof).
34 And when Máṇavamma was leaving the country together with his
army, the king wept sore as if he had been separated from his
own son.

35 Máṇavamma then took ship and crossed over the sea (with his army),
36 and, having made a fast voyage, landed at Laṃká with his forces, and
began to subdue the country (around).

And when Dáṭhópatissa heard of this invasion, he fled (from the
37 capital); and Máṇavamma entered the city and took it, and tarried not
to be crowned, but straightway closely pursued the fugitive king
38 (taking only with him a small force). (But he was soon compelled to give
up the pursuit, for) that portion of his Tamil army that he had left in
the city deserted from him when the false tidings were brought that he
39 had been stricken with a serious illness. And Dáṭhópatissa also, when
he heard of this defection, raised a large army and prepared for war
40 against Máṇavamma, who, when he saw that (save a few followers)
his whole army had deserted from him, and that (if he should carry on
the war with so small a force) his enemy might get a chance to triumph
41 over his defeat and his death, resolved to return to India and persuade
his friend to help him yet another time, by giving him an army to
42 conquer the kingdom. Accordingly he returned to India, and showed
43 himself again to his friend Narasíha, and entered his service a second
time, and, having regained his favour, dwelt at his court until four
kings had reigned in this island.[1]

44 And Narasíha thus thought within himself: "This my friend, who
seeketh most resolutely after fame, hath now spent many years of his life
in my service that so he might get back his kingdom. And lo! he will
soon have grown old. How then can I now reign (in comfort) and see

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[1] They were—1, Hatthadáṭha or Dáṭhópatissa; 2, Aggabódhi or Sirisaṅgha-bódhi; 3, Datta, the minion of Potthakuṭṭha; 4, Unhanágara or Hatthadáṭha.

him (thus miserable). Assuredly I shall this time restore to him his 45
kingdom by sending my army thither. Else what advantageth my life
to me ?" Thereupon the king gathered his army together, and having 46
equipped it well, gave Máṇavamma all things that he desired to have,
and himself accompanied the army to the seacoast where a mighty 47
array of ships of burden, gaily ornamented, had been prepared for them.
And when the king reached the harbour he gave orders to all his 48
officers that they should embark and accompany Máṇavamma ; but they
all showed unwillingness to do so (without their king).

And Narasíha, having pondered well over the matter, resolved on 49
this stratagem. Keeping himself so that his army might not see him,
he gave over to Máṇavamma all his retinue and insignia of royalty 50
together with the ornaments with which he adorned his person, and
sent him (secretly) on board the ship, bidding him take the royal drum,
the *koṭṭha*, with him, and sound it from the deck of the vessel. And 51
Máṇavamma did as he was directed ; and the soldiers thinking that it
was the king (who was sounding the call), embarked, leaving him alone on 52
land. Then Máṇa began his voyage with the army and all the materiel
of war, which, with the ships in which they were borne, was like unto 53
a city floating down the sea. And in due time he reached the port
and disembarked with the army. And after the men had been made 54
to rest there for a few days, he began to fight, and took the northern
country and subdued the inhabitants thereof, and then put himself at 55
the head of his invincible army and marched against the city. And
Potthakuṭṭha, having heard thereof, went forth with a large army to
meet the enemy. And the two armies encountered each other like 56
unto two seas that had burst their bounds. And Máṇavamma clad
himself in his armour, and led his men, mounted on his elephant ; and 57
he broke through the forces of Potthakuṭṭha and the king (Hattha-
dáṭha), and scattered them on all sides. And Hatthadáṭha, the king,
as he was fleeing from the field of battle, was seized by some country
people. And they cut off his head and brought it to Máṇavamma. 58

And Potthakuṭṭha, who escaped from the field of battle, took refuge
in Merukandara. And the lord of that country (from whom he sought 59
protection), when he saw him (under his roof), communed thus within
himself, " Yea, now for a long time has this man been my friend : how 60
can I reject him, nor yet, how can I keep clear of offence to my lord
the king and to this my friend ?" And so (as he could not escape from
this position by reason of its hardship, he resolved to kill himself, and)
ate of some poisoned cakes, so that he died. And when Potthakuṭṭha 61
heard what had befallen his friend, he ate also of one of the cakes and
died. Thus did the island fall into the hands of Máṇavamma, freed
from dangerous foes that are like unto thorns.

And Máṇavamma then lifted his parasol of sovereignty over the 62
island, as if he thereby sheltered the inhabitants thereof from the afflic-
tions which had rained on them. And the good deeds that he did were 63
many in number and of great value. Who can enumerate them all one

64 by one? And this great and renowned man built these buildings: the terraced house called Kappagáma, Sépanni, Siriat Padhánarakkha vihára, and the beautiful terraced house at Siri Saṅghabódhi vihára.
65 He covered also the roof of the Lóhapásáda and the roof of the house at Thúpáráma. And he built a terraced house at the Thúpáráma and
66 gave it to the Paṅsukúlika monks.[1] He repaired also the old canopy on the top of the cétiya and many buildings there that had gone to decay.

[Here there appears to be a gap in the history of Máṇavamma. The succeeding chapter commences with a portion of the reign of Aggabódhi the Fifth.[2]]

CHAPTER XLVIII.

[3] * * * * * * *

1 HE having built a monastery with all the conveniences of a monastic life, gave it to the Dhammaruci fraternity along with the village
2 Rájinidípaka. He detached, too, a portion of the Mahánettádipáda monastery, and gave it also to them, as also the monastery Dévatissaka
3 at Kokaváta. He built the vihára Kádambagóna at Maháthala; the
4 town Giri in the district of Dévapáli; the vihára Déva at Antarasobbha; and the árama called Rájamátika; and all these he bestowed on the
5 Paṅsukúlika monks. He built a house of devotion at the Gókaṇṇaka vihára, and repaired the dilapidated house near the bódhi tree, Vaḍ-
6 ḍhamánaka. This celebrated king made new additions to the Saṅgha-
7 mitta vihára and to many others in different parts of the country. He
8 spent six and twenty suvaṇṇas[4] in repairing the dilapidated structures at the Cétiyapabbata, and also built the vihára Tálavatthu, also named Paṇṇabhatta, and annexed it to the vihára called after king
9 Maháséna. He rebuilt the tank Goṇḍigáma, and restored it to its former condition. To all living things he gave alms of whatsoever was necessary for their support.

10 He observed the upósatha (sabbath) together with all the inhabitants of the island, and preached to them the doctrine in order to ensure for
11 them supreme happiness, so that all the people in his kingdom were most diligent in the performance of those acts that lead the way to heaven.

Whatsoever line of conduct is pursued by the ruler of a nation, the
12 same is followed by his subjects; therefore should a wise king always walk in the path of righteousness. Such a king, wheresoever he may
13 dwell, soon acquires great renown. He is surrounded with followers,

[1] An order of monks who wore robes made out of cast-off clothes.
[2] These remarks are made by the learned editors.
[3] The beginning of this chapter appears to be missing.
[4] A weight or coin of gold equal to about 175 grains troy, according to Wilson.

and at the end attains supreme happiness. Hence also a wise man should look equally after his own welfare and that of others. For, if 14 by the example of one man, whose mind is disciplined, a whole nation becomes orderly in conduct, what wise man will condemn that discipline ?

Hence the king Aggabódhi, diligent in good works both by day and 15 night, left no act undone that tended to the welfare of beings in this world and in the world to come. Even the fine garments that he wore 16 he gave away to the Paṇsukúlika monks to be made into robes. The 17 love of impropriety, the injurious exercise of patronage, the enjoyment of unlawfully acquired property ; these were not at all of his nature. On the contrary, whatever food animals lived upon, that he gave to 18 them ; by whatsoever means living things could be made happy, by these means he secured their happiness. In this manner, this chief of 19 men, who spread peace on earth, after a course of good deeds extending over six years, departed this life to join the king of the gods.

Then the Khattiya Kassapa became king, a man able to bear the 20 weight of the kingdom and to govern it as in days of old. He loved 21 his people with the love of a father, and won their affections by his liberality, his courtesy, and his beneficent rule. He bestowed offices 22 also on those only who deserved them, and, freed from all the cares (of state), took his share of the pleasures of life. This noble ruler enforced 23 on laymen and monks and Brahmans the observance of their respective customs, and effectually prohibited the destruction of animal life.

He built two monasteries at Macchatittha, also the monastery 24 Héḷigáma; the áráma at Vaṇijjagáma; also that at Kassapagiri; another 25 which was called Ambavana, and a beautiful house of devotion to which he assigned a village for its support. * * * *

[Here there appears to be some verses missing relating to the reign of Kassapa.[1]]

The prince Mahinda, although the youngest of them, had the 26 kingdom conferred on him. But he wore not the crown although he assumed the kingly office, because, it is said, his old and faithful friend 27 Níla had died but a short time before he came to succeed to the throne. Brooding over this bereavement he had even no wish to accept the crown. Oh, how marvellous ! He bestowed not a thought on the 28 pleasures of the kingly office of this island, because his friend was no more. True friends are indeed very rarely met with ! For that very 29 reason has the sage (Buddha) declared in this wise : " All those truths that relate to the natural world, all those truths that relate to the spiritual world, all those truths that relate to the progressive course of Nibbána—all these are attained among men by association with 30 virtuous friends. Hence loving-kindness should always be shown to them."

[1] Editors' remark.—From the Pújávalí it appears that this Kásyapa reigned seven years.

31 And so he (Mahinda) governed the kingdom under the title of Ádi-
páda ("governor"), as if the object of his life was simply to protect the
32 people of the island. He raised Aggabódhi, the son of his brother
Kassapa, to the dignity of sub-king, and having enriched him with
33 much wealth, gave him the charge of the eastern country and sent him
to dwell there. But to his son he gave the southern country (only).
34 He caused ten cartloads of food to be given daily in alms at the Mahá-
páli alms-hall. All food that was set before him he partook of in equal
35 shares with the mendicants. He never ate of anything without setting
apart a portion thereof for the beggars, and if, through forgetfulness,
he ever failed to do so, he would give them of what he had fared two-
fold.

36 For the use of the nuns he built a convent after his own name, and
assigned to it the two villages Nagaragalla and Árámamariyádaka.
37 He built the Mahindataṭa áráma, and endowed it with the means of
obtaining the four necessaries of monastic life. In various other ways
38 too were meritorious acts done by this lover of virtue. This magnani-
mous king having thus administered the government of the country
for three years, left this life for the world of the gods, as if in search of
his departed friend.

39 Prince Aggabódhi (the son of Mahinda), who was living in the
40 southern country, was in the capital on some business when the Governor
41 Mahinda died. The reins of government having thus fallen into his
hands, he undertook the administration of the island, but sent to Agga-
bódhi, the sub-king, the nephew of Mahinda, asking him to hasten and
42 take possession of the kingdom. He accordingly came up and ascended
the throne under the name of Silámégha (Aggabódhi VI.). He ap-
pointed prince Aggabódhi, the son of Mahinda, to the office of sub-king,
43 who immediately took upon himself the administration of the kingdom,
addressing the king, his cousin, in this wise : "Banish from your mind
all thoughts of the cares and anxieties of state and enjoy the pleasures
of the kingly office (while I look after the affairs of the kingdom)."
44 This sagacious man showed favour or disfavour to his subjects accord-
ing to their deserts, and turned into order all the lawlessness that was
45 rife in the land. So long as the king and sub-king lived on such friendly
terms with each other, evil-doers found no opportunity for their mis-
deeds, and soon devised a plan by which to destroy their good under-
46 standing. Having secretly gained admission to the king's presence,
they spoke all manner of evil things against the sub-king, saying,
47 "Your majesty is only king in name, but another is king in reality, and
doubtless this sub-king, after he has gained favour in the eyes of the
people, will soon take possession of the kingdom."

48 The king gave ear to this calumny and lost all the trust he had in the
prince, who, when he became aware of it, proved traitor to the king and
49 fled to his own country, where he gained over the people around him,
and with a large army began a war. A great battle was fought at
50 Kadalínivát̤a, when the prince was defeated and fled to the Malaya.

Soon afterwards the king, who was by nature a grateful man, re- 51
membering him of the service that his cousin had rendered, in that he made over to him the kingdom (which he might easily have taken unto himself), was so moved thereby that he bewailed himself sorely in the
face of all the people. The prince also, when he heard of this, was 52
greatly overcome in spirit, so that they two came to look with more
affection on each other. Hereupon the king went unattended to the 53
Malaya district, and (after they had been reconciled with each other)
he brought the prince back to his own city. He then gave him his 54
daughter Saṅghá to wife, thinking thereby both to give pleasure to the prince and to establish him in his loyalty.

Having now been restored to perfect friendship with the king, the 55
prince was living happily with his (the king's) daughter (Saṅghá) when
enraged with her at some fault, he gave her a blow one day, on which 56
she went up to her father in tears and made bitter complaint to him, saying, "The husband of your choice is killing me without a cause."
The king, when he heard this complaint, exclaimed, "Surely, I have 57
done a foolish thing," and took her straightway to the house of the nuns and made her take the robes.

Now, one Aggabódhi, a son of her uncle, had set his heart on her now 58
for a long while, and thought that the time had come when he might 59
carry her away with him. So he secretly took her away to the Róhaṇa
country by himself. Thereupon the king Aggabódhi took his cousin 60
and proceeded with him to the Róhaṇa country to punish his nephew
Aggabódhi (that had done this evil thing). But Aggabódhi (the sub- 61
king) prevailed upon his cousin, king Aggabódhi, to stay behind, and proceeded himself to the western hills to punish the offender against his
wife, if haply he might find him. With the large army that he had in 62
his hand he subjected the whole of the Róhaṇa country, defeated the
evil-doer in battle, and recovered and brought his wife Saṅghá. From 63
that time forth these three (the king, the sub-king, and his wife) lived together in great peace and happiness with much loving confidence in one another, enjoying themselves as it pleased them most.

The king caused repairs to be made in the arámas Vápáranimaka, 64
Máṇaggabódhi, and Sabhattuddésabhóga at the Abhayagiri vihára,
as also in the terraced houses of Hatthikucchi vihára, Punapiṭṭhi 65
vihára, Mahá parivéṇa, and Váhadípaka. He also restored the old 66
doors of the Thúpáráma buildings and set up the pillars in a different
order. In this manner, having performed many other acts of merit 67
according as he was able, this king (Aggabódhi VI., or Silámégha) passed away according to his deeds in the fortieth year of his reign.

Thereupon the fortunate Aggabódhi, who was sub-king, the son of 68
the wise Governor Mahinda, ascended the throne. He took under his 69
protection the religion of the country, and showed such favour to his subjects as he thought was fit for them, and appointed his son Mahinda
as sub-king. He repaired and strengthened all that had decayed of the 70

old house of the bódhi tree, and restored it. He also built the two
71 arámas, Kaḷanda and Mallavátaka. By means of decrees issued to
enforce discipline among the priesthood,[1] he thoroughly purged the
religion of the conqueror, and stopped the way of those who set up false
72 cases by deciding them according to the law. He took unto himself
the oversight also of everything that was done in the island, even unto
the distribution of food and medicines for the sick, and ordained the
73 form and manner of holding festivities and funerals. He caused ticket-
rice to be issued to the dwellers within all the three fraternities, and
richer victuals, such as were fit for the king's table, to the Paṇsukúlika
74 monks. This man, so full of self-control, having done deeds of such
merit, died in the sixth year of his reign during his stay at the city of
75 Pulatthi. His son, who was sub-king, is said to have died before him,
and so the kingdom was left without an heir.

76 Now, king Silámégha had a son named Mahinda. He was a man
well favoured by fortune, able to uphold a people and govern a kingdom.
77 On the day he was born, the king, his father, sent and inquired of the
astrologers as to the future of his son, and they told him that the child
78 was fitted to govern a kingdom ; and he gave them many presents, and
kept the matter secret. In process of time, when the child came of age,
79 the king made him his own general, and having entrusted the affairs of
the whole kingdom into his hands he lived (without care or anxiety).
His son thereupon performed the duties of the kingly office with great
80 justice. But when his father Silámégha was dead, Mahinda, who was
skilled in all statecraft, was not willing to take the office of general
81 from Aggabódhi. [2]At that time, however, he had gone on some of the
king's business to the sea-board and was living at the port of Mahá-
82 tittha. There he received news of the king's death, and fearing that
traitors might take possession of the kingdom and spoil the capital, he
83 made haste thither. Meanwhile, the chieftains and landlords of the
northern districts took possession of the country by force, and withheld
84 its revenues. And when he came to hear of this, he proceeded to the
northern country with a large army, and subdued all the chieftains
85 together with their servants. He next visited the place where the king
(his uncle) had died, and had a meeting with the queen, when he wept
with her and consoled her. And when he saw that the time had come
86 he addressed her in these words, " Noble queen, be not sorrowful at
the death of your husband. I will take upon myself the safety of
87 the island, while you shall govern the kingdom." The queen, though
she kept silence, was yet full of evil thoughts, and afterwards secretly
conspired to kill him, that she might live in whatever manner it pleased
88 her. And when the news of this conspiracy came to the ears of the
general, he straightway set a watch over her and fought with and drove
89 off the people who were of the queen's party. He afterwards had the

[1] *Dhamma kamméhi.* See note in chap. XLIV., v. 46.
[2] Silámégha's successor.

queen bound, and laid her on a bed and brought her to the city, and
seized the kingdom with its treasures.

Now, there was a governor named Dappuḷa, a nephew of Silámégha, 90
who was possessed of great wealth and had the command of a large
army. He gathered his forces together, and having taken Káḷavápi, 91
advanced to Saṅghagáma to make war. The general being informed 92
thereof, set out at once to meet the enemy with an army well-furnished,
and taking with him the queen. A fearful battle ensued, and the 93
governor perceiving that his army was giving way, retreated with his 94
forces and ascended the hill Acchaséla. Having driven him, the
general returned (victorious) and lived at ease.

(While the general was absent,) the chieftains of the northern country 95
having heard that the city was unprotected, came together with the
people of that part and took it. This brave and successful general, 96
unwearied in his efforts, drove them at last away, and returned to the
city, and ruled the kingdom according to the rules of justice.

He did all that was meet to be done for the order of monks, his sub- 97
jects, the lower animals—birds, beasts, and fishes—and his kinsfolk
and the army.

Afterwards Dappuḷa having added to his army, went against the 98
Malaya country with his two nephews, whom he had brought with him
from Róhaṇa; and having subdued all the country and provinces, 99
reached the city at night with a great host, and surrounded it like a sea.
His men encompassed the city all around, shouting on all sides, so that 100
with the neighing of the horses, the trumpeting of the elephants, the
sound of the gongs and cymbals, the blast of the trumpet, and the 101
tumult of the soldiers, the heavens were like to rend asunder on that
day. Whereupon the general, seeing this great army, spake cheerfully 102
unto his own men, saying, "These three princes with a great host have 103
come and laid siege to our city. Now, therefore, I pray you tell me
what is meet to be done?" And his men of valour, thirsting for the 104
battle, answered him, saying, "From the day that your servants en-
tered your service, their lives have they given unto you. If therefore 105
they should, in this hour of their danger, draw back, regardful of their
lives, what advantage is it to their lord that he should have maintained
them so long a time in comfort?" On hearing them, the king was 106
greatly comforted, and set his army in battle array at night. And in
the morning, when the sun had risen, he mounted his elephant that
had been saddled for him, and went forth from one of the gates, and 107
fell upon the enemy suddenly like a thunderbolt, with his thousands of
mighty men, and made a terrible slaughter among them. He broke 108
altogether, and scattered on all sides, the hosts of the governor that had
laid seige against them; and having stopped his men from pursuing the
enemy, he arrayed his army in order, and shared with them the joy of
victory. Dappuḷa, the governor, who had been utterly routed on the 109
morning of that day, fled with the remnant that had not been slain in
the field of battle to the Róhaṇa country. But the two princes who 110

had accompanied him from thence, the general took alive, and carried
111 them to the city, as captives. As soon as peace was thus restored to the island, this victorious and valiant general sent his forces against
112 the eastern country to reduce it to subjection. They proceeded thither, and also against the northern country, both which they soon brought under his yoke, and compelled a great number of fighting men to join them.

113 The general, who now became king, thinking that he could not with safety cast off the queen, or put her to death, took her unto him to
114 wife. And the king lived with her, and she conceived and bore him a son endued with all the marks of future prosperity and greatness.
115 From that time forth she became greatly attached to the king; and when the prince arrived at man's estate, the king appointed him to the office of sub-king, and gave him therewith a great portion of his wealth.

116 The (two) governors of the eastern country having heard of these things, and thinking that there was danger in them to their cause joined themselves together, and raising a large army from both their
117 divisions, and a great sum of money, sent unto their brother Dappuḷa from the Róhaṇa country, and made a treaty with him, and encamped
118 with their great host on the border of the river (Mahaveḷi). The king, when he heard of these things, spake unto the chiefs of the people, and brought them to his side, and having caused the evil-minded persons
119 to be put to death, set a garrison in the city, and after he had done
120 everything that was needful he proceeded with his queen and a mighty army ready for battle unto the village of Mahummára, which he strongly
121 fortified. And when it came to the ears of the three governors what the king had done, they encamped themselves before Koviḷára, and
122 made themselves ready for a great battle. And the king went up against them with his mighty army and entirely defeated the hosts of the three governors, two of whom fell in the battle, Dappuḷa only having escaped. Thus in this struggle also was the protector of the
123 land victorious. And he returned to his capital and occupied himself
124 with the government of the kingdom. He performed many acts of great merit, and celebrated great feasts in connection with the great bódhi tree, the three great cétiyas, and the tooth-relic.

125 But Dappuḷa, after he had fled to the Róhaṇa, levied yet another army to do battle with the king, if so be that he followed him thither.
126 And the king, in order to secure unto his children and grandchildren that they should occupy the land in peace, gathered together at the
127 Thúpáráma all the monks and all the wise men, such as were able to discern between what was just and unjust. And being himself well
128 versed in all the duties of kings and the rules of government, he told them how he was minded to reduce the whole Róhaṇa country to subjection. And when this had approved itself unto them, he gathered his army of
129 four hosts with all the materiel of war; and after he had seen to it that the capital and every place of importance in the island was well

protected, he departed from the city and went without any delay to the
hill of Márapabbata (in Róhaṇa); and after he had subdued all the 130
country round it, he quickly ascended to the top of the hill (and occupied it). And when the inhabitants of Róhaṇa saw (how strong was the position held by the king), they were affrighted, and submitted
unto him. Afterwards the king made a treaty with Dappuḷa, and being 131
puffed up with his success, forced from him a tribute of horses and elephants and gems. He also made the Black river[1] a fixed boundary for 132
the future governors of that province, and decided all the country on this side thereof as the king's possessions.

Thus did this great and glorious person deliver the island from the 133
thorns of danger, and return to the city and live there in peace, after he had brought the government of the island under the canopy of one sovereign.

This king made the Dámavihára and another called Sanníratittha 134
at the city of Pulatthi.

He built the monastery called Mahálékha at the Abhayagiri, and, at 135
the cost of three hundred thousand pieces of gold, the Ratanapásáda, 136
an exceedingly beautiful terraced palace with several floors, like unto
another Véjayanta mansion.[2] Out of his great wealth he made also, 137
at the price of sixty thousand pieces of pure gold, an image of the Teacher, and adorned the head thereof with a gem of very great value,
and held a feast with much splendour at the inauguration thereof. On 138
the day of the dedication of the palace he relinquished (his right to)
the whole kingdom (for the sake of the religion of the land). He also 139
made an exceeding beautiful silver image of the Bódhisatta, and placed it at the Silámégha, one of the convents of the nuns.

At the Thúpáráma he made for the thúpa a cover of gold, and orna- 140
mented it with bands of silver at distances from each other. He 141
repaired also the dilapidated palace that stood there. Then he caused
a great festival to be held there, and made the great elder of the Héma- 142
sáli vihára, for whose use he had built a bath there, to expound the
doctrines of the Abhidhamma. He repaired many old dévålayas, and 143
caused very valuable images of the gods to be made for them. He gave 144
to the Brahmans the best of such food as was meet for kings, and their
milk and sugar he made them drink out of vessels of gold. To the halt 145
and the lame he gave oxen and the wherewithal for their subsistence, and to the Tamils, who would not accept of oxen, he gave horses.
To the poor who were ashamed to ask alms publicly, he gave in charity 146
in secret. Yea, there was not one single person left in the island unto
whom he had not shown such favour as was most fitting for him. Thus, 147
having considered the manner in which it was most fit that food should be given to cattle (in charity), he set apart for their use one hundred

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[1] The text reads *Gáḷha-bhógaṇ*, which makes no sense here. I think it is a mistake for Káḷagaṇgan, the Black river (Kalu-ganga).

[2] Ṣakrá's palace.

rice fields of standing corn, with the ears thereof full of milky juice,
148 whereon they might graze. He also strengthened the flood-gate of the
Káḷavápi tank. It is said that the good deeds done by him in this
manner were numberless—they were so many.
149 His son, whom he had made sub-king, was now dead, but there was
another born to him when he held the office of general, whom he
150 thought worthy of filling the throne. But fearing that the other royal
princes should take away his life, he had him so brought up that they
151 got not the opportunity for killing him. Now, it is said that one day,
when the enemy had laid siege to the city, he went up to his father and
152 begged him for the war-elephant. And the king gave him the big ele-
phant—a fearful monster like unto the elephant of Mára. He gave
him also a band of practised warriors skilled in the use of all the wea-
153 pons of war. And when he thought the time had come, he put on his
sword and mounted the noble elephant, and went forth from the city,
154 and routed all the besiegers and gained a great victory. And the king
was so pleased with his son's valour that he made him his general.
155 Moreover, it is said that it was even he who had marched with an army
to the northern country and drove away from thence the rebellious
156 governor Dappuḷa and his armed host. Wherefore Dappuḷa hated him
exceedingly, and at the battle that was fought at Mahummára, per-
ceiving the general in the midst of the strife, he was so enraged that he
157 straightway urged the elephant on which he was mounted straight
against him, intending thereby to kill him. But the general (seeing
this) caused his own tusker to pierce the beast (to the breast) and drove
158 him back. The king was so pleased with this deed of valour that he
saw, that he thereupon conferred on him the office of sub-king, which
he had himself held, because that there was none else fit in the kingdom.
159 Having thus enjoyed in plenty the dominion of the island for twenty
years, this king died, and went up to heaven as if to receive there the
reward of his good deeds.
160 Even so all the riches that men lay up for themselves by much suffer-
ing are lost in a moment ; yet, alas ! foolish men set their heart on them
alone.

Thus endeth the forty-eighth chapter, entitled "The Reigns of Six Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XLIX.

1 ON the death of his father, the sub-king (Dappuḷa III.) came to
the throne. He was able both to keep down his enemies and
to gain over his friends. And he had a queen named Séná, whom
2 he loved very dearly. She was fair to look upon, and was endued
3 with wisdom, and had a little son whom she bore to him. He bestowed
the office of sub-king on his eldest son, and gave his daughters away to

the other governor of the Róhaṇa to be his queens. This king bestowed 4
also offices on various persons, to every man according to his deserts,
and gained the love of the people by the exercise of the four kingly
virtues. And it happened to him that he had on one occasion to go to
Maṇihíra.[1] And while he tarried there he heard that the provinces on 5
the border were stirred up (with revolt). Whereupon he straightway 6
sent his eldest son and the chief of his army thither, saying unto them,
"Go and pacify the country." And after they had set out thither, 7
certain evil-minded men, whose hearts were set on stirring up strife,
spoke falsely to them, and caused them to break faith with their master.
Thus they twain became traitors, and sought to take possession of the 8
country. But when the king heard thereof, he proceeded forthwith
to Dúratissa, and put both of them to death, and seized all their 9
treasures, and having destroyed all that were confederate with them,
returned again to the city of Pulatthi.

At that time there was a prince, Mahinda by name, the son of 10
Dáṭhásíva, a governor, who was also lord of the Róhaṇa country.
And this prince, having offended his father sought the king. And he 11
was much pleased to see him, and showed him all the favour that he
deserved; and that he might strengthen the bonds of friendship 12
(between them) he gave the prince his daughter Dévá to wife, and sent
him to Róhaṇa with an army. And the prince having subdued the 13
Róhaṇa with the aid of the king's army, drove his father to India and
took possession of the country.

And the king built a goodly ticket-hall at the Mahávihára, of great 14
strength, and gave the village of Mahánáma for the support of the 15
Kholakkhiya statue of the great sage. He gave suitable gifts also to the
Vaḍḍhamána bódhi tree, and repaired the ruined house that stood there;
and in order to preserve it he gave the fruitful village Koṭṭhagáma. 16
To the Nílaráma vihára he gave the village Kálussa, and to the Lóha 17
statue the village Árámassa. He restored many ancient buildings also,
and caused many images to be made for them, and built a great many 18
houses, cétiyas, and viháras. And being a man of great compassion,
he built a hospital for the city of Pulatthi, and another at Paṇḍáviya
with a fruitful village attached thereto. He built hospitals for the 19
halt and the blind in divers places.

And the judgments which had been righteously pronounced in cases 20
he caused to be recorded in books, and ordered that they should be
kept in the king's house, for fear that they may be perverted by corrupt
means.

And to the Nágavaḍḍhana vihára he gave many villages for its 21
support, and intermeddled not with the grants of former times, but
gave effect to all previous statues. Yea, even all the great charities 22
which his father had established, as also every other good act of his, he
preserved with the love of a son.

[1] Minnériya.

23 And the queen also of this great king did many good deeds. She
built the Kaṇṭaka cétiya at the Cétiyapabbata, as also the rock temple
24 Jayaséna, which she gave to the country-priests together with the
25 village Mahummára. She built also a second convent, called Silámégha,
for the use of the sisterhood, and provided the sisters of the (old)
26 Silámégha with all the necessaries of conventual life. Those villages
also which had passed to aliens in former times she redeemed by
27 payment in money, and restored them to the self-same vihára. She
caused the branches of all great trees at the Cétiyapabbata to be cut
down, and made offerings of flags and banners of divers colours to be hung
28 thereon. She repaired the terraced house on the eastern vihára, and
brought back to fruitfulness the unfruitful village Ussánaviṭṭhi that
29 belonged to it. She also restored the Giribhaṇḍa vihára that had
gone to decay, and set apart villages for the support of the priests who
30 dwelt therein. And she built also the house called Dappuḷapabbata,
that stands on the mango grove, and, having provided it with the four
necessaries of monastic life, she dedicated it to three hundred priests.
31 The king also built the Nílagalla eráma, a vihára of great beauty, and
constructed a very profitable water-course, and gave it for the use of
32 that vihára. And he repaired the breaches in the Arikári vihára also,
33 and built anew a ticket-hall with a terraced house, and erected the
cétiya called Sénaggabódhipabbata at Váhadípa.

And as he was a man of great learning, he caused the doctrines to be
34 preached at the three houses of the priesthood, and compelled the priests
to accept his offering of alms-bowls, well strung and wrought in iron.
35 Yea, he left nought undone that pertained unto charity. To such poor
women as were of good repute he gave jewels, and to them that were
36 in need of food he sent it unto them, and generally at night. He set
apart fields of grain that cattle might graze thereon, and gave food that
had been cooked to crows and other birds, and fried rice mixed with
37 sugar and honey to children. In this wise did this chief of men, unto
whom there was a large following, perform many acts of great merit and
enjoy the good things of the earth, and leave it at the end of five years.

38 And on his death his son Mahinda,[1] a prince endued with every
beauty and virtue, became the king of the Siṇhalese. The law was as
39 a banner and a light unto him, and he devoted himself wholly to the
pure doctrines of religion, so that he was known throughout the land
40 as Dhammika Silámégha. And he neglected not to perform all those
things that were in keeping with the commandments of religion, as
they had been done by former kings. But evil he abhorred utterly.

41 And so that he might carry out new works at the Ratanapásáda,
the king gave thereto the water-course called Geṭṭhumba, to be held for
42 ever. And having repaired many old places of worship that were in
ruins, and having perfomed many other good works, he passed away
after he had reigned four years.

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[1] Mahinda III., or Dhammika Silámégha.

Aggabódhi[1] then raised the canopy of dominion in the city, and with 43
his reign he bestowed on all living beings the blessings of health and
happiness. And to do honour to the tooth-relic, he held a great feast 44
that was worthy of all the virtues which adorned the Teacher, and
another great feast also in honour of the (golden statue of the) supreme
Buddha, which his grandfather had made.[2] This ruler of men built a 45
pariveṇa and called it Udayaggabódhi, that so his name and that of
his father might be had in remembrance ; and he built another, which 46
he called Bhúta, and dedicated it to his Teacher and three hundred
other priests, with lands attached thereto. He gave the village Cúla-
vápiya and the two villages Kálúla and Mallavátaka to the preaching 47
hall. He forbade also the bringing in into the inner city of flesh, fish, 48
and strong drinks on the upósatha days. And it was customary with 49
him, after he had made obeisance at a shrine or to the priesthood,
carefully to wash his feet when he departed from the temple, saying,
"Let no sand even be lost by cleaving to the soles of my feet."
Whatsoever act tended to heaven, or whatsoever act tended to Nib- 50
bána, this (man) who took delight in the three sacred objects performed
them all.

He was constant in his attendance on his mother, both by day and 51
night ; and he was wont daily to wait on her betimes and anoint her
head with oil, and cleanse her body, and purge the nails of her fingers, 52
and wash her tenderly, and dress her in clean and soft clothing.
The garments also that she had cast off he washed with his own hands, 53
and sprinkled on his crowned head the water in which they were dipped.
He made offerings of flowers and perfumes to her as at a shrine, and 54
then bowed himself before her three times, and walked round her with 55
great reverence, and commanded that her servants should be provided
with meat and raiment, according to their desire. And afterwards 56
he fed her from his own hands with dainty food, and himself ate of the
remnants, whereof he scattered a portion on his own head. And after he 57
had seen that her servants were fed with the best of the king's table, he
perfumed and set in order her bed-chamber, in which he had himself 58
laid out her bed carefully with his own hands. And then he washed
her feet and anointed them with soft and sweet-smelling oil, and,
setting himself down by her side, he rubbed and pressed her legs until 59
sleep came over her. Then three times walked he round her bed
with great reverence, and having made proper obeisance to her, he 60
commanded her servants and slaves to keep watch over her. And
when he departed from the bed-chamber he turned not his back upon
her, but stepped backwards noiselessly till he could not be seen, 61
and bowed again three times towards where she lay ; and bringing to
mind ofttimes the service he had done unto his mother, he returned to
his palace in great joy. In this selfsame manner did he serve his 62
mother all the days of his life.

[1] The Eighth. [2] Mahinda II.

On one occasion, when he spake disdainfully to his servant, and
63 called him a slave, it grieved him so that he himself sought to obtain
his servant's forgiveness. Being endued with wisdom (and piety) he
64 persuaded his mother to offer him up as a slave to the Order, and got
back his liberty by the payment of a sum of money that was equal to
his value.

And thus, having devoted himself to acts of piety, and having con-
65 ferred benefits on the (whole) island, he departed for the world of the
66 gods in the eleventh year of his reign.

His younger brother Dappuḷa[1] then became king, and he maintained
all the customs which had been enforced by former kings.

At this time the sons of Mahinda, the lord of Róhaṇa, were driven
67 out of the country by their father; and they sought their mother's
brother the king, and when he had inquired of them touching the
68 matter, and being desirous of the welfare of his kinsfolk, he gave them
a large army and sent them to make war against their father. But
Mahinda, the ruler of the Róhaṇa, having heard these things before-
69 hand, began the war himself with the great army that he had; and
the two rebellious sons gave their army in command to a captain and
70 fled from the field of battle; but they came back and dwelt in the
service of the king, and the event pleased the father of the princes
71 greatly, but he perished in making war with another of his kinsfolk, who
72 also fell in the battle. The king then gave his daughter Dévá, who
was a princess endued with all graces and virtues, to his sister's son
Kittaggabódhi to wife; but this prince left his brother Dappuḷa to
73 minister unto the king, and set out with a great army fully equipped
74 to the Róhaṇa, and became the chief of that province, and lived there
in the enjoyment of every prosperity with his sons and daughters.

The king rebuilt the old house of the bódhi tree, so that it may last,
75 and ornamented it with works inlaid with gold, and after he had fitted
76 it up in a manner so that it was worthy of his own kingliness and the
perfections of the Teacher, he held a great feast in connection therewith.
He repaired the old house at the Hatthikucchi vihára and converted
77 the rock at Váhadípa into a vihára, which he called Lávaráma. At the
78 Jétavana vihára he made a golden image of the great sage, which he
conveyed to the bódhi house, and held a festival of so great splendour
that the mind of man could not imagine it. He made gifts of clothes
79 every year throughout the island, and caused the Mahápáḷi alms-hall
to flourish. Of the refectories also he took great care. He commanded
that gifts equal to his weight of precious things in the balance should
80 be given to the poor, and repaired the old buildings and maintained
the faultless customs of ancient kings.

And this king had a general named Vajira, who was a man large in
81 heart; and he built the Kachchavála aráma for the Paṇsukúlika priests,
and covered the thúpa-house at the Thúpaáráma with tiles of gold as

[1] The Fourth.

became it, and fixed doors also of gold to the house. Thus did this 82
chief of men reign for sixteen years, and proceed at last to that country 83
where all living things must go.[1]

After this king had passed away to the world of the gods, Aggabódhi[2]
caused himself to be proclaimed king. But his father, before him, 84
had not made Mahinda, his brother's son, a governor, that so he might
ensure the kingdom to his own sons. Whereupon Mahinda, seeing 85
that he could give no assistance to his kinsfolk and his younger brethren,
and being much troubled in mind how he should entreat them kindly,
he departed to the opposite coast (with all his brethren). But (when 86
Dappuḷa was dead) they returned again to the island. And when
Aggabódhi heard thereof, he sent a large force against them, and routed 87
them, and cut off their heads.

And he caused inquiry to be made to the wants of the three brother-
hoods, and took steps whereby to put an end to crimes throughout the 88
island. And when it was told him that the priests of the smaller 89
viháras were wont to take their morning gruel at the Mahávihára, he
was greatly dissatisfied therewith, and gave unto these viháras the
large village of Kaṇṭhapiṭṭhi, and the village Yábála, and the fruitful 90
village Télagáma, and a water-course and ordained that those priests
should henceforth take their gruel each one at his vihára; and the 91
priests of those viháras gratefully accepted the gruel that he had thus
provided for them. And he caused drums to be beaten throughout the
island for the gathering together of beggars, to whom he gave presents 92
of gold for three days, to each man according to his need. And when
he had done many other good deeds like unto them during three years,
he departed this life to behold, if peradventure he might, the fruits of 93
his cheerful faith in the three sacred objects, with the eyes of heavenly
wisdom.

Of a surety, therefore, every bodily thing endureth not, inasmuch 94
as even the all-knowing Buddhas have yielded unto death. Let the
thoughtful man, therefore, renounce the love of life and become a man
of true wisdom by attaining unto Nibbána.

Thus endeth the forty-ninth chapter, entitled "The Reigns of Five Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER L.

THEN Aggabódhi's younger brother Séna raised the canopy of 1
dominion in the city. And as he had great riches, he added to
the welfare of all men, whom he considered as his beloved children.
He followed not only the customs of former kings, but introduced 2
other good customs which had not been before. To the monks, and to 3

[1] *Cf.* "To that bourne from which no traveller returns."

[2] The Ninth.

the nuns, and to his kinsfolk, and to all the dwellers of the kingdom—
yea, even to birds and beasts and fishes—he did what was rightful to be
4 done. But he caused Mahinda[1] (the prince), who had gone to the
opposite coast, to be killed, and thus freed himself of all rivals to the
5 throne. He made exceeding great presents to the poor and needy, and
to priests and Brahmans he gave the best of the king's table.
6 And he had three brethren younger than himself, to wit, Mahinda,
Kassapa, and Udaya. Of these, Mahinda became sub-king, and
7 governed his conduct according to the king's wishes and served him
well and faithfully.
8 And the king had a queen-consort, whose name was Saṅghá. And
it was so, that on one occasion when the king had gone to a seaport to
take his pastime in the sea, Udaya, the governor, tarried behind in the
9 city and carried off Nálá, his aunt's daughter, who lived under the
king's care, and took her to the city of Pulatthi.[2] And (when the king
10 returned from the seaboard, and it was told him what had been done)
his anger was not kindled against his brother. But he entered into an
inviolable covenant with him, and bade him be of good comfort, and
sent his chief governor, and brought him back hither.[3] And the two
11 princes henceforth lived in peace with each other, and gave their
protection to the religion and the inhabitants of the land.
12 And in process of time the king of Paṇḍu, who had a great army,
13 came hither from India, and began to subdue the country. And when
14 the king heard thereof, he sent a great host to oppose him. But the
king of Paṇḍu, seeing that there was strife amongst the king's ministers,
took advantage, and laid waste the whole of the northern country, and
15 built up fortifications in the village Mahátalita. Thereupon a great
number of the Tamils, who were scattered about the country, joined
themselves to him, whereby his power was greatly increased. And the
16 king's host went thither and gave him battle. And the king of Paṇḍu
17 went out into the field mounted on an elephant. And the host of
Tamils beholding their lord the king's face were filled with strength and
18 courage, and were ready (each man) to give his life for the king. But
the hosts of the island were greatly discouraged by the king's absence,
19 and broke and fled on every side. Whereupon the army of the king
of Paṇḍu straightway hotly pursued the fugitives, and, like unto the
20 hosts of Mára, spread destruction all over the land. And when the
king had heard that the army was defeated, he collected all the treasure
that he could lay hands on, and fled from the city towards the Malaya
21 country. And when Mahinda, the sub-king,[4] who fought riding on his
elephant, saw that his army had fled, he thought thus within himself:
22 "Of a surety it is not in my power to withstand this great host alone,
and it pleaseth me not to suffer death at the hands of this vile horde.

[1] This Mahinda was the king's cousin. See *infra* chap. XLIX., v. 84 *et seq.*

[2] Polonnaruwa.

[3] Anurádhapura.

[4] This prince was evidently bringing up the rear of the army. *Cf.* v. 18.

Better is it, therefore, that I should die by my own hand." So saying 23
he cut off his head even as he sat on his elephant, and many of his 24
faithful followers, seeing this, cut off their heads also ; and the Tamil
hosts rejoiced and were exceeding glad thereat. But Kassapa, the 25
governor,[1] having heard of these things (resolved to blot out the
disgrace that had befallen them), and having provided himself with
weapons, and clothed himself in armour, mounted his noble horse and
proceeded to Abhaya vihára. Alone, and with none to help him, he 26
fell upon the enemy and broke their ranks, like unto a Supanna[2] drawing
out serpents from the ocean ; and he stopped them from advancing 27
any further, and himself escaped unhurt. And that solitary horse 28
(moved so quickly that he) was like unto a line of horsemen. But
Kassapa, seeing that his men followed not to help him, thought to
himself, " Wherefore should I, but one man, kill myself and thus fulfil 29
the heart's desire of my enemy ? Whereas, if I live, peradventure I
might avenge myself on them some day, and fulfil my own heart's
desire. It seemeth meet to me, therefore, that I should flee from the 30
field of battle." Accordingly this mighty and fearless man of valour
broke through the host of the enemy and reached Koṇḍiváta in safety.
Whereupon the forces of the king of Paṇḍu took possession of the city ; 31
and they brought the head of Mahinda, the sub-king, and showed it
unto him ; and when he saw it he ordered that the dead body of the 32
prince should be burnt, and that all the funeral rites of the Paṇḍiyan
country be given to it also. And they took all the precious things 33
that were in the king's treasury as they had been commanded, and
likewise also of the things in the city and in the viháras. All the jewels 34
that was in the king's palace, the golden image of the Teacher, and
the two eyes of precious stones of the stone statue of the sage, the 35
golden covering of the Thúpáráma cétiya, and the golden images that
were enshrined in the different viháras ;—all these he took away and 36
made Laṇká of none value whatsoever ; and the beautiful city he left
desolate, even as if it had been laid waste by evil spirits. And the 37
(fugitive) king placed watches along the highway in divers places, and
lived in great anxiety at the meeting of the two rivers. And the king 38
of Paṇḍu (after he had laid waste the country) sent messengers to the
lord of Síhala, that he might make a covenant of peace with him.
And when he (the lord of the Síhalas) had seen the messengers, 39
and heard the message from them, he hearkened unto all that they had 40
said. And so that he might secure his own safety, he entertained the
messengers well, even according to their own desire, and sent his own
messengers unto the king with presents of two elephants and all the
jewels that he had. And when the king of Paṇḍu heard of these things 41
he was well pleased, and giving the great city on that selfsame day in

[1] Another brother of the king.

[2] A mythological bird, represented as half man and half bird—the vehicle of Vishṇu.

charge unto the king's messengers, he left it, and, reaching a port,
42 immediately departed in a ship and went to his own country in safety.

43 And the king Silámégha[1] returned afterwards to the city, and, having restored the country to its former condition, he reigned in peace.
44 And he made Udaya, his second brother, the chief governor, and gave
45 him the southern country for his support. But soon afterwards he was afflicted with a sore disease, and entered the gate of death, having done
46 many deeds of merit. And they say that the governor Kassapa (the king's third brother) had fallen in a battle with (the forces of) the
47 king of Paṇḍu, while he dwelt at Pulatthi. Now, this Kassapa had four noble sons, who were all gifted with marks of future greatness ; and the
48 eldest of them was Séna, a strong and valiant prince, full of energy, and well fitted to govern a kingdom. And there was none like unto
49 him in any respect. Therefore the king bestowed on him, in due form, the chief governorship (that Udaya had held), and gave the southern country with the materiel of war thereof.

50 And Kittaggabódhi, the chief of the Róhaṇa, had four sons and
51 three fair and lovely daughters. And his sister caused the eldest son, the prince Mahinda, to be put to death, and took possession of the
52 country and its treasure. Whereupon the three princes, being provoked to anger at the murder of their brother, fled to the king's court,
53 taking their three sisters with them. And the king, being a man of great loving kindness, was filled with compassion on seeing their forlorn condition, and pitied them like his own children, and brought them up
54 lovingly in all comfort as if they were the offspring of the gods. In process of time the king provided Kassapa, the eldest of them, with an army, and charged him to go and take possession of the country (that
55 was his inheritance). And so he proceeded thither and put his aunt to death, and brought all the provinces of the Róhaṇa under him, and
56 dwelt there, free from all danger. And then he sent and called his two brethren, Séna and Udaya, and divided the country among them, and lived peacefully with them.

57 And the three royal maidens whom the king had brought up came of age and were fair and beautiful as goddesses. And the king raised the
58 one called Saṃghá to the rank of a queen and gave her to the sub-king
59 (Séna)[2] to wife, with treasures equal in value to his kingdom. And to the younger brother Mahinda, who was endued with every virtue, and
60 skilled in all the arts the king gave the other two beautiful princesses, Tissá and Kitti, with a dowry according to his desire.

61 Thus did the king render all good offices to his kinsfolk and gain the goodwill of his people by making gifts and by other deeds of kindness.
62 And as he was endued with the ten virtues of kings, he walked in the path of righteousness and enjoyed the land.

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[1] Evidently another name by which king Séna was known.

[2] The king's nephew, Kassapa's eldest son. See *infra*, v. 48.

And he built, as it were by a miracle, a great vihára at Ariṭṭha- 63
pabbata, and endowed it with great possessions, and dedicated it to the Paṇsukúlika brethren. And he gave to it also royal privileges and 64
honours, and a great number of keepers for the garden, and servants, and artificers. And as he desired to attain to the position of a Buddha, 65
this lord of the land caused a palace of many stories to be built at the Jétavana vihára, and made an image of the Conqueror wrought in solid gold, and placed it there, and endowed it with great possessions, 66
and made the priests to live therein. At the large parivéṇa 67
of this self-same vihára he restored, in great splendour, the mansion that had been destroyed by fire, and built the Vírankuráráma at the 68
Abhayagiri temple, and dedicated it to the priest of the Mahásaṇghíka and Thériya Succession. And together with his queen Saṇghá he built 69
the Pubbáráma, and provided it fully with the four requirements of monastic life. This wise and great king, together with that selfsame 70
queen, built also the dwelling-place for the priesthood called Saṇgha Séna, and gave unto it great possessions. And for the hair-relic he 71
wrought a casket all of gold, and held a great festival in honour of the shrine ; and this glorious person dedicated to it his kingdom. To the 72
Cétiyapabbata he gave the very profitable channel, Káṇavápi, and commanded that the three robes should be given to the priests that dwelt throughout the island.

With the help of the great tank Thúsavápi he built several smaller 73
tanks at the city of Pulatthi, and he also built the dwelling-place for the priests called Sénaggabódhi, with lands and care-takers attached to it. He caused the Mahápáḷi alms-hall in that city to be furnished 74
full well with victuals, and erected a Mahápáḷi alms-hall at the Mahá-nettapabbata, also for the use of the whole priesthood. He built a 75
house for the sick on the western side of the city, and gave an alms of gruel and other victuals for the destitute. This famous man also built 76
a separate kitchen for the Paṇsukúlika priests, and caused food to be served to them daily in proper order. And when he held the office 77
of chief governor he built separate rooms at the Kappúra parivéṇa and the Uttaráḷha vihára, which he called after his own name. And as he 78
had great riches, three times gave he gifts to the poor and needy, equal in value to his weight in the balance, and did also many other deeds of great merit. His queen, Saṇghá, also built the dwelling-place for the 79
priests, called Mahinda Séna, at the Northern vihára, and caused them to live there. And that goodly vihára, Dappuḷapabbata, that the 80
minister Mahadéva commenced to build in the reign of that valiant king Dappuḷa, and likewise the vihára Kassapa Rájaka, that the 81
minister Dáru Kassapa had commenced, were both of them finished by this king. And Bhadda, the captain of his army, built a parivéṇa, 82
which he called Bhadda Sénápati, with slaves and lands attached thereto. And his minister Uttara built a goodly dwelling-place at the 83
Abhayagiri temple for the priests, which he called Uttara Séna, and gifted unto it the necessaries of monastic life in great abundance. And 84

Vajira, the minister, built the dwelling-place Vajira Séna, and the minister Rakkhasa the dwelling-place Rakkhasa.

85 And pondering over the violent deeds that the king of Paṇḍu had done, this king, who had the power of discerning between good and evil, died in the twentieth year of his reign, while he yet dwelt in
86 Pulatthi. Like unto a lamp that a strong wind had put out, passed he away from the land, to make place, as it were, for the brave Séna to ascend the throne.

87 Prosperity, and life itself, are both uncertain, and so are friends and relations. Look then, for example, at the fate of this chief among men who entered all alone into the terrible jaws of death.

Thus endeth the fiftieth chapter, entitled "The Reign of One King," in the Mahávaṉsa, composed equally for the delight and amazement of good men.

CHAPTER LI.

1 AND on the death of Séna (or Silámégha), the chief governor Séna having done all that was meet to be done in honour of the
2 deceased king, entered the city at the head of a well-furnished army, and made himself king over the country. And as if he were displaying
3 to the world the virtuous lives of the kings of a by-gone age, he was pious and yet brave, rich and yet greedy of nothing, a cheerful giver always bent on charity, a man of great possessions, strong in army and
4 the materiel of war. His fame was without spot or blemish, and his glory was unsullied, as if he had put the sun and moon together to shed
5 their lustre jointly. And as he was full of stainless virtue and possessed a power of discerning between good and evil, and had a great insight into the nature of things, he passed safely through the torrents of sin and despised the vanity of a ceaseless existence.

6 And he had a wife by name Saṉghá, whom he raised to the rank of queen-consort after he had conferred on her the privileges that were
7 due. And his younger brother Mahinda, a man of wisdom, he appointed to the office of sub-king, and gave him the southern portion of the
8 country. But Mahinda had done a wicked thing in the king's house. And when it was known to him that this thing had come to the ears of the king, he disguised himself and departed forthwith with his wife and
9 children to the Malaya country. Now, about that time the queen Saṉghá had borne a son to the king, like as if she were displaying to
10 him the image of the beautiful son of Panáda. As soon as the child was born the king saw him and was delighted like unto Suddhódana
11 at the birth of Siddhattha in the Lumbiní park. And when the day
12 was come for the naming of the child, the king thought thus within himself: "My son is the child of prosperity and of merit, and he seemeth fit to govern not only one island but the whole even of the

Indian continent." So he conferred on him on that very day the
office of sub-king, with all honour, and gave him the southern country.
But he who had aforetime been the sub-king cunningly regained the 13
king's favour, while he yet lived in the Malaya country, and returned
to the capital with his brother's leave. And attended by a great 14
number of priests in the three brotherhoods, he sought the king's
presence and entered into an inviolable covenant with him. And 15
Tissá, the consort of this sub-king, had a daughter named Saṅghá; 16
and Kitti also, his other wife, had four sons and one daughter. And the
king, who was a crafty man, took counsel with his ministers, and 17
married Saṅghá, the beautiful daughter of the sub-king, to his son 18
Kassapa, thinking thereby to confirm his younger brother in his faith
in the king's goodwill towards him. And he restored also to his 19
younger brother the southern country, and gave to the prince, for his 20
support, many of his own possessions also, and the revenues of the
whole kingdom. But being desirous of the welfare of the country,
he kept the government of the kingdom in his own hands. And the 21
prince and his princess lived together in peace and harmony, doing
many deeds of merit, and begat sons and daughters of good fortune
and great promise.

And when the lord of the land had held the festival of the tooth- 22
relic with all honours, he ascended the beautiful temple Ratana, and 23
perceiving that the pedestal was empty whereon the image of the
supreme Buddha stood, wondered why it was so. And his ministers 24
answered him and said, "O lord of the land! knoweth not your majesty 25
how in the days of thy royal uncle king Paṇḍu came hither and laid
waste the island, and carried off every costly thing that was therein?"
And when the king heard this he was sore ashamed, yea, even as if the 26
shame of his defeat had fallen on him. Wherefore on that self-same
day he commanded his ministers to see to it that an army was raised.
Now, it came to pass that at that very time a prince of the royal family 27
of Paṇḍu was come hither, having formed a design to overthrow that
kingdom because he had been ill-treated by his king. And when the 28
king saw him he was much pleased, and having done unto him all that
was meet to be done to a stranger, he proceeded to the port of Mahá-
tittha, and busied himself there in collecting a large army and all the 29
materiel of war, without omitting aught that was wanting. And
when he had put his men in order, so that they looked like the hosts of
the gods, this famous king gave the command of his army to his chief 30
captain, and charged him that he should take the prince of Paṇḍu with 31
him to the country of the Paṇḍiyans, and put the king thereof to death,
and recover all the treasures and other things that had been carried
away from the island, and, having set the young prince upon the throne,
return hither in all haste. And the chief captain promised to do all 32
that had been commanded him, and taking leave of the king straight-
way entered into a ship with his men. And when he had landed on the 33
other side with his men and all his materiel of war, he laid waste the

coast and encompassed the city of Madhura. And when he had laid
34 siege to the city, he caused the gates thereof to be shut, so that there
was no communication whatever either from within or without. And
35 then he set fire to its battlements, towers, and storehouses. And while
the army of the Siṇhalese was besieging his city and laying waste the
36 country round about, and destroying his hosts, king Paṇḍu heard
thereof, and made haste thither with his army and gave them battle.
37 But the number of his men sufficed him not. And being himself
38 wounded with an arrow, he left the city to its fate and fled from the
field of battle on the back of an elephant, and gave up his life in the
wrong place. And his queen also died with him at the same time.

39 And after that the army of the Siṇhalese, fearing nothing, entered
the city and spoiled it of all that was therein, like unto the gods who
40 spoiled the city of the Asúrs. And the chief of the army reached the
king's palace and found therein the treasures that had been carried
41 away from the island, and many other things also of great value. And
he took possession of all these things, and also of all the riches found
42 in the city and in the country. And he kept the supreme power in his
own hands, and placing the young prince under his control, he made
him king over the country with all the ceremonies that were due, and
43 gave the country into his keeping. And he took many men and horses
and elephants as it pleased him, and, fearing no danger from any
44 quarter whatever, halted his army wherever he chose, and reached
the sea-bord and rested there according to his good pleasure ; and from
thence the skilful captain entered into a ship, as if he were bound on
45 a voyage of pleasure, and reached Mahátittha ; and having saluted
the lord of the land and related the story of his enterprise, he showed
46 forth all the treasures that he had brought with him. And the king
said, " It is well," and bestowed great honours on him. And having
47 accompanied the rejoicing army to his own city, the king held a feast
of triumph and drank wine in honour of this victory.

48 He gave abundantly to the poor according to their need. And as he
cared not for his own profit, he restored to its former condition every-
49 thing of importance throughout the island. He caused the golden
images to be kept in their proper shrines, and fixed again the image of
50 the Teacher on the empty altar in the Ratana temple. Thenceforth
he did what was necessary to protect the land and inspire confidence,
and made it difficult for the enemy to overrun the island any more.
He then greatly increased the cultivation thereof, and made the island
51 look like Uttarakuru.[1] And the people, who had been heavily oppressed
under his predecessor, now rejoiced and were glad, as if from the
fierce heat they had come to the shelter of a rain-cloud.

52 And it was in the twentieth year of this king's reign that the Paṇsu-
kúlika brethren left the Abhayagiri and departed thence.

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[1] In Buddhist mythology, one of the four great continents ((Mahádípa) supposed to abound with wealth and plenty.

And Mahinda, the sub-king, repaired the goodly house that stood 53
near the illustrious tree of the Teacher, and made it pleasing to the eyes
and pleasant to look upon. And when the carpenters who were 54
employed in building it perceived that a branch of the fair bódhi tree
was being rubbed against the scaffolding, and thereby bruised, they 55
knew not what to do, and went and told it to the sub-king. Where-
upon he went and made a great offering to it, and spake these words :
" O Teacher ! if now thou wert born for the good of all living beings, 56
and if by the building of this house, of which none can tell the value,
I shall gain merit, then, I pray thee, let this branch spring upward, 57
that so I may be able to build this house." And when he had made
this supplication he bowed himself to the ground before the tree, and
departed to his house. And behold ! in the night the branch of the 58
king of trees sprang upward. And in the morning the workmen saw it,
and went and told their lord of what had happened. And the sub-king 59
was exceeding glad thereat, and told the news to his brother, the king,
and made great and costly offerings to the tree. He also built the vihára 60
Mahinda Séna, and gave it to the Order with a grant of lands. He gained 61
other merits also : to wit, the gift of the parasol that he used, the
garments and sandals that he wore, gifts of rice to journeymen priests,
and the dedication of a bath with refectories. Thus this sub-king, 62
having done these and other acts of lesser merit, passed away according
to his deeds in the thirty-third year of the king's reign.

And on the death of the sub-king the king appointed his youngest 63
brother, Udaya, to the office, and gave him all his possessions.
And the king fed and gratified the poor and needy by a gift of costly 64
things equal to his weight in the balance. He purged the three brother-
hoods by causing them to dwell in unity, after enforcing the rules of
discipline. He loved meritorious deeds ; and so he filled one thousand 65
golden saucers with pearls, and, placing a costly gem on each of them,
gave them with great pomp to one thousand Brahmans, whom he fed 67
with milk-rice in polished vessels of gold. And he gave unto them
sacred threads of gold, and clothed them likewise with new garments
according to their heart's desire. To all the monks in the island he 68
made gifts of robes, to each one a suit ; and goodly clothes to all the
women, to each one a cloth. And when he had repaired the Lóhapá- 69
sáda, so that it looked like the Véjayanta (mansion of the gods), he
placed therein the statue inlaid with gems firmly imbedded in gold.
And when it was told that the building had been used by great and holy 70
men (of old) as an upósatha hall, he made it a dwelling-place for ever
to the Order, saying, " Never may this house be empty even for one
moment ! " And to this end he gave villages for its support, and 71
appointed watchmen to keep watch over it, and commanded that
about thirty-two monks at least should dwell there always. He made 72
the Maṇimékhalá dam on the river, and a sluice for the Maṇihíra tank.
He built also the Káṇavápi tank at Kaṭṭhantanagara, and a hospital 73
at Cétiyagiri. He multiplied the revenue of the Buddhagáma vihára, 74

the Mahiyaṅgana vihára, and the Kúṭatissa vihára, by giving lands for
75 their support. And to the Maṇḍalagiri vihára he gave some of his own
76 possessions also. He built a lofty house at the Uttaráḷha parivéṇa, and
gave a village to the image of Buddha called Maháséna, and set guardi-
ans over it. He made an image-house also for the Sobbha vihára.
77 In the temple at Maṇimékhalá he put an image of the Bódhisatta, and
after he had repaired the house of the stone image of the great sage he
78 conveyed the image, with its pavilion also, and placed it there. And
when he had made a cistern for the king of trees, he held a great feast
79 in honour thereof. And the whole of the Ratana Sutta he caused to
be copied in leaves of gold, and held a great feast, and caused the
80 Abhidhamma to be preached. And he brought forth the image of
Ánanda, and carried it in procession round about the city, and then
81 caused the Paritta to be recited duly by the Order, and saved the
people from sickness by sprinkling the holy water thereof upon them.
82 Even so drove this king the fear of pestilence from the land. And he
got himself to be anointed at the Hémaváluka cétiya,[1] and charged it
to be written that this should be regarded as a custom every year (by
83 the kings who came after him). To four thousand of the poor he gave
food and raiment in charity on the four upósatha days of the month.
84 He held the joyful feast of May, and joined with the meaner folk in their
pastimes. And he gave them meat and drink and raiment, according as
85 it pleased them best. To the brethren in all the island he gave alms
daily ; and he satisfied the wants of the needy, the wayfarer, and the
beggar, by giving them gifts.

86 And Saṅghá, the king's consort, built at Abhayuttara[2] the Saṅgha
Séna vihára, that was like unto a rock in appearance, and filled it with
87 wealth. She made also a crest of blue for the stone image of the sage,
and offered daily offerings to it with all marks of honour.

88 Moreover, Tuṭṭha, the valiant chief captain of the king, built the
parivéṇa Séna Sénápati, and endowed it with great possessions.

89 So this great king, who was an example to many, did many good
deeds, and entered into the world of the gods in the thirty-fifth year
of his reign.

90 Thereupon Udaya,[3] his younger brother, became king, and he sought
91 diligently to increase the prosperity of the island. And he raised Kassapa,
his brother's youngest son, to the office of chief governor. And as it
92 seeemed meet to the king that he should show favour to his kinsfolk, he
93 gave Séná, the sub-king's daughter, to Kassapa to wife, and Tissá, the
other daughter, he kept to himself.

94 And Kittaggabódhi, the governor, the son of the sub-king Mahinda
by the princess Kitti, a man of a rash temper, became a traitor to the
95 king. And he disguised himself and departed secretly at night, and went
96 alone to the Róhaṇa. And there he made the people to be as a tool
in his hands, and laid waste the whole country, and caused his uncle,

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[1] Ruvanveḷi dágoba. [2] Abhayagiri vihára. [3] The First.

who dwelt there, to be killed. And when the king heard of these 97
things he was exceeding wroth, and sought diligently how he might
bring him to the capital. And then he sent and called his 98
brother's son, the sub-king Kassapa, and spake thus unto him : "O
thou, who are the favourite of fortune ! I pray thee, help me." And 99
he answered and said, "What doth your majesty desire of me ?" And
the king said : "Thy son Mahinda is even now come of age, and he is
a mighty man, and the Róhaṇa is the inheritance of his father and his 100
mother. He is a valiant man also, and can bear all things. And as he
he is brave and clever, and skilled in all the uses of weapons of war,
he is fit to go forth to battle. Moreover, he is an expert and prudent 101
man, and well acquainted with the ways of warfare. Let us send him
to Róhaṇa that we may fetch hither that wicked man, the slayer of
his uncle." And Kassapa heard the king's words and answered him 102
thus, with all respect : "Your majesty, O king ! hath sought my help.
What need is there of my son ? I will go even myself (to Róhaṇa).
And when I have departed on this errand, I know that the king's 103
favour and the safety of my household are assured unto me. Let, 104
therefore, no time be lost, but let it be as thou wilt." And the king
was exceeding glad when he heard these words, and he did everything
that lay in his power, and gathered together a great army. And he 105
appointed Vajiragga, the captain, to watch over the young prince
Mahinda, to whom he gave command of the whole army, fully equipped 106
with all the instruments of war, whereby the city itself looked empty.
And the king himself followed Mahinda on foot, giving him courage, 107
saying, "O highly favoured of fortune ! Go thou and save the country."
And Mahinda shone at the head of his army with great splendour, 108
even as Mahinda,[1] as he proceeded at the head of his celestial hosts to
the great battle of the gods and the giants. And soon he reached 109
Guttasála. And all the folks of the country, and the chiefs of the 110
provinces and of the districts whom the wicked slayer of his uncle had
cruelly treated, joined themselves unto him, saying, "Now have we
received our rightful lord and master." And the traitor, while he yet 111
tarried at Girimaṇḍala, felt that his fall was at hand. And so he 112
seized all the royal costly treasures and fled to the mountains, taking
all his elephants and horses with him. And Mahinda's host crushed
the enemy on every side, and pursued the fugitive step by step, even to 113
the foot of the mountain. And then they came upon his elephants and
horses, and captured them. And saying to themselves, "Here must 114
he be also," they ascended the mountain, treading under foot the whole
forest, and making the rivers and marshy places look like highways.
And the foolish man, seeing that Mahinda's men were following hard 115
after him, waxed exceeding wroth, and throwing all the jewels that he
had into ponds and rivers and other such places, hid himself alone in 116
a cave in the rock. And there his pursuers found him, and seized the

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[1] The chief of the gods, the great Indra.

117 miscreant. And they brought him sraightway with great joy to
118 Mahinda, who was at Guttasálaka. And when Mahinda saw him, he
laughed him to scorn, and spake to him, saying, "Hast thou then
possessed the Róhaṇa ?" And then he gave him in charge to Vaji-
119 ragga, the king's chief captain, and proceeded at the head of the army
120 to Mahágáma and made himself lord of the Róhaṇa. And he bestowed
favours on his subjects with a free hand, and restored the people, whom
the foolish tyrant had oppressed, to their former condition, and estab-
121 lished as aforetime the religion which he had injured. And he planted
orchards and gardens of flower trees in divers places, and built a dam
122 across the great river, and formed tanks, and thereby made it easy for
the Order to obtain everywhere the four necessaries of a monastic life.
And he removed all the wicked chiefs of provinces and of districts from
123 their offices, and drove away the robbers from the country and freed
it from the thorns of danger, and made merry the hearts of all the
124 people from the fullness of his riches and his great bounty. And this
man, who was worthy of being honoured by the prudent and of being
served by the needy, and like unto the wish-conferring tree in the
125 comfort that he bestowed on the poor, forsook the evil ways that
aforetime had been followed throughout the land, and walked in the
path of righteousness, and took up his abode there.

126 And Vajiragga, the king's chief captain, brought the rebellious
127 governor to Anurádhapura, and took him before the king. And when
the king saw him, his anger was kindled against him, and he straight-
way put him in prison and set a guard over him, and treated him
severely in every way.

128 Three times did this famous king give gifts of precious things equal
to his weight in the balance. And he covered also the thúpa at the
129 Thúpáráma with a band of gold. He built a lofty house there, and
caused a chapter of monks to dwell there, and repaired the breaches in
this vihára, and also in the city.

130 And he made a waterfall with a strong dam on the Kadamba river,
131 and enlarged the bounds of the tank at Mayetti, and every year made
therein an outlet for water. And this preserver of the country gave
cloth of fine texture, that garments might be made therewith for the
132 brethren. And in years of famine he caused dining halls to be built,
and gave abundantly in charity, and made the Mahápáḷi alms-hall to
133 flourish. To the brethren of the three establishments he gave curdled
milk and rice. And every day he gave alms-rice, and even gruel, with
sweetmeats.

134 And when he had done these and other like good works which lead
to heaven, he went to join the assembly of the gods in the eleventh year
135 of his reign. And the sum that he spent on good works during these
eleven years was reckoned at three of one hundred thousand and ten
times that number in gold.

136 Thus did one king, after he had brought under his subjection the
great king of Paṇḍu that could not be easily conquered, and the other,

after he had reduced Róhaṇa and its mighty strongholds,—even thus did these lords of men themselves yield to the power of death.

Thus endeth the fifty-first chapter, entitled "The Reigns of Two Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LII.

THEN Kassapa[1] sat upon the throne and gave the southern country 1
to the wise sub-king, whose name was Kassapa. And he caused 2
the sub-king's daughter, even his own wife, the royal princess Tissá, to
be anointed chief queen. He also caused donations to be given 3
continually to the needy and to the artificers who came from divers
parts; and this charity was called Daṇḍissara.

And Mahinda, the governor, who then dwelt at Róhaṇa,[2] came with 4
an army to seize the king's country. And when the king heard of it his 5
anger was kindled, and he sent his own army against him. But that
mighty man fought and routed that army. Whereupon the king, in 6
order that he might restrain him, sent his father Kassapa,[3] the sub-
king, unto him. And he went up and told him all that was right, 7
proving the same from divers stories from the (book of the) law. And
when he had restrained his son from warring any further, he returned
(to the king). But after that Mahinda, the governor, slew certain 8
chiefs of provinces, and perceiving that it roused the fury of the pro-
vinces, he fled to the neighbourhood of the city. And the brethren in 9
a body took him to the king's presence. And the king gave him his
daughter to wife, and sent him again to Róhaṇa. This king drove out 10
the lewd brethren from among the dwellers of the three brotherhoods,
and ordained others in their stead, whom he caused to dwell in the
several viháras. And the bódhi tree at the Mahávihára he filled 11
anew with earth at the hands of the governor, the son of the twice-
anointed queen, and held great feasts in honour thereof. And then he
made halo-ornaments of gold, and a parasol, and a jewel for the crest, 12
for each of the solid stone images at the three religious houses. He 13
made a stately house, called after his own name, at the Abhayagiri
vihára, and caused brethren to dwell there, and gave villages for its
support. To the cétiya at the Mahiyaṅgana vihára also he gave a 14
village. And in honour of the images he gave rice and cloth to all the
brethren. And from all living things on land and in water removed 15
he then the fear (of death); and the customs of former kings he observed
with much care.

And Ilaṅga Séna, the chief captain of his army, who was a prince of 16
the blood, built a house for the Thériya brethren behind the Thúpáráma.

[1] The Fourth. [2] See chap. LVII., vv. 119–125. [3] *Ibid*, v. 98 *et seq.*

17 And the Dhammaráma he built for the Dhammarucikas,[1] and like-
18 wise the Kassapa Séna for the Ságalikas.[2] At the Cétiyapabbata
he built the vihára Hadayuṇha, and gave it also to the Dhammarucika
19 brethren. And for the use of the priests that dwelt in groves he built
20 cells, in each grove a cell; and at the Rattamálagiri he built a goodly
room and pleasant, and gave it to the hermits, who were the guardians
21 of religion. And he built also the beautiful pariveṇa at the Mahá-
22 vihára, which he called Samuddagiri, and gave it to the Paṇsukúlika
monks. And he made a habitation in the forest after the name of his
own lineage, and gave it to the brethren of the Mahávihára brother-
23 hood, who dwelt in forests. Moreover, he repaired the viháras that
were old, and caused patches to be put on the old garments of the
24 brethren. And for the sisters he built a dwelling-house, Tissáráma,
and appointed them to have the care of the Maricavaṭṭi thúpa
25 and the great bódhi tree. And at Anurádhapura and the city of
Pulatthi he built hospitals for the prevention of pestilential diseases.
26 And to these buildings he granted fruitful lands and gardens, with
keepers, and furnished them also with means for the support of images.
27 In divers places in the city he built dispensaries[3] for medicine, and
28 caused rice and cloth to be given to the Paṇsukúlika monks. He set
at liberty also many beasts that were bound. The chief captain of
29 the army also caused great gifts to be given to the poor, and savoury
rice and curry and gruel, and divers kinds of food and hog-shaped
30 jaggery to be given to the brethren. And by these and other like
good deeds the fame of Séna, the chief captain of the army, shed
light on all the country like unto the rays of the moon.

31 And one of the kinsfolk of this self-same captain of the army, a chief,
Rakkhasa by name, built a very goodly vihára in the village Saváraka,
32 and ordained an excellent course of exercise to be followed daily by the
dwellers therein, and gave it unto the monks of the Mahávihára, who
were perfect in discipline.

33 And the chief scribe Séna built a noble house, called Mahálékhaka-
pabbata, for the use of the monks of the Mahávihára.

34 And the king's minister named Cóḷarájá rebuilt a pariveṇa that had
been altogether ruined, and made it a goodly and lasting place to dwell in.
35 In all the three fraternities the king made beautiful halls, like unto
36 the Véjayanta, and ornamented them with fine paintings, and held
feasts of relics pleasing to the minds of his people, and passed away
according to his deeds after he had sat seventeen years on the
throne.

37 Then Kassapa,[4] the sub-king, who was born of the twice-crowned
queen[5] was anointed king over Laṇká, the crown whereof descended in

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[1] The Abhayagiri fraternity.
[2] The Jétavana fraternity.
[3] *Bhésajja géhaṇ*, "medicine-house."
[4] Kásyapa the Fifth.
[5] *Cf.* chap. LI., vv. 91–93; chap. LII., vv. 1, 2, 11. Tissá, the queen-dowager of Udaya, having been raised to the rank of queen by Kásyapa IV., she was twice anointed or twice crowned.

the order of inheritance. And he was endued with faith, and had a 38
knowledge of the true way, and was wise as one of surpassing wisdom.
He was of ready speech, like unto the minister of the gods,[1] and of a free 39
hand, like unto the giver of wealth.[2] And he was a learned expounder
of the law,[3] and skilled in all arts, and gifted in discerning between right
and wrong. He was versed in policy, and grounded firmly in the 40
faith like unto an immovable pillar, so that he remained unshaken by
the winds of contrary doctrines. He harboured neither pride nor guile, 41
nor deceit, nor such-like sins, but was a mine of virtue like unto the
ocean for all sorts of gems.

And this ruler of men, who was like unto a moon in the world, con- 42
ferred the office of sub-king on the governor Dappuḷa, who was born of
his own house. By the practice of the ten virtues of kings and the 43
four means of conciliation, he watched over his people like his own eye.
And he purged the whole religion of the Teacher by enforcing the rules 44
of discipline, and appointed new priests to fill up the vacant places in
the viháras.[4] And he rebuilt the Maricavaṭṭi vihára that king 45
Duṭṭhagámaṇí had built, and which had gone to ruin, and adorned it 46
with divers dwellings for the brethren, and after holding a great feast
in celebration thereof he gave it to the Théravaṇsaja brethren.[5] And 47
to five hundred of them he gave lands for their support. And that so
he might display a likeness unto Metteyya,[6] the chief of the world,
preaching the noble doctrines to a multitude of gods in the Tusita 48
heaven, this chief of Laṇká, surrounded by his subjects and all the 49
brethren, in the goodly hall adorned with divers jewels, at the richly-
decorated vihára, expounded the Abhidhamma with the glory of a
Buddha. And then he caused the Abhidhamma Piṭaka to be written 50
on plates of gold, and embellished the book Dhammasaṇgaṇí with
divers jewels, and built for it a house in the midst of the city, and placed 51
it there, and caused feasts to be held in honour thereof. And he gave 52
the office of Sakka Sénápati[7] to his own son, and charged him that he
should take the oversight of feasts for the book of the law. And every 53
year the king caused the city to be decorated like the city of the gods,
and adoring himself all over with jewels, so that he shone like the king 54
of the gods, he marched through the streets of the city seated on an

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[1] Vrihaspati. [2] Kuvéra.

[3] The authorship of the Eḷu work called the *Dampiyá Geṭapada*, or a *Glossary* on the *Dhammapada*, should, I think, be rightly attributed to this king (Kásyapa V.) and not to Kásyapa the Parricide, as I have erroneously done elsewhere. The doubtful expression *debisavajá*, occurring at the end of that work, can now be easily explained by the Páli *Dvayábhiséka-sañjáta* in our text, meaning, "born of the twice-crowned queen."

[4] Evidently showing that the enforcement of the rules of discipline (Dhamma kamma) resulted in the exclusion or excommunication of many dissolute monks from the ranks of the Order.

[5] Sometimes Théravádí or Thériyá. All these terms are used to denote the monks of the Mahávihára fraternity.

[6] The Buddha who is to come next.

[7] Ṣakra's general.

55 elephant, surrounded by a well-clad host. And the book Dhammasaṇ-
gaṇí he took in procession in great splendour to the richly decorated
56 vihára that he had built there, and having placed it on the relic-altar
in the hall of the goodly relic-house that was ornamented with divers
57 jewels, he made offerings unto it. And in the Mahámeghavana he
built the Ganthákara parivéṇa, and a hospital also in the city, and
58 gave lands to them. At the Abhayagiri he built the Bhaṇḍiká parivéṇa
59 and the Siláméghapabbata vihára, and gave lands to them also. And
60 to the refectories at Jétavana vihára and the Abhayagiri, this chief of
Laṇká gave villages likewise, a village to each house. And by reason
of his gratitude this most righteous king gave lands to the vihára
Dakkhiṇagiri by name.

61 Moreover, Sakka Sénápati built a delightful parivéṇa which he called
62 after his own name, and gave it unto the Thériya brethren with lands.
And his wife Vajirá also gave unto them a parivéṇa after her own name,
63 and lands thereto. And it was she who gave to the Théravaṇsa
sisterhood, that was honoured everywhere, the convent that she
64 built at Padaláñchana. And the queen-mother of Sakka Sénápati
built a convent after her own name for the use of the forest brethren,
65 who were as lamps to the succession of elders (Théravaṇsa.) And for
the image of the Teacher at Maricavaṭṭi she it was who made a
jewel for the crest, a network for the feet, and a canopy and a robe
also.

66 And in the palace the king built a royal chamber after his own name,
and a beautiful house with upper stories, which he called Páḷika.

67 And Rájiní, the king's second queen, made an offering of a silken
68 covering for the Hémamála cétiya.[1] And she had a son called Sid-
dhattha, who was celebrated as "Malaya Rájá." He was like unto
69 the god of beauty in form. And when he died the king built a hall for
the brethren, and established an alms of food, and gave the merit
thereof to him.

70 So while the king of Laṇká was ruling righteously in this wise, king
71 Paṇḍu who had warred with the king of Cóḷa and was routed, sent
many presents unto him, that he might obtain an army from him.
And the king, the chief of Laṇká, took counsel with his ministers and
72 equipped an army, and, appointing Sakka Sénápati to the command
73 thereof, accompanied it himself to Mahátittha. And he stood on the shore
and brought to their mind the victories of former kings, and gave them
74 courage, and thus sent them into the ships. And Sakka Sénápati
carried them safely to the other side of the sea, and reached the
75 Paṇḍiyan country. And when king Paṇḍu beheld the army and the captain
thereof, he was greatly pleased, and exclaimed, "All Jambudípa shall
76 I now bring under the canopy of one dominion;" and then he led the two
armies (his own and the Siṇhalese king's) to battle. But he succeeded
not in conquering the king of the Cóḷian race. And so he abandoned

[1] The Ruvanvẹli Sẹya.

the struggle and returned (to his own place). But Sakka Sénápati 77
went against him, saying, "Alone shall I fight him," and died of
a contagious disease to the great misfortune of Paṇḍu. And when it 78
was told to the king of Laṅká that his army was being destroyed
by the same disease, he had compassion on the men, and ordered that
they should be brought hither. And then he gave the office of 79
Sakka Sénápati to his (the late general's) son, and made him the chief
of the army, and brought him up in his father's name. And he caused 80
the Paritta ceremony to be held in the city by the brethren of the
three fraternities, and drove out the fear of disease and dearth from the
people.

And when he had brought happiness in divers ways to the religion 81
and to his people, the king passed away to heaven in the tenth year of
his reign.

And Kassapa, the chief of kings, although he sat on the throne of 82
Laṅká, was yet well read in the Three Piṭakas. Like unto a lamp did
he give light to the length and breadth of knowledge; and he wrote
books, and was of ready speech, and a poet. He had a clear memory
and clearness of purpose; and he was both a preacher of the law and
a doer of the same. Wise, faithful, and merciful, always seeking the
good of others, he was bountiful and versed in the ways of the world.
May the (kings of the) earth, yea, even all, be like unto him in the
purity of virtue.

Thus endeth the fifty-second chapter, entitled "The Reigns of Two Kings," in the Mahávaṅsa, composed equally for the delight and amazement of good men.

CHAPTER LIII.

1 THEN Dappuḷa,[1] the sub-king, became king; and he appointed to
2 the office of sub-king the governor of the same name. And he
gave a village to the Maricavaṭṭi vihára, and maintained in the city
3 the customs of former kings. Howbeit the king enjoyed not the earth
long, because of his former sins. And so he entered within the gate of
death in the seventh month of his reign.

4 Thereupon Dappuḷa,[2] the sub-king, became king. And he bestowed
5 the office of sub-king on Udaya. Now, at that time king Paṇḍu,
because he feared the Cóḷians, left his country and got into a ship,
6 and landed at Mahátittha. And the king sent unto him, and was well
pleased to see him, and gave him great possessions, and caused him to
7 live outside the city. And while the king of Laṅká was yet preparing
for war, thinking unto himself, "Now shall I make war with the Cóḷian
king and take two sea-ports, and give them unto king Paṇḍu," it came to

[1] The Fourth. [2] The Fifth.

8 pass that a fierce strife arose, from some cause, among the princes of
9 the island, to the great misfortune of Paṇḍu. And king Paṇḍu thought
thus to himself: "I shall reap no advantage by dwelling here." So
he left his crown and other apparel, and went to the Keralaite.[1]
10 And when the strife was ended, the king gave a village, hard by the
city, to the great bódhi-house at the Maháméghavana. And Rak-
11 khaka, the chief of his army, surnamed Ilaṅga, built the house Rája
12 near the Thúpáráma. And the king maintained all the works that had
been done by former kings, and reached the twelfth year of his reign,
and passed away according to his deeds.
13 And Udaya[2] the sub-king, then became the chief over the people of
14 Laṅká. And he anointed Séna, the governor, as sub-king. Now, in
those days the ministers who (had offended and) feared the king took
refuge in the Tapóvana.[3] And the king and sub-king followed them
15 thither, and had their heads cut off. And the holy ascetics who dwelt
there were sorely disgusted with this deed, and they left the country
16 and went to the Róhaṇa. Whereupon the people of the country and
the dwellers of the city, and all the men of war, were roused to anger, like
17 the sea raging with a fierce storm; and they ascended the Ratana-
pásáda at the Abhayagiri vihára, and after they had terrified the king
18 and overawed him greatly, they cut off the heads of the ministers who
had taken a part in the crime at the Tapóvana, and threw them out of
19 the window. And when the sub-king and his friend the governor
heard the tumult that was made, they leaped over the walls (of the city)
20 and escaped, and hastily fled to the Róhaṇa. And the men that were
strong and valiant pursued after them until they came to the border
of the Black river.[4] But the fugitives had crossed the river before them,
and they returned (without following after them), because they had no
21 boats (wherewith to cross the river). And the princes who had broken
22 the peace in the sacred forest went thither, and fell down on their faces,
in their wet raiments and hair, at the feet of the holy monks, and made
a great wail, and left not off weeping until they had constrained the
23 ascetics to forgive them. The great kindness and long suffering of
24 these lords of religion moved the king towards the two offenders. And
when the fury of the great army was appeased, the forces of the sub-
king, accompanied by the brethren of the three fraternities, set out
25 to bring them back. And the two princes were prudent men, and
well learned, and so they prayed the Paṅsukúlika brethren, and
26 brought them back to the city. And the king also went out and
met the monks on the way, and obtained forgiveness from them.
And then he returned with them, and when he had left them in their
27 forest he went back to the king's house. And from that time forth the
king observed the customs of former kings, and passed away according
to his deeds in the third year.

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[1] The king of Keraḷa.
[2] The Second.
[3] "The Forest of Ascetics."
[4] The Kalu-gaṅga.

Thereupon Séna, a prudent man, was anointed king over Laṇká. 28
And he appointed Udaya, the governor, who was his friend, as sub-
king. And he gave a thousand kahápaṇas[1] to the poor on the upósatha 29
day, and himself observed it also. And this the chief of men observed
to his life's end. And this lord of the land gave to the brethren rice 30
and cloth in honour of the images, and to the needy and to artificers he
gave gifts out of the charity called Daṇḍissara.[2] This king caused 31
beautiful houses also to be built in fit places for the use of the brethren,
and gave them lands for their support. And he restored the ancient 32
viháras throughout the island, each at a cost of one thousand or five
hundred kahápaṇas. And for paving with stones (the fore-ground) 33
at the Abhayagiri cétiya, this king spent forty thousand kahápaṇas.
And the decayed outlets for the passage of water[3] at the great tanks in 34
Laṇká he repaired, and strengthened the bunds thereof with stone and
earth. He built also a costly row of rooms in the king's house, of 35
surpassing beauty, and strictly performed the charities established
by former kings. And to the Nágasála vihára that the minister 36
Aggabódhi, the rájá of Malaya, had built, he gave a grant of lands on
the occasion that he had seen it. He made also goodly halls and fine 37
paintings and images at the four viháras, and held relic festivals con-
tinually. And after these and divers other acts of merit, he passed 38
away according to his deeds in the ninth year.

And after him the sub-king Udaya[4] was anointed king over Laṇká. 39
And he appointed Séna, the governor, to the office of sub-king. But 40
to the great misfortune of the people this king became a drunkard and
a sluggard. And when the Cóḷa king heard of his indolence, his heart 41
was well pleased, and, as he desired to take to himself the dominion of
the whole Paṇḍu country, he sent emissaries to him to obtain the crown
and the rest of the apparel that the king of Paṇḍu left there when he
fled. But the king refused to yield them. Whereupon the Cóḷa king, 42
who was very powerful, raised an army, and sent it to take them, even
by violence. Now, at this time, the chief of the army was absent, 43
having gone to subdue the provinces on the border that had revolted.
And the king commanded him to return, and sent him to make war.
Accordingly the chief of the army went forth and fought against the 44
enemy, and perished in the battle. And the king (of Cóḷa) took the
crown and the other things, and proceeded towards Róhaṇa. But the 45
army of the Cóḷians succeeded not in entering that country. So they
went not any further, but returned to their own country, leaving this
island in great fear.

And the king, the chief of Laṇká, appointed Viduragga, a man of 46
great authority and knowledge, to be chief of the army. And he 47
destroyed the borders of the dominion of the king of Cóḷa, and over-
awed him, and caused the things that were taken from this place to be

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[1] A certain coin: value uncertain.
[2] See chap. LII., v. 3.
[3] *Niddhamana.* This may mean either a sluice or spill.
[4] The Third.

48 brought back. And then he gave to all the Paṉsukúlika brethren in the island all such things as were needful and precious for them.

49 And the chief of Laṉká then made a crest-jewel, that shone with gems and precious stones, for the image of the Teacher at the Mahá-
50 vihára. And Vidurá, a woman of the king's household, made an offering also to that stone image of a network for the foot, shining with jewels.

51 And the king departed from this world in the eighth year, as he was rebuilding the palace called Maṇi, that the Cóḷian king had destroyed with fire.

52 Thus did these five kings enjoy the kingdom established under one canopy of dominion. And when they had subdued the whole world by a policy of repression and conciliation, they went under the sway of death, with their wives and their children, their ministers and their friends and followers. Let good men always remember this, that so they may cast off slothfulness and pride.

Thus endeth the fifty-third chapter, entitled "The Reigns of Five Kings," in the Mahávaṉsa, composed equally for the delight and amazement of good men.

CHAPTER LIV.

1 THEN Séna[1] was anointed king over Laṉká, according to the order of succession. And he bestowed the office of sub-king
2 on the governor, Mahinda. Now, this king was a man of wisdom and of great learning, and an able man withal. And he conducted himself towards his friends and his enemies with great moderation,
3 showing goodwill and affection at all times. In those days the heavens rained showers upon the land in due season, so that the people
4 who dwelt therein were happy and contented. And the king took his seat on one occasion in the Lóhapásáda, and expounded the Suttanta[2] in the presence of the brethren of all the three brotherhoods that were
5 assembled therein. He adorned the casket of the tooth-relic with divers gems, and held great feasts also in honour of relics at the four
6 viháras. At Sitthagáma, where he had aforetime himself dwelt, he built a parivéṇa; and after he had watched over his subjects, even as he would have watched over his son, he departed for heaven in the third year of his reign.

7 Thereupon Mahinda,[3] the sub-king, became king. By reason of his great fortune and glory, and the might of his arms and his renown, he
8 shielded himself from the danger of conspiracies, and brought Laṉká under one canopy of dominion, and made the rulers of the provinces

[1] The Fourth. [2] Buddha's sermons. [3] The Fourth.

faithful and obedient unto him. And the king sent out and got him a 9
princess of the Káliṇga Cakkavatti race, and made her his chief queen,
albeit there were princesses in Laṇká of royal blood. And she begat 10
him two sons and one fair daughter. Of the sons he made governors, 11
and raised the daughter to the rank of sub-queen. Thus also did this
king establish the royal race of the Siṇhalese.

Now, Vallabha sent forth an army to Nágadípa to subdue this 12
country. And when the king heard thereof, he sent Séna, the chief 13
captain of his army thither, together with a great host, to fight against
the hosts of Vallabha. And Séna led the army and fought against the 14
enemy, and destroyed him utterly, and took possession of the field of
battle. Whereupon Vallabha and the other princes entered into a 15
treaty with the king of Laṇká, because they could not prevail against 16
him. Thus did the fame of this king spread abroad throughout Laṇká,
even across the sea unto Jambudípa.

And the king showed great favour to the preachers of the holy law, 17
and after he had heard the doctrine he rejoiced in the faith of Buddha.
He gathered together also the Paṇsukúlika monks, and invited and 18
brought them to his own house ; and when he had seated them in order, 19
he fed them with clean food in abundance. Thus did he always, as if
it seemed to him the work of one day. To the brethren that dwelt in 20
the forest he sent food with various condiments in abundance, clean 21
and rich. He was a habitation of goodness, and sent physicians daily
to heal the brethren that were afflicted with disease, and to them he 22
sent daily sugar and sweetmeats roasted in ghee, and garlic water and
sweet-smelling betel, to be given to them after they had eaten of their
rice. To each of the Paṇsukúlika brethren he gave always a bowl 23
filled with garlic and pepper, and long pepper and ginger and sugar, the 24
three myrobolans also, ghee, sesamum oil, and honey,[1] and an outer
garment and a covering for the bed. All the other things also that were 25
necessary for the Paṇsukúlika brethren, such as robes and the like, this
lord of the land caused to be made and given to them. To each of the 26
brethren of the Mahávihára, one by one, he gave new cloth wherewith 27
to make robes. And twice did this lord of the land give to the brethren,
who lived altogether on free gifts, presents of precious things equal to
his weight in the balance. And he caused a commandment to be in- 28
scribed on a stone in these words, " Let not kings in future take profit
from lands that belong to the Order,"[2] and caused it to be set up.
He made the poor and helpless to repeat the Three Refuges and the 29
Nine Virtues of Buddha,[3] and commanded that rice and cloth should
be given to them.

On the site of the stalls of the elephants he made an alms-hall, with 30
beds and seats, to the poor. He furnished all the hospitals also with 31

[1] These articles were considered necessary for a sick diet, " Gilánappaccayá bhésajja parikkhára."

[2] I believe this means the exemption of temple lands from tax.

[3] *Tisaraṇa* and *Navaguṇa*.

medicines and beds, and caused rice to be given daily to the captives
32 that were in prison. To monkeys and bears, and deer and dogs, did
33 this benevolent man cause rice and cakes to be given. In the four viháras he garnered up heaps of paddy (and caused a proclamation to be made), saying, "Let the poor and helpless take thereof according to their need."

34 This king made a great feast also, at which he made divers offerings,
35 and caused the Viṇaya to be expounded by monks of great skill. And when he had made presents in due course, he caused Dhammamitta,
36 the elder of Sitthagáma, to expound the Abhidhamma; and Dáṭhánága, who dwelt as a recluse in the forest and was like an ornament unto Laṅká, to discourse thereon.

37 To the Hémamálika cétiya[1] he made an offering of a silken covering,
38 and offerings also, in divers ways, of perfumes and flowers and illuminations and incense, with music and dancing, and himself distributed
39 among the brethren the clothes offered at that joyful season. To the three sacred gems he caused offerings of the flowers which he had caused
40 to be brought from the various gardens of his kingdom. And he began the building of the lofty house Candana, at the Maricavaṭṭi[2] and made gifts of lands of great value to the brethren thereof. He made a casket
41 of jewels also, and placed the hair-relic therein, and made offerings
42 to it. This lord of the land covered the cétiya at the Thúpáráma with bands of gold and silver, and made offerings thereto equal in value to
43 his kingdom. In the relic-house there he made also a door of gold like
44 unto the mount Sineru, shining with the rays of the sun. He rebuilt also the beautiful house that belonged to the four cétiyas,[3] which stood at the Padaláñchana, and which the hosts of king Cóḷa had
45 destroyed with fire. Likewise, the tooth-relic house, the Dhammasaṅgaṇí house,[4] and the Mahápáḷi alms-hall, which stood in the middle of the city, and which also had been destroyed by fire. And the lord
46 of the land built a betel-hall, and spent the revenue thereof for the medicine and diet of the brethren that belonged to the school of the
47 elders.[5] And to the nuns that had been brought up in the school of the elders he gave the Mahámallaka convent that he had built. And
48 the storied house Maṇi, that his uncle, king Udaya, had commenced, he brought to a conclusion in a worthy manner.

49 And four of the king's ministers at that time built four parivéṇas at
50 the Jétavana vihára. And Kiṭṭi also, the king's most beautiful queen, who was as an embodiment in her person of all the king's fame, built a
51 beautiful parivéṇa at the back of the Thúpáráma. Three baths also of clean water she caused to be built, the one at that monastery and

[1] The Ruvaṇvẹli dágoba.

[2] The Mirisavẹṭiya dágoba.

[3] The Thúpáráma, the Ruvanvẹli, the Abhayagiri, and Jétavana.

[4] See chap. LII., vv. 50, 51.

[5] The Mahávihára monks, who called themselves "The Elders of the Church," and traced their line of succession from the great apostle Mahinda.

another at the Kappagáma and the third at the Cívara cétiya. And 52
being gifted with great charity, she made a present of a flag of gold
lace, twelve cubits in length, at the Hémamálika cétiya. And for the 53
use of the people, her son built a hospital within the city; and that
virtuous man Sakka Sénápati built another without the city for the use
of the brethren.

The king built halls also, like unto the mansions in heaven, at the 54
four viháras; and at the end of one year after the building thereof he 55
held divers feasts in honour of the relics, and maintained thereby the
customs of former kings. And having performed these and other like 56
good deeds, the king departed this life in the sixteenth year of his reign.

Thereupon Séna,[1] a prince twelve years of age, the son of this king 57
by the Kálinga queen, took unto himself the dominion of the kingdom.
And he bestowed the high office of sub-king on his younger brother 58
Udaya, and he made Séna, who had been the chief captain of his father's
army, to be the chief captain of his army also. And when he had 59
departed with an army to subdue the border, the king slew his (the chief
captain's) younger brother, who dwelt in his mother's house, and 60
appointed the minister Mahámalla Udaya, who was obedient unto him,
to be his chief captain. And when Séna, the chief captain, heard 61
thereof, he was greatly enraged, and marched back with his army,
saying, "I shall lay hold of my enemies." And when the king heard 62
thereof, he departed and fled to the Róhaṇa, taking with him the
minister who had been as a slave unto him, and whom he regarded as his
saviour. But his mother went not with him, but stayed behind with 63
the sub-king and his queen. And she showed no anger to the chief
captain, but sent for him. And being thus favoured by her, he as- 64
sembled together the Tamils, and made over the country to them, and
went to the city of Pulatthi, and lived there. And the king sent forth 65
an army to do battle with the chief captain, but he put to rout and
defeated all the king's host.

Thereupon the Tamils, like unto Rakkhasas, began to oppress the 66
country, and to take by force whatever belonged unto the people.
And the people in their distress went up to the king at Róhaṇa, and 67
told him thereof. 68

Whereupon the king took counsel with his ministers and drove away
(Udaya) the chief captain from his office, and, having made peace, with
Séna, went up to the city of Pulatthi to save the religion and his
country. And that so he might get unto himself an heir, he took the 69
daughter of his chief captain to wife, who begat him a noble son,
whom he called Kassapa.

And while the king yet dwelt there, his favourites who cared not for 70
him, seeing that they could not obtain strong drink, became his evil
advisers. And they spake highly of the virtues thereof, and caused the 71
king to drink of it, so that he became a drunkard, and was like unto a

[1] The Fifth.

72 mad tiger. And then he ceased by degrees to partake of food, and died
in the tenth year of his reign, giving up his high estate while he was yet
73 young. Hence learn, that following after the counsels of wicked companions leadeth a man to ruin, and let them who seek after happiness in this world or the world to come, avoid the wicked man as a rank poison.

Thus endeth the fifty-fourth chapter, entitled "The Reigns of Three Kings," in the Mahávansa, composed equally for the delight and amazement of good men.

CHAPTER LV.

1 AND when Séna was dead, the prince Mahinda,[1] his younger
brother, raised the canopy of dominion in the noble city of
2 Anurádhapura. And in that city, which was filled with people
of divers races whom Séna, the general, had brought over, the
3 king dwelt with great difficulty for twelve years. Now, the dwellers
in the provinces neglected in those days to give the king his revenue,
because he was a mild man and cared not to enforce law against them.
4 So that in the twelfth year of his reign his wealth was well-nigh exhaust-
ed, and he could not maintain his army because he had not the where-
5 withal to give the soldiers their wages. So all the men of Kerala, who
6 had not received their wages, came up in a body to the gate of the king's
house, and sat themselves there forcibly, with their bows in their hands
and their swords and other weapons of war, saying, "The king shall not
7 eat of his meat until our wages be first given to us." But the king
deceived them, and taking with him all the precious things that he
could lay hands on, he departed secretly by a passage underground,
8 and fled in great haste to the Róhana. And he built a fortified place
there in the village Sídupabbata, and installed his brother's wife as
9 queen, and lived there. But she died before long, and he raised his
10 brother's daughter to the rank of queen. And she bore him a son,
11 named Kassapa, whereupon he left the fortress in which he dwelt, and
built a city in the village Kappagallaka, and ruled there over the
12 Róhana for a long time. But the Keralas,[2] the Síhalas, and the Kan-
nátas[3] exercised full authority at that time in the other parts (of the
island).

13 Now, a trader in horses came here from the opposite coast, and
returned to his country and informed the king of Cóla how things stood
14 in Lanká. And when that powerful king heard thereof, he sent a large
15 army hither, intending to take Lanká. And the army arrived in Lanká
without delay, and, by slow degrees, entered the Róhana, oppressing
the people as they went, beginning from the place where they landed.

[1] The Fifth.

[2] Malabars.

[3] The inhabitants of the Carnatic, or Karnátis, Kannádis.

And in the six and thirtieth year of this king's reign they took the 16
queen with all the jewels and ornaments, and the crown that was the
inheritance of the kings, and the priceless diamond bracelet that was a 17
gift of the gods, and the sword that could not be broken, and the sacred
forehead band.[1] And, having made a false show of peace, they took 18
the king prisoner in the fastnesses of the forest, where he had taken
refuge through fear. And they sent the king and all the treasure that 19
had fallen into their hands straightway to the king of Cóḷa. They also 20
broke into the relic-houses[2] of the three brotherhoods, and took many 21
gold images and things of great value throughout the country of Laṇká
and in the several viháras thereof. And like unto demons, who suck
up the blood, they took to themselves all the substance also that was
therein. Moreover, they stationed themselves in the city of Pulatthi, 22
and held possession of the king's country even unto the Rakkhapásána-
kaṇtha place. But the inhabitants of the country took the young 23
prince Kassapa, and, with great care and affection, brought him up
secretly, for fear of the Cóḷians. And when the king of Cóḷa had 24
heard that the young prince had come to the twelfth year of his age,
he sent his chief officers with a large army to take him. And they came 25
with a great host, that numbered five thousand less than one hundred
thousand, of mighty men, and put the whole of the Róhaṇa into con-
fusion, from one end thereof unto the other. Whereupon a nobleman, 26
Kitti by name, who dwelt in Makkhakudrúsa, and likewise an officer,
Buddha by name, who dwelt at Máragalla,[3] both men of great valour, 27
and well skilled in the art of war, and mightily determined to destroy
the host of the Cóḷians, built themselves a stronghold at Paluṭṭhagiri,[4] 28
and fortified it, and made war with the Tamils for six months, and des-
troyed many of them. And the Cóḷians who escaped the slaughter 29
were dismayed greatly, and fled to the city of Pulatthi, and took up
their abode there as they did aforetime. And when the prince Kassapa 30
saw the two victorious nobles, he was exceeding glad, and exclaimed,
"My beloved, ask of me only what shall be given you." And Buddha 31
prayed that the village which belonged to him by inheritance should be
given unto him. And Kitti besought the prince that the tax should be
removed, which was heretofore levied on account of the Order. And 32
when the two noble chiefs had received these favours at the hands of
the king's son, they fell down at his feet and worshipped him, like brave
and loyal men of valour.

The captive king, Mahinda, lived for twelve years in the Cóḷian 33
country, and departed for heaven in the forty-eighth year after his
coronation.

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[1] *Chinna paṭṭiká dhátu.* The term is of doubtful meaning, but it evidently refers to the fillet worn round the forehead.

[2] Literally *relic-chambers*, which may include the dágobas also.

[3] Máragala. There is a village of this name in Aṭakalan kóralé. Some of its chiefs have a reputation for boldness and daring. The village is still a Nindagama.

[4] Paluṭupáṇa.

34 Thus we see that possessions obtained during a course of slothfulness
are not abiding; so the man of sound knowledge, who desires his
welfare, should always cultivate diligence with steadfastness.

Thus endeth the fifty-fifth chapter, entitled "The Spoliation of Laṇká," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LVI.

1 THEREUPON all the Síhalas gave the name of Vikkama Báhu to
2 the king's son,[1] and upheld his authority faithfully. And this
prince heaped up riches, that so he might destroy the Tamils, while
at the same time he showed favours to his servants also according
3 to their deserts. And he caused the royal jewels to be made, and the
crown and the canopy and the throne also. And when the nobles
besought him that he would be anointed king, he restrained them,
4 saying, "It shall not be so to me until the king's country is reclaimed;
for what profit shall there be in raising the canopy of dominion until such
5 time?" And when he had waxed strong, he made ready one hundred
thousand men. But just as he was about to begin the war he was
6 struck down with a windy disease, and deferred it, saying, "Now is not
the time for battle." And soon afterwards, in the twelfth year of
his reign, he departed for the celestial city, and joined the company
of the gods.

7 Thereupon Kitti, who had been appointed to the office of general,
aimed to be king, and maintained his authority as such for seven days.
8 But Mahálána Kitti, a mighty man, slew him, and was crowned king,
9 and ruled over the Róhaṇa country. And being defeated in the war
with the Cóḷians in the third year of his reign, he met with a violent
10 death, having cut off his head with his own hands. Then the Tamils
seized again the crown and all the treasure and substance, and sent
them to the king of Cóḷa.

11 At that time a certain prince of the blood, known as Vikkama Paṇḍu,
who had fled from his country through fear, and was a sojourner in the
12 land of Dulu, heard of how things stood in Laṇká. And he went into
the Róhaṇa and established himself at Kálatittha,[2] and ruled the
13 country for one year. Then a prince, Jagatipála by name, who was
sprung from the race of Rámá, came from the city of Ayujjha,[3] and
14 waxing strong slew Vikkama Paṇḍu in battle, and reigned thereafter
15 for four years at Róhaṇa. Him also the Cóḷians slew in battle, and
taking his queen, together with his daughter and all their substance,
16 they sent them to the Cóḷa country. And after him a king, Parakkama
by name, a son of the king of Paṇḍu, reigned two years; but the
Cóḷians made war against him and slew him also.

[1] Kassapa. [2] Kalutara. [3] Ayóddhya.

Thus were these unruly men, enslaved by the lust for power, brought 17
to their destruction. The man endued with true wisdom should therefore know these things, and set his heart on that which extinguishes desire.

Thus endeth the fifty-sixth chapter, entitled "The Reigns of Six Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LVII.

THEREAFTER a general, Lóka by name, of Makkhakudrúsa, a 1
brave and honest man, who subdued the pride of the Cóḷians,
brought the people under his yoke, and reigned in the Róhaṇa 2
country. He was versed in the manners and customs of the country, and he abode at Kájaragáma.[1]

Now, at that time there lived a prince of great might, whose name 3
was Kitti. Here shall be told, in their due order, the story of his ancestry and all that he was endued with.

There was a governor known by the name of Máṇa, a son of king 4
Kassapa. And he was a valiant man, endued with all the virtues which
adorn the conduct of good men. And he had an elder brother, Máṇa- 5
vamma by name, a man of much learning and well skilled in magic. And 6
he sat him down on the bank of the river nigh unto the Gókaṇṇaka sea, and made ready to practise the mantra[2] according to the rules thereof. And he took his string of beads and began to mutter the enchantments.
And when he had made an end thereof, the god Kumára,[3] it is told, 7
appeared before him on his carriage,[4] and the peacock brake the bowl,[5]
and, finding the shell of the coconut[6] dry, because the water had 8
escaped from a hole therein, he went up and stood in the presence of the
wizard. And the wizard remembered the Bhávinisiddhi,[7] and offered 9
his own eye to the peacock, who picked it and forthwith drank of its
humours. And the god Kumára, being well pleased therewith, granted 10
unto the prince the favour that he had sought, and departed thence,
flying radiantly through the sky. And when the nobles of the prince 11
saw him, and perceived that an eye of his was hurt, they grieved exceedingly. But he told them of the miraculous gift that he had

[1] Kataragama.

[2] Mystical incantations to acquire supernatural power as directed in the Yantras.

[3] Skanda, the Hindu deity.

[4] The peacock.

[5] *Balipaṭṭan.* The tray or bowl in which food, flowers, &c., are presented to spirits at the performance of magical rites.

[6] Water is generally placed in a coconut shell on the altar for the benefit of the evil spirit.

[7] A course of action under certain emergencies, prescribed in magical rites.

12 received, and comforted them therewith. And it delighted the nobles, and they besought him, saying, "It is meet that you should go up to the
13 city of Anurádhapura and be anointed king." But he refused to accept of the kingdom that was offered unto him, saying: "What good can a kingdom do unto me who am deformed of body. I will
14 betake myself to the life of a recluse, and practise austerities. I pray you, therefore, let my younger brother Máṇa govern the kingdom of Laṇká, which has, until now, descended in the order of inheritance."
15 And when the nobles had learned the desires of the prince fully, they
16 sent men unto his younger brother to tell him of these things. And when his younger brother heard thereof, he came in great haste, and,
17 seeing him, fell down at his feet and wept and wailed greatly. And then he took his elder brother to Anurádhapura, where he crowned
18 himself as it had been desired by him. And after this he proceeded to the Abhayagiri vihára, and, having made obeisance to the priests that dwelt there, prayed them that they would clothe his brother in the
19 robe of a recluse. Whereupon the ascetics, regarding not the precepts[1] of Buddha, took him, who was deformed of body, into the Order, and
20 ordained him a priest thereof. Moreover, the king built for his use the great monastery, Uttaróḷa, and made him the chief thereof, and
21 gave him the oversight of six hundred brethren, and granted great honours and privileges unto him, together with the five classes of
22 servants[2] to minister unto him. Workmen also that were skilled in all manner of works did the king give unto him, even unto the guards of
23 the tooth-relic, whom also he put under him. And the monks of the Abhayagiri brotherhood became his (the king's) counsellors. And the king hearkened unto their counsel and governed his people righteously.
24 But certain who were of his family cared not to enter the church, but dwelt there according to their pleasure, and took to themselves the
25 title of Mahásámi. And from this king Máṇavamma, who was skilled
26 in the ways of justice, and born of a pure race, the fountain of all dynasties, and of the lineage of prince Aggabódhi and his sons and grandsons, there sprang full sixteen rulers in Laṇká, who governed the kingdom righteously.

27 Now, king Mahinda had two beautiful cousins, the daughters of his mother's brother. And they were known by the names Devalá and
28 Lókitá. And of these two daughters Lókitá was given in marriage to her cousin Kassapa, a prince of great beauty, to whom she bore two
29 fair sons, Moggallána and Lóka. And the elder of them was versed in all the ways of the world and of religion, and was known to all men as
30 "the great Lord." He loved the Order of the priesthood also with a great love, and was a habitation of many lasting virtues. And he took up his abode in the Róhaṇa.

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[1] Among others who are disqualified from being received into the Order are those with defective limbs and organs, or otherwise deformed.

[2] They are, carpenters, weavers, dyers, barbers, and workers in leather.

There was also a grandson of the king Dáṭhópatissa, who had follow- 31
ed the monastic life of the religion of the Blessed One. And he had
much faith, and practised austerities and restrained himself greatly.
But as his mind directed his thoughts to meditation he separated 32
himself from the things of the world, and dwelt in the forest. And his
piety greatly pleased the gods of the forest, and they spread his fame
abroad everywhere. And when the chief of Laṇká had heard at that 33
time of his great fame, he went forth to him and, when he had made
obeisance to him, begged him to be his counsellor; but he was not
willing. Nevertheless the king besought him again and again, and 34
took him with him, and made him to dwell in a stately house that
he had prepared in the city. And the king was well pleased with 35
the virtues of the holy monk who dwelt there, and walked in his
counsels, and ruled over his people with justice. And whereas this 36
merciful chief of the monks had accepted the earnest call of the chief
of Laṇká, and set out from Sélantara ("among the rocks"), and
gathered together a number of monks and dwelt there, it was known 37
to all as Sélantara Samúha ("the assembly of the monk from among
the rocks"). From that time forth it was the custom with the chiefs 38
of Laṇká to cause the monks to pass a night in the temple of the
gods, and to appoint to the chief office of king's counsellor him whom
the gods had approved. And the princes of Laṇká, through the 39
counsel of the monk who held the chief seat of their Order, continued
to defend the country and the religion of the land.

And by the prince Bódhi, born of this self-same Dáṭhópatissa, the 40
princess Buddha, who was also born of the same race, gave birth to 41
a daughter of exceeding great beauty, Lókitá by name. And in due
time they gave her in marriage to the wise and prudent Moggallána,
to whom she bore four sons, the prince Kitti and the princess Mittá, 42
and Mahinda and Rakkhita. And the eldest of these, Kitti, when he 43
had attained to his thirteenth year was full of wisdom and valour, and
possessed great skill as an archer. And he bethought himself, saying, 44
"How shall I rid me of these thorns, my enemies, and recover Laṇká."
And he dwelt in the village Múlasála, thinking deeply of these things.

At that time, a certain prince called Buddharájá, a mighty man 45
and valiant, rebelled against the general Lóka (Lókissara) who ruled
Róhaṇa, and fled to Cuṇṇasála, and soon brought Kitti and other men 46
there into entire subjection. And with many of his kinsfolk, who 47
were all mighty men of war, he dwelt at the foot of the Malaya hills,
where it was difficult to overcome him. And Saṇgha, the chief of 48
the astrologers, went up to him and gave a good report of the prince
Kitti, saying "Kitti, the eldest son of the great lord, is a prince 49
endued with many signs of future greatness, and he is full of wisdom 50
and valour, able, I think, even to reduce the whole of Jambudípa and
bring it under one canopy of dominion. What need is there then to
speak of Laṇká?" And when Buddharájá heard these words he 51
bethought himself, "The prince should be supported," and having

52 determined thereon he sent messengers unto him. And when that
lord had heard the words of the messengers, he fearing that he might
be hindered, departed secretly from his house, unknown even to his
53 parents, with his bow only as his companion. And being full of valour
and of a high spirit, he saw divers good omens, and made haste to Sarí-
54 vaggapiṭṭhi, and dwelt there. And from thence the valiant prince sent
his men to Bódhivála, and gained the people there who were opposed
55 to his party. Whereupon the haughty general Lókissara sent his army
56 thither, and encompassed the village and made war against it. But
the prince who was a great warrior and a man of tried valour, scattered
all that host on every side, like unto a fierce wind scattering a ball of
57 cotton. And seizing the opportunity, he set out to Cuṇṇasála, and
58 dwelt there and subdued the whole country. But Lókissara sent his
army against him several times, and was greatly disheartened because
he could not subdue him.

59 Now, at that time, a very mighty man, Dévamalla by name, a son
of Kitti, the noble of Makkhakudrúsa,[1] came from the Róhaṇa with
60 many of his kinsfolk and a large number of people, and stood before
61 the prince with great devotion. And the prince, who was now fifteen
years of age, and had a good understanding and a great name, there-
62 upon girt his sword and took the title of governor. And this great
and mighty man went to the Hiraññamalaya[2] country, and encamped
63 at Rémuṇuséla. And (Lókissara) the general sent an army against
him there also, and made war upon him. But as he met with no
64 success, he gave up the thought of making war again. And at that
time, in the sixth year of his reign, he left this world, and went to his
rest in the world to come.

65 Thereupon one Kassapa, the chief of the hair-relic, overawed the
66 people and maintained his authority in the Róhaṇa. And when the
king of Cóḷa heard thereof he set out from Puḷatthi, and went to
67 Kájaragáma ready to battle. But Késadhátu scattered the Tamil
68 hosts, and set men to guard the boundary at Rakkhapásána,[3] and
returned to Kájaragáma surrounded by his great army and filled with
69 pride at his success in the battle. And when the governor Kitti heard
70 of these things, he made haste and gathered together an army to
destroy Késadhátu, who, when he heard thereof was filled with pride
and set out with all his forces from Kájaragáma, and went forward
71 to Sippatthalaka. But the prince, whom it was hard to subdue,
gathered together a great many men from the Pañcayójana[4] and the
country thereabout, and took them into his army. But when he drew
72 near to battle, Késadhátu retreated to Kadhiraṇgaṇí, saying, "It is
difficult to give battle here," because he had heard there were many
men evil-disposed toward him in those parts.

73 Whereupon the brave prince Kitti, who was then only sixteen

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[1] *Vide infra.* Chap. LV., v. 26.

[2] "The golden hills"—Ratnapura (?)

[3] Rakvána (?).

[4] Pasdun kóralé.

years of age, made haste to Kájaragáma with his great army. And 74
the chief Késadhátu, who had possessed the Róhaṇa for six months,
was enraged thereat, and went forth to give him battle at once. But 75
the mighty hosts of the prince fought valiantly, and smote off the
head of Késadhátu.

Thus did this prince, whose fame and glory were spread on every 76
side, and who was skilled in conciliation and the other means of acquiring power and authority, free the whole country of the Róhaṇa from the thorns of enemies in the seventeenth year of his age.

Thus endeth the fifty-seventh chapter, entitled "The Subjugation of the Enemies in Róhaṇa," in the Mahávaṃsa, composed equally for the delight and amazement of good men.

CHAPTER LVIII.

1 THEREAFTER that prince who held the office of sub-king, and
was skilled in governing, was known throughout the land by
the name of Vijaya Báhu. And he was a man of great wisdom, and 2
appointed his nobles unto offices which suited them, and caused his
authority to be proclaimed by beat of drums. And he lived there 3
(in the Róhaṇa) employing the four stratagems[1] of war with great
cunning for the destruction of the Cóḷians, who forcibly held the king's
country.[2] And when these things had come to the ears of the king of 4
Cóḷa, he sent an army against the prince, under his general who then
dwelt in the city of Pulatthi. But the prince fled from Kájaragáma, 5
when the general came nigh unto that place, and took refuge in a
fortress on the hills, because he knew it was hard to overcome him.
Whereupon the general laid waste the city, and returned to his country 6
as he could not continue there.

Then the great governor made haste from the hills and occupied 7
Sippatthalaka.

Then the sub-king sent men to the king of the Rámañña country 8
with many presents of great value. Whereupon divers ships arrived 9
at the port, laden with cloths of many kinds, camphor, sandalwood,
and other things, of which this mighty prince made gifts unto his 10
fighting men, and himself dwelt thereafter at Tammalagáma.

And they that dwelt in the king's country being now at variance 11
with each other, all the people went not up and paid the full revenue.
They who stood against the king of Cóḷa scornfully set at nought his 12
authority and vexed the officers of revenue and did as it pleased them.

[1] *I.e.*, sowing dissension, sudden attack, negotiation, and buying off.

[2] Pihiṭi, or the northern portion of the Island, whereof Anurádhapura and Polonnaruwa were the chief cities, was at this time called Rája-raṭa, or "the king's country."

13 And when the king of Cóḷa heard thereof, it provoked him to anger,
14 and he sent a large army under his own general. And he landed at
Mahátittha, and made a great slaughter of the people in divers parts
of the country, and brought them that dwelt in the king's country to
15 subjection under him. And from thence this austere man went up by
slow degrees to the Róhaṇa, and spread his army throughout the
16 country like unto a sea that had burst its bounds. And Ravidéva and
Cála, two mighty men, turned against the king, and submitted them-
17 selves to the Cóḷa general, who, when he saw the great hosts that
followed them, thought that the whole of Róhaṇa would straightway
18 fall into his hands. But in the eleventh year the sub-king[1] built
himself a fortress at Paluṭṭhapabbata[2] with the intent that he might
19 subdue the Cóḷians. And the army of the Cóḷians encompassed it
20 throughout, and a terrible battle ensued between the two hosts. But
the king's fighting men utterly destroyed the army of the Tamils as
21 they fled before them. And they pursued the general of the Cóḷians,
22 and took him at the village Tambaviṭṭhi with all his chariots and
carriages and all his treasures. And they cut off his head, and showed
it to the king with all the treasures that they had taken, saying,
"Now is the time for thee, O king, to go to the city of Pulatthi."
23 And the ruler of the land hearkened unto his nobles and set out for
24 the city of Pulatthi with a great army. And when the king of Cóḷa
25 was informed of these things he waxed exceeding wroth. And
as he desired greatly to take the king captive, this valiant king (of
Cóḷa) went up to the seaport himself and sent a greater army than
26 before to the island of Laṅká. And when the lord of Laṅká heard
thereof he sent his general with a great army to give battle to the
27 Cóḷians. And he encountered them on the way near Anurádhapura,
28 and fought a great battle with them. But many of the king's men
fell in battle, insomuch that the inhabitants of the country went further
29 under the yoke of the Tamils. Whereupon the ruler of the land left
30 the city of Pulatthi, and made haste and reached Villikábáṇa and
dwelt there, gathering together his army, after that he had destroyed
31 the two officers that had the charge of that country. And when it
was told him that the governor of the Cóḷians pursued him, he who
knew well how to take advantage of the times and the occasions, went
32 up to the rock which was called Vátagiri, and built a fortress near the
foot of the rocks, and made war for three months, and drove back the
Tamils.

33 Then the younger brother of Késadhátu,[3] the chief who had fallen
in the former battle, having gained over a large number of men and
34 raised a great host, bethought himself of his brother's death, and,
being filled with anger thereat, raised the whole of the Guttaháḷaka
35 in rebellion (against the king). Whereupon the chief of Laṅká made

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[1] *I.e.*, the sub-king Vijaya Báhu, who is also called Mahádipáda in v. 7.

[2] Paluṭupána.

[3] See chap. LVII., v. 65 *et seq.*

haste thither and encamped with a great army at a place called Mac-
cutthala, and drove him in battle from his stronghold at Khadiraṅgaṇí. 36
And, continuing the war, he drove him also from his position at Kubula-
galla, whence he fled, leaving his wife and children, his army, and 37
much treasure also, and made haste and entered the country that was
held by the Cóḷians. Thereupon the chief of men took all that had 38
been left there, and went to Tambalagáma where he built himself a
new fortress; and he then went up by degrees and abode in the city 39
called Mahánágakula, and busied himself there in gathering an army
to make war against the Cóḷians.

Then the king called unto him two officers of great might, and sent 40
them southward to subdue the people of that country. He sent two 41
great officers also, men hard of heart, along the highway by the sea to
destroy the pride of the Cóḷians. And the two mighty officers who 42
had been sent southward took the following places: the stronghold
Mahunnaruggáma, Badalatthala, the fortress Vápinagara, Buddha- 43
gáma, Tilagulla, Mahágalla, Maṇḍagalla, and Anurádhapura. These 44
they took the one after the other, bringing the people under their
authority, and in process of time reached Mahátittha. The two 45
officers also who had been sent along the highway by the sea laid
waste the fortresses at Chágáma and divers other encampments,
and in due course came nigh unto the city of Pulatthi, and 46
sent messengers unto the king, saying, "It is meet for thee,
O king, that thou shouldst come hither quickly." And when the 47
lord of the land, who had watched his time, heard of the wonderful
deeds of valour that had been done by the officers who had been sent
in the two directions, being well versed in the art of war, made haste 48
and joined all his forces together and departed from the city where he
was, with the intent to root out the Cóḷians from the country. And 49
proceeding by the river, the chief halted his army nigh unto the thúpa
at Mahiyaṅgana, and tarried there for some time. Then, watching 50
well his opportunity, he boldly marched nigh unto the city, and
encamped himself there strongly. Then many of the Cóḷians who 51
dwelt in divers parts of the city, who were bold and cruel men, flocked
together to give battle at the city of Pulatthi; and the Cóḷians went 52
out of the city and fought a great battle. But they were routed, and
fled back into the city in great confusion, and having shut all the 53
gates thereof they climbed the walls and towers, and desperately
continued the terrible fight; and the king's great host encompassed 54
the city round about and prolonged the fight for six weeks, but suc-
ceeded not in taking it. And Ravidéva and Cála,[1] and many of the 55
strong and mighty heroes of this great king, warriors of high spirit,
climbed the walls of the city and entered it by force, and made a great 56
slaughter of the Tamils, and utterly destroyed them.

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[1] These warriors appear to have returned to their allegiance after their revolt. See *infra*, v. 16.

57 And the king Vijaya Báhu having thus gained the victory by reason of his great foresight, caused his authority to be proclaimed throughout the city by beat of drums.

58 And the king of the Cóḷians having heard of the destruction of his hosts, sent not any more men to Laṇká, saying "Now are the Siṇhalese powerful."

59 Thus did this brave and glorious king utterly destroy the power of the haughty chiefs of Cóḷa, and having firmly established his authority over the whole of the king's country, enter the coveted city of Anurádhapura with great joy in the fifteenth year of his reign.

Thus endeth the fifty-eighth chapter, entitled "The Advance towards Anurádhapura," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LIX.[1]

1 AND for the protection of Laṇká the king appointed faithful chiefs who were warriors of great repute, and set them in divers places
2 around, having (before) instructed them in their duties. And for the feast of the coronation he commanded the officers to make ready a stately building, together with all the other things that were necessary.
3 And after he had passed three months in worshipping at the various holy shrines about the place, he went back to the city of Pulatthi.
4 Now, a captain of the army, known by the name of Ádimalaya,
5 openly showed himself an enemy of the king, and taking all his forces with him, this man of little wisdom went up to the village Ándu,
6 nigh unto the city, with the intent to make war. But the chief of Laṇká made haste thither and utterly defeated the haughty man, and
7 subdued his forces, and returned to the city of Pulatthi. And this great and wise man caused it to be written that the full time during which he had ruled as sub-king was seventeen years.
8 Thereafter the king, who was well skilled in ceremonies, went to Anurádhapura, and held the great festival of the coronation according
9 to the custom. And being firmly established on his throne, because he stood not on evil ways, but grounded himself firmly on great deeds, the king caused a record to be made of the eighteenth year of his reign.
10 And from thence he came forth and dwelt in the beautiful city of Pulatthi, known to all men by the name and title of Sirisaṇghabódhi.
11 To the office of sub-king he appointed his younger brother Víra Báhu, and, according to the custom, gave him the southern country, and
12 dealt generously with him. Moreover, he bestowed the office of governor on his younger brother Jaya Báhu, and gave to him the

[1] See note A.

Róhaṇa country. To all his nobles also he gave offices according to 13
their merits, and gave orders that taxes should be raised in the country
according to equity. Justice, which had been long neglected, did the 14
lord of the land, who was like unto a habitation of mercy founded in
righteousness, cause to be administered according to law.

And it came to pass that while this chief of men employed himself 15
continually in ordering the welfare of Laṇká, after he had rooted out
all her enemies that were like unto a heap of thorns, the three brethren—
namely, the chief bearer of the canopy,[1] the chief of the house of 16
justice,[2] and the chief of the company of merchants[3]—became enemies 17
to the king, and fled to the continent of India. And returning together
in the nineteenth year of the king's reign, they soon turned the Róhaṇa 18
and the Malaya country, even the whole of the southern part of the
island, from their allegiance to the king. Whereupon this active king 19
hastened to the Róhaṇa and the Malaya, and destroyed in divers
places all those who were against him; and having thoroughly pacified 20
the country and placed officers over it, he went up himself, elated with
success, to the southern country with a great army and then sent into 21
the field an officer born of his wife's brother's race.[4] And this hero 22
took his enemies captive in a bloody battle, and impaled them; and
having thus delivered Laṇká from its thorn-like enemies, and freed it
from danger, he returned to the city of Pulatthi.

Now, the queen of Jagatipála, who was a captive in the kingdom of 23
Cóḷa, escaped from the hands of the Cóḷians with her royal daughter
Lílávatí. And they made haste and, entering into a ship, landed in 24
the island of Laṇká and appeared before the king. The chief of men 25
then listened to the story of her birth and lineage, and having satisfied
himself of the purity of her race, anointed (her daughter) Lílávatí as
his queen. And she conceived and bare him a daughter, unto whom 26
the lord of the land gave the name Yasódhará. And the king gave his 27
daughter, together with the land of Mérukandara, unto Víravamma,
to whom she bare two daughters. And the elder of the twain had the 28
same name as her mother's mother (Lílávati), and the other was called
Sugalá.[5]

There dwelt at that time a princess of exceeding beauty and delicate 29
form, born of the race of the kings of Kálinga, whose name was Tilóka-
sundarí. And the king being desirous to prolong and establish his 30

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[1] *Chattagáhaka-nátha.* [2] *Dhammagéhaka-náyaka.* [3] *Seṭṭhi-nátha.*

[4] The original *Samaṇí-bhátu-vaṇsaja* = Sanskrit *Sramaṇí-bhátri-vaṇsaja*, is of doubtful meaning. It may mean what I have translated, or, as the Sinhalese translators have rendered, "born of the Samaṇi-bhátu race," taking Samaṇi-bhátu as the name of a certain race. Sramaṇí in Sanskrit means a handsome woman, and the term may not be inappropriately applied here to one of the king's wives. Turnour renders it "his trusty brother, who was as illustrious in descent as himself."

[5] This was the lady who subsequently fought hard for the independence of Róhaṇa, but was subdued and led captive to Polonnaruwa by Parákrama Báhu's general. See chap. LXXV.

race, sent forth and brought her hither from the country of Káliṇga,
31 and anointed her as his queen. And she bore these five daughters,
32 Subhaddá, Sumittá, Lókanáthá, Ratanávalí, and Rúpavatí, and a son
Vikkama Báhu, who possessed all the signs of good fortune. And she
gained the king's heart, because she had begotten him a goodly number
33 of children. And none other in the house of the king's palace conceived a child in the womb for the king, save women of equal rank.

34 And one day the king, when he was in the midst of the assembly of
his ministers, beheld all his daughters as they stood beside him in order
35 (according to their age). And being skilled in divining by bodily
36 signs, he perceived on none of them save Ratanávalí the signs of giving
birth to a son, who would be great and prosperous hereafter. And,
being moved by much affection towards her, he called Ratanávalí unto
37 him, and when he had kissed her head, he softly spoke, saying, "This
38 damsel's shall be the womb which shall conceive a son who by his
glory, and liberality, and wisdom, and valour, shall surpass all kings
39 that have been before him or that shall come after him, in that he
would deliver Laṇká from the fear of her enemies and bring her under one canopy of dominion, and be the protector of her religion, and adorn her throne with his many virtues."

40 And the king, who prided himself in his race, gave not his younger
sister to wife unto the king of Cóḷa, even though he had entreated him
41 often. But he sent forth and brought hither a prince of Paṇḍu, born
of a pure race, and bestowed on him his younger sister, the princess
42 Mittá. And she bare three sons, Máṇábharaṇa, Kittisirimégha, and
43 Sirivallabha. And the princess Subhaddá did the lord of the land
give unto Víra Báhu to wife, and Sumittá unto Jaya Báhu, with great
44 pomp. Unto Máṇábharaṇa he gave his daughter Ratanávalí, and
45 unto the prince Kittisirimégha gave he the princess Lókanáthá. And
after the death of his daughter Rúpavatí he gave unto Sirivallabha the princess Sugalá.

46 Now, three princes, kinsfolk of the queen, by name Madhukaṇṇava,
47 Bhímarája, and Balakkára, came hither from Síhapura. And the
king saw them and was filled with great joy, and gave unto each of
48 them wherewith they might live according to their rank. And they
lived according as it pleased them, gaining the goodwill of the lord of
49 the land from whom they had received many favours and benefits. And
the king gave Sunári, the youngest sister of these princes, unto his son
50 Vikkama Báhu to wife, being desirous to establish his race. And to
increase the prosperity of his family he gave afterwards the princess Lílávatí[1] also to wife to Vikkama Báhu with a great portion.

51 Thus did this chief of men, who possessed great riches in abundance, and was full of loving-kindness, strive after the welfare of his kinsfolk in the paths of justice.

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[1] She as well as Sugalá (v. 45) appear to have been his granddaughters. *Vide* vv. 27, 28.

Thus endeth the fifty-ninth chapter, entitled "The Patronage (of Relations)," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

NOTE A.

Turnour has translated this chapter (see his translation, Appendix V.) "as a specimen of the style in which a subsequent portion of the Mahávaṇsa is composed by a different author," and that "he might draw attention to another instance of the mutual corroboration afforded to each other by Professor Wilson's translation of the Hindu historical plays and this historical work." It may not be out of place, therefore, to subjoin his translation here, although it contains several grave errors, almost amounting to a distortion of facts, which may be attributed partly to the incorrectness of his manuscript text. A comparison of the two translations with the text will clearly show where the mistakes occur.

Turnour's Translation of the Fifty-ninth Chapter.

He (Vijaya Báhu) for the security of Laṇká (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the seacoast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurádhapura), in order that he might celebrate his inauguration; and having during a period of three months assembled there and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.

A certain "Andúti" chief, previously known in the Malaya division by the name of Balanáyakó, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburbs of the capital. The monarch of Laṇká hastening thither, and completely extirpating that faction, returned to Pullatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he held the dignity of sub-king for seven years, causing to be recorded the [1]............; and thereafter having repaired to, and observed, at Anurádhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare) and had devoted himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisaṇghabódhi. Assigning to his younger brother Víra Báhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch, conferring also the office of "ádipádó" on his younger brother Jaya Báhu, placed him over the Róhaṇa division; and having bestowed

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[1] The meaning of the omitted word cannot be ascertained, as there is no Commentary to the Mahávaṇsa subsequent to the reign of Mahásénó.

on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Laṇká, the Chatagáhákanáthó, the Dhammagéhakanáyakó, as also the Setthináthó, who were three brothers, becoming hostile to the rája, flying from him, repaired to the Jambudípó. After the lapse of nineteen years they returned to Laṇká. All these persons quickly seduced the Róhaṇa as well as the Malaya division, and all the southern provinces, from their allegiance. The accomplished warrior (Vijaya Báhu) hastened to the Róhaṇa and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts) and placed them under the administration of loyal officers, this experienced and powerful (rájá) himself repaired to the southern provinces; sending into the field his trusty brother also, who was as illustrious in descent as himself; and having then secured his implacable enemies, impelled by resentment as mortal as "Máró" (Death), indiscriminately impaled them; and having thoroughly established order in Laṇká, which was overgrown with the thorns (of disorder), returned to his capital, Pulatthipura.

The (ex-) queen named Lílávatí, the consort of Jagatipáló, who had been (carried away captive during the Cóḷian interregnum and) detained in the kingdom of Cóḷa, making her escape from her Cóḷian captivity, together with her royal daughter, embarked in a vessel; and expeditiously reaching Laṇká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that family was of illustrious descent, raised her to the station of queen-consort. This queen bore a daughter unto the rájá. The supporter of royalty conferred on her the name of Yasódhará. The rájá bestowed this daughter, together with the province of mountains and torrents (Malaya) on Víravammó. She gave birth to two daughters: of these two daughters, the eldest was named Samaná, she was as bountiful as the earth; the younger was called Sugalá.

This rájá, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Káliṇga a daughter of the reigning monarch of Káliṇga, named Tilókasundarí, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen-consort. She had five daughters, viz., Subhaddá, Sumittá, Lókanáthá, *Ratnávalí*, and Rúpavatí; and a son named *Wakkama Báhu*, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rájá's affections, that among all the ladies of his palace none but her, who was as illustrious in descent as himself, could succeed in becoming *enciente* to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on *Ratnávalí*, who, he discerned, was endowed with the signs of good fortune and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and

kissing her on the crown of her head, he poured forth these endearing expressions: "Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in action; with the power of commanding the respect of men, and of *controlling all other monarchs;* he will be destined also to sway the regal power, by reducing Lanká, which will be overrun by foreign enemies, under the dominion of one canopy; and blessed will he be with all prosperity.

The rája refused to bestow his daughter, who was the pride of his race, on the reigning king of Cóla, who earnestly sued for her; and sending for a prince of the royal family of Pandu, which was already connected with his own, married him to his younger sister, the princess Mittá. She gave birth to three sons, Mánábharanó, Kittisirimégho, and Sirivallabhó. The ruler also wedded, in great pomp, Subhadá to Víra Báhu, and Sumittá to Jaya Báhu. He bestowed *Ratnávali* on Mánábharanó and Lókanáthá on Kittisirimégho. Of his remaining daughters, he bestowed the one named Rúpavatí, as well as the princess Sugalá,[1] on Sirivallabhó.

At that period there were three royal princes, the relations of queen Tilókasundarí, who had come over from Sihapura, whose names were Madhukannawó, Bhímarájá, and Balakkáró. The ruler of the land having received them, and become favourably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favour, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on his son Vikkama Báhu, Sundarí the younger sister of this princess; and, devoted to the interests of his house, he subsequently also gave unto (his said son) Vikkama Báhu the amiable princess Lílávatí with a suitable provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandisement.

The fifty-ninth chapter in the Mahávanso, entitled "The Patronage (of Relations)," composed equally for the delight and affliction of righteous men.

CHAPTER LX.

AND the king chose him men from all the great families according 1
to custom, and set them to guard his person. And in the city of 2
Pulatthi he built a strong wall of great height, and ornamented it
with plaster work, and protected it with towers built thereon, and 3
with a deep moat round about it of great length and breadth, so
that an enemy could not easily break through it.

Moreover, the king, being minded to establish the religion, and 4
seeing that the monks were less in number than that required for

[1] The granddaughter is here called a daughter.

5 performing the rite of ordination, sent messengers with gifts to the
6 Rámañña[1] country unto his friend the king Anuruddha. And when
he had brought from thence monks, elders of the church, who were
endued with great piety and virtue, and were well skilled in the
7 Piṭakas, this chief of men made offerings unto them of great value,
and caused monks to be enrobed and to be ordained in great numbers.
8 And the Three Piṭakas, with their commentaries, he caused to be read
always, so that the religion of the conqueror, which had been dark-
ened throughout Lan̥ká began now to shine forth.

9 He caused also a great many viháras of exceeding beauty to be
10 built in divers parts within the city of Pulatthi, and caused monks of
the three brotherhoods to dwell therein, and satisfied them greatly with
11 the four things that were necessary for a monastic life. And as he
was wholly devoted to the three sacred objects, he built a vihára, and
embellished it with a gate of pillars and a wall and a moat, and adorned
12 it with a noble house of five stories. He varied it also with fine rows
of dwellings round about it, of great beauty, and an excellent spacious,
13 shining gate, which was always full of people. And when he had
built this vihára he gave it unto the monks who dwelt in the three
14 brotherhoods. Moreover, he dedicated thereto the whole country,
Aḷisáraka, together with the chiefs of the people who dwelt there,
15 that so the monks might obtain cooked food for themselves. He
caused many hundreds of monks to dwell there, and provided them
always with great offerings of the four things needful for a monastic life.

16 He made also a beautiful sanctuary of great value for the tooth-
17 relic, and held a great festival daily in honour thereof. And he shut
himself every morning against his people, and made a translation of
18 the Dhamma San̥gaṇí within the beautiful hall of preaching. He was
wont also to make divers offerings of perfumes, flowers, and other
things, with dancing and the like thereof, and to bow down his head
19 and to worship the great Buddha with much devotion. And as he was
a generous giver, he delighted many wise men from India by making
gifts to them without any distinction.

20 To those also who preached the sacred doctrine he made divers
offerings, because he loved the goodness thereof, and caused them to
21 discourse thereon. Three times did he cause alms to be given to the
poor, equal in value to his weight in the balance ; and the sabbath day
22 he observed in a very holy manner. The Daṇḍissara[2] alms gave he
also every year, and caused the Three Piṭakas to be written and given
23 unto the Order of monks. And many times honoured he the great
bódhi of India, by sending gifts thereto of gems and pearls and precious
things.

24 Now, there came unto this country messengers from the king of
25 Kaṇṇáṭa and the king of Cóḷa, bearing rich gifts ; and the king saw

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[1] The Provinces situated between Araccan and Siam.

[2] Instituted by Kassapa V. (See chap. LII., v. 3.)

them and was greatly pleased therewith, and did unto them both what was needful. Of the two bodies of messengers he first sent back those 26 that came from Kaṇṇáṭa together with his own servants, carrying gifts of great value for the king of Kaṇṇáṭa. But when the Siṇhalese 27 messengers arrived at the dominion of the king of Cóḷa he cut off their ears and their noses in anger, and utterly deformed them.

And the men who had thus been brought to ugliness returned and 28 told the king of all that the Cóḷian had done unto them. And the 29 king's anger was greatly kindled, and he went into the midst of the assembly of his ministers, and sent unto the Tamil messengers, and gave this message unto them to be delivered unto the Cóḷian, saying, "Set we apart our armies in either island and make a trial of the 30 strength of our arms in single combat between us in the midst of the ocean, or, if it please thee better, let us array our armies in battle, 31 either in my kingdom or thine, according as it pleaseth thee, and let the strife be there." (And then he turned and spake to the messengers, 32 saying,) "Remember that ye deliver this my message to your master the king in the self-same words that I have uttered it." And when he had thus spoken, he caused the messengers to be clad in women's apparel, and sent them with all speed to the Cóḷian king; and himself 33 took his army and set out for Anurádhapura.

And he sent the two captains of his army to Mattikáváṭatittha and 34 Mahátittha that they might go to the Cóḷa country and carry on the war. And when these captains were making ready ships and pro- 35 visions for the army that was to be sent to the Cóḷa country for the war, in the thirtieth year of the king's reign, the forces that were called 36 Velakkáras[1] wished not to go thither, and rebelled like unto furious 37 elephants, and killed both the captains, and laid waste the country round about, and took the city of Pulatthi. Being puffed up with 38 success, they took also the king's sister captive with her three sons, and hastened and burnt the king's palace with fire. And the king 39 (who then dwelt at Anurádhapura) made haste and departed from the city for the southern country, and placed all his treasures in the mountain Vátagiri. And together with Víra Báhu, the sub-king, who 40 was full of courage like unto a lion, and with a mighty host of fighting men that followed him from all sides, he returned to the city of Pulatthi 41 and gave battle, and speedily drove away the rebellious hosts that came against him. And he took the chiefs of the rebellious forces to 42 the pyre where the remnants of the bones of the two captains were lying, and tied them firmly to posts with their hands behind their backs, 43 and burned them with fire, the flames whereof blazed all around. Moreover, the king laid waste the lands of the haughty nobles who 44 dwelt there, and thus wholly delivered the soil of Laṇká from the thorns of danger.

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[1] This name occurs several times in the following chapters. I believe it is the name of a body of mercenaries employed by the Siṇhalese kings at this period.

45 Furthermore, the king forgot not the resolve that he had made to fight the Cóḷian king, and made ready an army in the five and fortieth
46 year of his reign and marched with it to the seaport, and abode there
47 for some time awaiting his approach. But, seeing that the Cóḷian king came not thither, he sent messengers unto him, and returned to the city of Pulatthi and dwelt there a long time.

48 And he repaired the tanks Maháheḷi, Sarcheru, Mahádattika,
49 Kaṭunnáru, Paṇḍavápi, Kallagallika, Eraṇḍagalla, Díghavatthuka,
50 Maṇḍaváṭaka, Kitta, Aggabódhipabbata, Valáhassa, Mahádáragalla,
51 Kumbhílasobbha, Pattapásána, Káṇa; and many others also, of which the bunds had been destroyed, he caused to be constructed out of his
52 great desire for the welfare of the poor. And so that the water might be retained of the torrents that flowed from the mountains and of the rivers and streams, the lord of the land built embankments also in
53 divers places, and made the country to abound with food. He built also the bund of the channel Tiḷavatthuka, which had been breached and thus filled the Maṇihíra tank with water.

54 And he caused his own queen to be deprived of all honour and
55 privileges, and to be seized by the neck and cast out of the city because that she had hindered the customs which had always been observed without restraint in the viháras. And by this means did he obtain the forgiveness of the great Order of monks, and thus proclaim to the world his great regard for the Order.

56 He built also the Dhátugabbhas at Mahágáma that belonged to the three fraternities, which the Cóḷians had destroyed, as also those at the two Thúpárámas.

57 And at the cremating place of his mother, and also of his father, he built five large dwelling-places for monks, and the like he did also at Budalaviṭṭhi.

58 And he made repairs to the viháras Paṇḍavápi, Páthína, Rakkha-
59 cétiyapabbata, Maṇḍalagiri, Madhutthala vihára, Uruvéla vihára at
60 Dévanagara, Mahiyaṅgaṇa vihára, Sítalagámalenaka, Jambukóla
61 vihára, Girikaṇḍaka, Kurundiya vihára, Jambukólakalenaka, Bhal-
62 látaka vihára, Paragámaka, Kásagalla, Candagiri vihára, Velagámi vihára, the vihára at the village Mahaséna, and the bódhi-house at the
63 city of Anurádhapura. Thus did the king bring into repair these viháras and many others also, and he granted lands unto them each by each.

64 And saying, "Let no man endure hardship who goeth along the
65 difficult pathway to make obeisance at the footprint of the Chief of Sages on the Samantakúṭa rock," he caused the village Gilímalaya, that abounded in rice fields and other land, to be granted, wherewith
66 to supply them with food. And on the Kadalígáma highway and the Húva[1] pathway he built resting places, and gave lands unto them each
67 by each, and caused it to be inscribed on a stone pillar, saying, "Let

[1] Úva.

no lord of the land that cometh hereafter take them away." To the 68
monks that dwelt in monasteries made for their benefit he gave the
village Antaravitthi and the village Sanghâta and the village Sirimanda-
galla; and to those that lived according to the rule he gave the four 69
things needful for a monastic life. To their kinsfolk also he gave land
for their support. And in the winter he caused the Order to be furnish- 70
ed with cloaks and fire pans and divers drugs in abundance. And being 71
a man gifted with great understanding, many a time did he give unto
them befittingly all the things that were needful for a monastic life,
as well as the eight ordinary requisites. Those villages also, many in 72
number, that were given by former kings wherewith to procure cooked 73
food for the monks who dwelt in monasteries built for them, and the
lands that were given to those that busied themselves with the work of
conducting offerings to the shrines and other places, yea, all those lands
that were in the Róhaṇa, did he confirm as before without abatement.
This mighty man gave bulls also for the use of cripples, and out of his 74
great compassion he gave rice for ravens, and dogs, and other beasts.

And he was a great poet, and gave to many men who made songs 75
wealth in great plenty with gifts of land, that they might possess them
from generation to generation. And when the sons of the king's 76
ministers rehearsed before him the songs that they had made, he gave
them gifts of money according to their merits. To the halt and the 77
blind he gave lands to be possessed by each; and he took not away
that which had been granted aforetime to the dévâlayas. To well- 78
born women that were helpless by becoming widows he gave lands and
food and raiment according to their necessities.

And the king, who was much skilled in making songs in Sinhalese, 79
became the chief of the bards among the Sinhalese.

And Víra Báhu, the sub-king, who was much bound to all that was 80
good, rebuilt the cétiya at the Baddhaguṇa vihára that the Cóḷians
had destroyed, and, being a cheerful giver, he afterwards gave lands of 81
great value to that superior vihára, and caused offerings to be made
thereat continually. It was even he who built, in the forest that was 82
hard by, a tank of great strength, and plentifully supplied with water.
And Yasódhará, the king's daughter, caused a large image-house of 83
great strength and beauty to be built at the Kappúramúláyatana
vihára. And at the Sélantarasamúha vihára the king's own wife 84
caused a beautiful palace to be built, very lofty and delightful. In 85
those days also many ministers of the kingdom and many of the king's
household amassed to themselves great merit in divers ways. And 86
when the chief of Lanká ruled the land in this wise, the sub-king, a man
of great sobriety, was subdued by the terrible hand of death. And 87
when the king had fulfilled all the things that were necessary to be
done (on his account), he bestowed the office of sub-king on Jaya Báhu,
with the consent of the monks, and after that the office of chief governor 88
on Vikkama Báhu. And when in process of time a son was born unto
him, called Gaja Báhu, the king, being mindful of the welfare of his 89

sons, took counsel with his great ministers, and gave unto him the
90 whole of the Róhaṇa, and sent him thither to dwell there. And he
departed thence and made Mahánágahula the chief city of his province,
and sojourned there.

91 Thus did Vijaya Báhu, the ruler of men, hold the reins of government
without any fear in his hands for fifty and five years more ; and when
he had improved the religion of the land and the country, which was
sore distressed by the wicked Tamils, he ascended up to heaven as if to
behold the great reward arising from his good deeds on earth.

Thus endeth the sixtieth chapter, entitled "The Patronage of the State and Church," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXI.

1 THEN Mittá, King Vijaya Báhu's sister, with her three sons, and
the chief officers of state, and the monks who dwelt in the (eight)
2 chief viháras—even all of them—caused no information of the king's
death to be conveyed to Vikkama Báhu, the chief governor, who then
3 dwelt at Róhaṇa, but took counsel together, and with one mind
anointed the sub-king, Jaya Báhu, king over the kingdom of Laṇká.
4 And they all transgressed the ancient customs and ways, and appointed
5 prince Máṇábharaṇa to the office of sub-king. And the three brethren,
the eldest of whom was Máṇábharaṇa, joined themselves unto the king
6 Jaya Báhu, and forthwith seized and took possession of all the jewels
that were considered of great value, even all the pearls and precious
7 stones, and of the vehicles and elephants, and such like also. And,
taking the whole army with them, they set out from the city of Pulatthi
8 saying, "We shall soon take Vikkama Báhu captive." And when
Vikkama Báhu heard these tidings, he exclaimed, "Woe is me that
9 had no opportunity to render my last respects unto my father ! But
now will I go to the city forthwith and behold the spot where his body
10 was burnt, and ease me of the great sorrow that weighs on my heart."
And when the governor had thus determined strongly within himself,
11 he set out from the city with great resolution, taking with him a
12 company of seven or eight hundred fighting men. But while he was
yet hastening on his way, he met the great force that was coming,
prepared for battle, at the village Panasabukka in the division of
13 Guttahálaka. And he, being the only brave man in his company who
knew no fear, fought against them and drove them forthwith on every
14 side. And the three brethren who were discomfited there were roused
with pride, and quickly prepared another army, and gave battle in a
15 place called Ádipádakajambu. But he defeated the three of them a
16 second time also. And a third time did he defeat them at Kaṭagáma,

and a fourth time at Kálavápi, and a fifth time at Uddhanadvára, and a sixth time at Paṅkavélaka. And after he had thus battled with 17
them, and always attained the victory, he went up to the city of Pulatthi with his officers and all his followers. And when he had seen the 18
place where his father was cremated, as he had aforetime determined, he was relieved of his great grief and was comforted in spirit. And he 19
abode in the city, and gave unto his officers and to all who had been friendly unto him in the time of his distress, all manner of wealth and offices, to each man according to his merits. And to all his fighting 20
men who had come with him he gave fitting reward, remembering how they had been faithful to him in his troubles.

In the meanwhile also, the sub-king Máṇábharaṇa with the rest of his 21
brothers brought the southern district and the Róhaṇa country under their yoke; and after that, he gave unto Kittisirimégha the country 22
of twelve thousand villages,[1] and commanded him to dwell there. Whereupon Kittisirimégha, the chief of the people, went thither and 23
dwelt in the city Mahánágasula, being commanded thereto by his brother. And to the prince Sirivallabha he gave the country called 24
Aṭṭhasahassa,[2] and commanded him to dwell there. Likewise he also 25
went thither and made the village Uddhanadvára his chief city, and dwelt there and governed the country. But Máṇábharaṇa himself 26
departed to the southern district together with his army, and dwelt in the village Puṅkhagáma, being known to all men by the name of Víra Báhu. Now, at that time, the king Jaya Báhu (who had been routed 27
in battle) and the mother of the three brethren abode with Kittisirimégha.

Then when a year had passed, Máṇábharaṇa and the rest, remember- 28
ing always the great and lasting defeat and shame which they had 29
suffered in battle from Vikkama Báhu, were roused with a great desire for vengeance, and they said to themselves, "How doth this man, who 30
hath not been anointed king, venture to enjoy the king's country, which belongeth by right only to those whose heads have been duly consecrated?" And being thus carried away beyond measure by 31
envy, they gathered unto them followers, and joined themselves again together to make war. And when the spies of Vikkama Báhu had 32
made known unto him these tidings, he went against them into their own country at the head of a large army, and gave battle at the village 33
Bódhisénapabbata, which is in the southern country, and defeated the three brethren; and communing thus within himself, saying, "Now 34
shall I root out all mine enemies," he pursued the enemy hotly as they were fleeing. But they took refuge in the hiding places of the country 35
of Pañcayójana,[3] and Vikkama Báhu made haste and entered Kalyáni with the intent to take them captive.

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[1] Giruwápattu or Giruwádolosdáha?

[2] Aṭakalaṇ and Kolonná Kóralés?

[3] Pasdun Kóralé.

36 Now, at that time, a certain valiant and furious man, named
Víradéva, who was born in the country of the Áryas, and was chief of
37 the Paḷandípa, landed at Mahátittha with mighty men, thinking that
38 he could take possession of Laṅká. And when tidings thereof were
39 brought to king Vikkama Báhu, he thought thus within himself:
"Let everything be rooted out till there shall be no place left in Laṅká
for the invaders;" and so he departed from Kalyáni and came up to
the village Mannára, which was nigh to Mahátittha.
40 And Víradéva did battle with the king and slew Aníkaṅga and
41 others, and the two brothers, the king's sons, and Kitti, the chief of
the army, and many others also who were numbered among the valiant
42 men. And he took the commander Rakkhaka alive, and when he had
43 routed the king and his army, he pursued him hotly. And the king
fled in terror and came to his own city, and taking what treasure he
could find, went straightway to a fortress in the middle of the country
44 abounding with storehouses.[1] And Víradéva pursued after him, and
45 returned to the city and abode there a few days. Then he went up
quickly (into the strong places of the country) to take Vikkama Báhu.
But the valiant Vikkama Báhu sent his great hosts against him, and
46 caused them to give him battle. And he slew Víradéva in a fortress in
a great marsh at the village Antaraviṭṭhika; and having thus become
47 the lord of his people, he dwelt in the city of Pulatthi and governed
the king's country, although he was not anointed king.
48 Thereafter the three brethren abandoned their desire for war, and
49 went everyone to his own country, and dwelt there as before. Nor
were these four lords of the land able to bring the country under one
50 canopy, even though they strove hard thereto. And because they
were imprudent they degraded the nobles and appointed base men in
51 their places, such as they chose. These foolish men gave no heed to
religion, neither cared they aught for their subjects whom the king
52 Vijaya Báhu had prospered in divers ways. The possessions of
honourable men also they took away by force, even though there was
53 no fault to find in them. And, for their avarice and covetousness,
they oppressed their subjects and levied grievous taxes from them, yea,
even as the mill extracts juice from the sugar cane.
54 Moreover, the king Vikkama Báhu seized the lands that were
dedicated to Buddha and for other holy purposes, and bestowed them
55 on his servants. To the strangers that fought for him he gave divers
viháras in the city of Pulatthi that were adorned with relics, that they
56 might dwell therein. The gems and other precious things, the offerings
of the faithful unto the alms-bowl relic and the sacred tooth-relic,
took he also by force, as also the perfumes of sandal, aloes-wood, and
57 camphor, and a great number of images of gold, and did with them as
it pleased him.
58 Whereupon the brethren of the eight chief viháras, whom the people

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[1] *Koṭṭhasára*, a place of security abounding with stores of grain.

regarded as fathers, and the Paṇsukúlika brethren that belonged to the 59
two sections, seeing the evil that was being done continually to the
religion and the people of the land, were sore grieved thereat, and, 60
taking counsel together, said, "It were better that we should depart
from the presence of those who, like the Titthiya unbelievers, work so
much evil to the religion of the land." And so they took the sacred 61
tooth-relic and alms-bowl relic of Buddha and went to the Róhaṇa,
and abode wheresoever they found it convenient for them. Likewise 62
they who were of households of high repute scattered themselves
everywhere in convenient places, and lived as if they were concealing
themselves. The chief men also, who had been set over the boundaries 63
by the kings of both parties, fell out among themselves, and made war
on each other continually. They burnt down many rich villages and 64
made cuttings in tanks which were full of water, and in divers other
ways destroyed all the conduits and dams, and hewed down coconut 65
trees and other serviceable trees also. And being at enmity with one 66
another, they so laid waste the country that villages and ancient places
could not be recognized. These kings brought evil also upon their 67
people by causing their hired servants to wander about the land,
plundering the villages and robbing on the highways. The servants 68
and labourers also of the great men of the land, fearing nothing, defied 69
their masters, and, because they were in the favour of the kings and
received offices from them, armed themselves with weapons and waxed 70
very powerful. And the inhabitants of Samantakúṭa and many other
strongholds gave not unto the kings the taxes that were paid in former 71
times, but, heeding not their kings, they waxed rebellious and lived in
their own places, puffed up with pride. So that it might be said of 72
the whole country of Laṇká (from north to south and from east to west),
"They who love ruin and destruction are wandering over the land."

Thus lived these lords of the land, transgressing all the established 73
customs of the country. Like greedy owners of the land they were
always cruel. Their hearts were wholly bent on evil. They felt not
the dignity of kings; and though placed in high offices of trust, wherein
they might seek their own good and the good of others, yet lacked they
even noble ambition.

Thus endeth the sixty-first chapter, entitled "An Account of the Lives of Four Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXII.

AND it came to pass that king Jaya Báhu[1] and his queen Mittá 1
died while they yet dwelt at Róhaṇa; and Sugalá, the wife of 2
Sirivallabha, gave birth to two children, namely a son, Máṇábharaṇa,

[1] Ex-king.

3 and a daughter, Lílávatí. Likewise the queen Ratanávalí,[1] the consort
4 of Máṇábharaṇa, had two daughters, Mittá and Pabhávatí. And the
chief governor Víra Báhu (Máṇábharaṇa), seeing that he had only two
5 daughters (and no sons), thought in this wise: "We who are descended
from the pure race of the moon, which is considered by the whole world
6 as the head of the generation of all kings, are indeed placed in a very
enviable position, being full of all power and might, expert in various
7 arts, and skilful in the management of horses and elephants. Never-
theless, we three (brothers) have been again and again defeated and
8 humbled in battle by Vikkama Báhu, even by him singly; and yet there
seemeth not any likelihood of the coming to us of a son, who would be
9 able to wipe off this stain. Alas, how grievous is our lack of fortune!
What doth it profit me a kingship stained with the reproach of the
10 world! Now, therefore, it seemeth good that I should give up my attach-
ment to the pleasures of state, and spend my days diligently in the
performance of good deeds." Having thus communed with himself, he
11 gave up all the business of the kingdom to his ministers, and lived there
(in quietness) for seven or eight months. And one day, wrapped in serene
thought, after keeping the holy precepts, he lay down to sleep in the
12 temple of the king of the gods.[2] And lo! in the early hours of the
morning the king saw in a dream an angel of great majesty, arrayed in
13 gorgeous apparel, adorned with scents and flowers, of exceeding great
size, like unto the sun that has ascended up to the sky, making every
14 side radiant with the glory of his body. And he spake unto the king,
saying, "Hail, lord of the land, who art favoured by fortune! Rejoice
15 and be exceeding glad. For ere long there shall be born unto you a
16 noble son, endued with marks of greatness, able to accomplish all his
17 desires, refined in mind, whose glory and dominion will be spread
throughout the vault of heaven, resplendent with power and fame and
glory, a mine of virtue, and one who shall raise up his people and the
religion of the land. Now, therefore, arise and go quickly into the
18 city where thy wife and thy children dwell." Thereupon the chief of
men awoke with a feeling of great joy, and when the dawn succeeded
19 the night he returned to Puṇkhagáma. And the king told the pleasant
20 dream, just as he had seen it, to the queen and to his ministers. And
he lived with his queen, expecting a son of great renown, and heaped
up good deeds of divers kinds by bestowing alms and observing the
precepts of religion.

21 And again it came to pass that one day while it was yet dawn, he
22 saw in a dream a lovely young elephant, tame and wholly white, and
endued with every mark of beauty. And it seemed to him as if he
23 were leading it fondly into the bedchamber of his queen. Having seen
this, he awoke and rose from his stately bed, and, with a heart full of

[1] Daughter of Vijaya Báhu (see chap. LIX., vv. 34—39) and wife of Máṇá-
bharaṇa, who is also called Víra Báhu.

[2] Ṣakra.

pleasure and joy, entered the queen's bedroom at that very instant, 24
and told her the dream just as he had seen it. Thereupon the queen 25
spake to him and said, " I also have seen in a dream a young elephant 26
like unto it walking round my bed, and I caught him by his trunk and
drew him up to my bed and fondly embraced him." Having told each 27
other all that which they had seen, they remained awake until the
break of day. And in the morning, when the household Brahman 28
came to minister, and the sooth-sayers also, they (the king and queen)
inquired of them (the meaning of the dream) ; and when they heard the
dreams they were glad, and interpreted them saying, " Of a surety 29
there will be born to you ere long a son richly endued with marks of 30
good fortune." And when the king and his ministers and the citizens
heard this (interpretation), they all joined in a great festival of joy. 31
From that time forth the king looked for the promised favour, and
caused many prayerful blessings[1] to be pronounced on him by the
Order of monks. And he daily gave away, in divers ways, unto the 32
poor, at the gate of charity, gifts of exceeding great value, such as gems,
pearls, and the like. He also caused Brahman priests, who were versed 33
in the Védas and Védaṅgas, to perform the religious rites, such as
Hóma[2] and the others that were regarded as acts that bring blessings
on men. Moreover, he appointed the king's workmen to repair the 34
viháras and relic-chambers that had been much decayed and the tanks
that had been ruined. And thus, while the king was spending his days 35
in the performance of good deeds, a noble child was conceived in the
womb of the queen. And the king, having been informed thereof, 36
rejoiced, and was exceeding glad, and took great care of her during the
period of her pregnancy.[3] And when the full time of her delivery had 37
come, she brought forth a son at a lucky hour when the stars were
favourable. And straightway every region of the country was filled 38
with gladness, and sweet and gentle and cooling winds blew everywhere ;
and the courts of the palace resounded with the trumpeting of the 39
elephants and the neighing of the horses, and were filled with great
noise and confusion. And when king Máṇábharaṇa beheld the various 40
marvels that had been manifested unto him, he stood amazed ; but 41
when it was told him, soon after, of the birth of his son, he was filled
with a fulness of joy, even as if he had been anointed with the oil of
immortality. He then ordered a great many captives who were shut 42
up in prison to be set free, and caused alms to be given in great plenty
to monks and Brahmans. And the inhabitants of the city, led by the 43
king's ministers, adorned the whole capital with arches of plantains 44
and in divers other ways, and, attired in their best robes and ornaments,
they kept up a great and joyous feast for many days. Moreover, the 45
king, having observed all the ceremonies regarding the prince that were
connected with the birth of children, in the manner set forth in the 46

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[1] Paritta.

[2] Oblations to the gods.

[3] *Gabbha-parihárаṇ.* This is probably the same as the *Garbha-lambhana* and other rites of the Grihya rules.

Véda, sent unto the household Brahmans and others who were skilled
in divination by signs. And when he had treated them with much
47 kindness and respect, he commanded them to examine the signs on the
body of the prince. And they examined all the signs on the hands and
feet and other parts of the prince's body with great care, and then, in
48 the presence of the ministers that were assembled together, with great
49 joy they declared thus unto the king and queen : "This prince hath
power to subdue not only the island of Laṅká, but even the whole of
India under the dominion of one canopy, and to enjoy it withal."
50 Then when he had again gratified them with presents and shown them
kindness, the king questioned them further, whether there appeared any
51 evil whatsoever that might happen to the child. And they answered
and said, "The prince will have a long life ; but there is a conjunction
52 of stars that of a certainty meaneth evil to the father." Thereupon the
king gave unto the child the name of Parakkama Báhu, which signified
that he would have an arm endued with strength to humble his enemies.
53 And as he had a knowledge of rites and ceremonies, he caused the due
performance of the feast of boring the ear and the feast of feeding the
child with rice to be held according to the custom, and sent his messen-
54 gers unto the king Vikkama Báhu at Pulatthi to convey unto him the
55 tidings of the birth of his son. And Vikkama Báhu, having heard
from them about the great good fortune that was foretold concerning
the son of his fair sister, and the evil that was in store for the father of
56 the child, spake these words : "He hath begotten unto me a fortunate
57 nephew, who will be like a sparkling central gem in the chain of kings
58 beginning with Vijaya. Let the prince therefore grow up here, even
with me, so that no evil befall him. For this my son Gaja Báhu is
nowise able to acquire that which he has not gotten, or to retain that
59 which he has got. And Mahinda, my other son, although he possesseth
valour and other virtues, is not meet to succeed me in the kingdom,
60 being inferior in rank on his mother's side. Therefore, of a surety
shall my nephew become the heir to my kingdom, which teemeth with
61 riches that have been heaped up by me." And, with his mind full of
such thoughts, he sent messengers with presents of princely ornaments
62 and other valuable gifts to fetch the young prince. And the king Víra
Báhu (Máṇábharaṇa) having heard everything from the mouth of the
messengers, said unto himself : "The words that he hath spoken are
63 the words of truth and wisdom, intended to profit me ; nevertheless it
doth not behove me to part with a son begotten of my body, that so I
64 may turn aside the evil that impendeth on me. Moreover, if the prince
be removed thither (to Pulatthi) the party of Vikkama Báhu will, like
65 a fire that burneth stronger before a fierce gust of wind, shine forth
with an exceeding great blaze of glory, and our house will of a surety
66 suffer, in every wise, a great loss." Having pondered thus within
himself, he withheld his son from the messengers that came to fetch
him, and dismissed them after that he had gladdened their hearts with
gifts of great value.

And that lord of men (Máṇábharaṇa), while he dwelt there in peace and harmony with his wife and his children, was smitten with a severe disease, and quitted his body and kingdom together. 67

Thus endeth the sixty-second chapter, entitled "The Birth of the Prince," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXIII.

THEN the two other brothers, having heard of the death of their 1
eldest brother Máṇábharaṇa (Víra Báhu), made haste each
from his own country, and caused the last funeral rite to be performed.
And Kittisirimégha took possession of his elder brother's country, 2
and calling his younger brother gave unto him the two other countries, 3
and commanded him to dwell there. So he (Sirivallabha) hearkened
to the request of his elder brother, and went to the city Mahánágakula 4
with the queen Ratanávalí and her two daughters, and lived there
peaceably; and when the ceremony of the tonsure had been performed 5
on the prince, he brought him up with great care. Thereafter, being 6
desirous of giving the queen's eldest daughter Mittá to wife unto his
son, he took counsel with his ministers, saying, "It is indeed true that 7
princes sprung from the race of Káliṇga have, more often, attained to
the sovereignty of this island again and again. Now, should the queen 8
(Ratanávalí) secretly send her daughter to be given to wife to Gaja
Báhu, who is of the house of Káliṇga, he would wax stronger by the 9
marriage, and this my son would utterly become helpless. Wherefore, 10
if this princess be given unto my son to wife, then of a surety shall
prosperity attend us." And the queen, who was an ornament of the 11
race of the sun, having heard all these things, wished not to agree
thereto, and spake these words unto the king: "When the prince 12
Vijaya slew all the evil spirits and made this island of Laṇká a habi-
tation for men, from that time forth came the race of Vijaya to be
allied to us, and we gave not in marriage save unto those born of the 13
race of Káliṇga; and so long as there remain princes born of the race 14
of the moon, how can an alliance take place between us and this prince, 15
who is only known unto us as an Áryan, albeit born of you?" Never- 16
theless, even though the queen withstood him in divers ways, he
forcibly gave the princess to his own son[1] to wife; and thenceforth, 17
walking in the footsteps of his wife who was distinguished for her
manifold virtues, he gained the goodwill of all the people, and lived
with his father.

And it came to pass that Vikkama Báhu died after he had enjoyed 18
the kingdom for one and twenty years, and passed away to the other
world according to his deeds.

[1] Máṇábharaṇa. See chap. LXII., v. 2.

19 Then Gaja Báhu took possession of the rich kingdom filled with
20 troops and chariots, and abode in the city of Pulatthi. And the tidings
thereof having reached the ears of the kings Kittisirimégha and Siri-
21 vallabha, they took counsel with each other in this wise : "It seems
no disgrace to us that Vikkama Báhu, by reason of his seniority and for
22 divers other reasons, had assumed the office of chief king ; but, surely,
it is not meet that we should look on complacently while his son, the
young prince, taketh upon him the government of the chief kingdom.
23 Therefore it is right that we should wrest the kingdom from him before
24 his throne is established." Thinking thus within themselves, they
spread disaffection throughout the whole Veḷakkára army[1] by distribu-
25 ting money among it. And so it came to pass that, save a few of the
servants who were in the king's favour, the inhabitants of the land were
displeased with king Gaja Báhu, and sent secret messengers in many
26 ways unto the two kings, saying, "We who are all of one mind will
27 strive to gain the kingdom for you, if you would only help us." There-
upon the two brothers made haste and got ready each his own army
28 and invaded Gaja Báhu's country on both sides, and sent messengers
unto him (calling on him to give up the kingdom). Then king Gaja
Báhu assembled all his ministers and took counsel together. And they
29 resolved in this wise : "The whole Veḷakkára army hath openly
rebelled, and the two kings have invaded our country (on two sides)
30 ready to give battle. If, therefore, we should first speedily crush the
31 stronger of them, the other could be dealt with afterwards." And
when he had thus determined he (Gaja Báhu) took with him all his
forces and materiel of war, and went against Sirivallabha to give him
32 battle. And Sirivallabha also fought fiercely in battle, even from the
33 morning unto the evening ; but he could not overcome him in the
least, and he ceased therefore to fight and hastened back to his own
34 country. And the king Kittisirimégha also, having been discomfited
by Gókaṇṇa, an officer of Gaja Báhu, went to his own country. And
35 the king Gaja Báhu suffered no loss whatsoever in this war, and went
36 back to the neighbourhood of the city, and, after he had punished
many great chiefs who had showed themselves traitors to him and
restored peace to the country, he entered his own city.

37 After that time these three kings lived, each in his own country, in
friendship with each other.

38 Thereafter, Parakkama Báhu, the son of the king (Máṇábharaṇa, or
Víra Báhu, having increased in wisdom and practised himself diligently
39 in various arts, and being wise to discern the things that should be done
and the things that should not be done, and being gifted with lofty
40 ambition and great good fortune, was not tempted by the pleasure of
living with his mother's sister, nor was he enticed by the pleasures of
41 youth. So he thought thus : "How can the sons of kings, like unto
us, who are endued with courage and other virtues, dwell in the borders

[1] A body of mercenary soldiers.

of a kingdom such as this ? Even now, therefore, shall I go to the 42
land of my birth, which should be the heritage of a sub-king." And 43
then he departed with his retinue and came in due course to the country
called Saṇkhatthali. And Kittisirimégha having heard that he had
arrived there, thought in this wise : " Now is my grief allayed, and the 44
loneliness of my heart in that I have not a son to inherit my kingdom.
Blessed am I that I can now always behold, as it were, my eldest 45
brother in his son, who is even his own image." And being moved by 46
such pleasant thoughts, the king caused the beautiful city to be adorned
with arches and in divers other ways, and on a day when the moon and 47
the stars were considered favourable he went to meet him, accompanied
by a great multitude of men of might. And when he had beholden the 48
prince, who was gifted with exceeding rare virtues and with a grace of
form, he was filled with delight, and tenderly embraced him and 49
pressed him to his bosom, and ofttimes kissed the crown of his head.
And in the presence of all the people he shed tears of joy without 50
ceasing, and when he had mounted a beautiful chariot with his nephew, 51
he proceeded to the city, filling every quarter with the noise of drums ;
and after he had shown the sights of the city to his brother's son, he 52
entered the royal palace with him.

Then the prince received a retinue of footmen, cooks, and servants 53
of divers kinds, and dwelt in ease and comfort in the house of his
father's brother, who was pleased with him for his many virtues.

Thus endeth the sixty-third chapter, entitled " The Journey to the City of Saṇkhatthali," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXIV.

AND when he had arrived at the country of his birth, which was 1
his heart's desire, the prince had his object fully accomplished,
and he was freed from all anxiety. And with the help of a higher 2
wisdom, solid like unto a diamond, he quickly gained a knowledge of
divers arts and sciences. In religion, in the various systems of laws 3
such as Kócalla and the like, in the science of words, in poetry, includ-
ing collections of synonyms and the art of planning stories, in dancing 4
and music and riding, in the use of the sword and the bow, and in such 5
other arts did he perfect himself exceedingly, because he had been
thoroughly instructed therein. He always dwelt with his uncle, com-
porting himself reverently towards him, and conforming his conduct
to his desire. At that time the king, being much pleased with the 6
affection, good manners, and other virtues unceasingly manifested by
his nephew, lived with him as with a beloved friend, and in divers ways 7
enjoyed with him the pleasures of the park, sports on the water, and

other pastimes, and travelled about with him in divers parts of the
8 country. One day (in the course of the king's travels) he came nigh
9 unto a village named Badalatthali, where Saṅgha Sénádhipati dwelt,
a man of might, strongly devoted (to the king's cause), and who had
10 been set to guard the boundary of the king's dominions. This general,
having heard thereof, caused the village to be decorated tastefully,
and having gone forth to meet the king and his nephew, bowed down
11 and stood before them. Thereupon both the father and the nephew[1]
spake kindly to him, and, having been much pressed by him, they went
12 to that village. And the king sojourned there a few days, and sent
13 unto the general and spake these words unto him: "My son (nephew)
hath even now attained his age and is fit for the rite of investiture.[2]
14 Therefore it is meet that great preparations should be made for that
end." And the general having heard these words, straightway made
15 all preparations for the feast. The king thereupon first made great
offerings, such as scents, lamps, and flowers, to the three sacred objects
16 for three days, and concluded the ceremony as became the grandeur
of the occasion with the help of Brahmans who were versed in the social
17 laws contained in the Védas; and then, with his ministers and the prince
Parákkama, he commenced to enjoy the great sports and pastimes of
18 (the season of) spring. Now at this time the king, Kittisirimégha,
having heard from the messengers who had arrived from the Róhaṇa
19 of the death of his brother Sirivallabha who dwelt there, and the
succession to the kingdom of Máṇábharaṇa, and also of the birth of a
20 son, Sirivallabha, to the queen Mittá,[3] was filled with exceeding great
21 grief at the death of his brother, but was comforted by the tidings of
22 the birth of a son to Mittá. But he stopped the sports of the season,
and, having left the general Saṅkha there, departed for the city of
23 Saṅkhatthali with his nephew. And he lived happily there with the
24 prince Parakkama for one year, when Máṇábharaṇa's second wife,
25 Pabhávatí, brought forth a son who was named Kittisirimégha. Then
the king Kittisirimégha having heard thereof, was exceeding glad, and
exclaimed, "Our house has indeed become great!"

26 And the prince, who was destined by the exceeding great merits of
his former births to enjoy the dominion of the island of Laṅká without
27 a rival, valued not, even as much as grass, the great loving-kindness
28 shown to him by his father as to a dear friend, nor even the faithful
29 services done to him by a great many officers of state; but, being

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[1] All throughout the narrative the nephew is called "son" (*putta*) and the uncle "father." According to Eastern usage, a nephew calls his father's brother "big-father" or "little-father," as the case may be.

[2] *Upanayana:* the investiture with the sacred thread of the Brahmana, Kshatriya, and Vaisya classes, which takes place respectively from eight to sixteen, from eleven to twenty-two, and from twelve to twenty-four years of age.

[3] The eldest daughter of Ratanávalí, queen of Máṇábharaṇa. See chap. LXIII., v. 6. She was forcibly given in marriage to Sirivallabha's son, also called Máṇábaharaṇa, v. 16. Sirivallabha's son, Máṇábharaṇa, appears to have taken to wife both Mittá and Pabhávatí, the daughters of Ratanávalí.

anxious speedily to make the whole island graceful by bringing it under
the canopy of one dominion, thought within himself in this wise :
" This island is not very great in extent, although it is highly considered 30
by reason of its being the repository of the relics of the Teacher's hair, 31
collar-bone, neck-bone, tooth, alms-bowl, and of the foot-print shrine, 32
and the branch of the sacred bódhi, and the four and eighty thousand
divisions of the body of the law, which are like unto the Supreme
Buddhas themselves : (it is likewise highly prized) by reason of its
being a mine of divers kinds of precious stones, pearls, and other things
of great value. Nevertheless, could not the three kings, my ancestors, 33
nor my uncle bring it by any means under one canopy of sovereignty.
They divided the land among themselves and possessed it in portions, 34
thinking that by so doing their work was complete ; they lacked
ambition to become anointed kings, as had been the custom in their
royal house, but were contended therewith, and busied themselves in 35
husbandry, like village landlords, each holding authority over his own
portion of the kingdom. And of these men, save my younger father, 36
the rest of the three kings have passed away according to their deeds.
Alas ! even the most highly favoured life of man in these days is but 37
short. Children, young men, old men,—all these, in their due course, 38
must yield to death. And although this is the law of nature it is never
acknowledged by men. But princes like unto us should, in every way, 39
renounce the love for a body that is so corruptible and feeble, and that
is despised by those who set their minds on what is solid. Yea, rather 40
should we set our hearts on an enviable body of glory that will endure
for ever. Moreover, there are written, in the Ummagga Játaka and 41
many other books, the great deeds of courage done by the Bódhisatta ;
in the Rámáyaṇa, Bhárata, and other profane stories, the valour of 42
Rámá, the slayer of Rávaná, as well as the feats of strength displayed 43
in the field of battle by the five sons of Paṇḍu who slew Duyyódhana[1]
and the other princes ; in the story of the epics,[2] the wonderful deeds of 44
Dussanta[3] and of the other kings who distinguished themselves in the
olden times in the war of the gods and the demons, and also the power
of the wisdom shown by the chief Brahman, Cánakka, who destroyed 45
the princes of the Nanda race. Yea, all these things that have come to 46
pass in this world have indeed been heard throughout the world, even
unto this day, although the doers thereof are not nigh unto us now.
Verily, they have profited by their lives who, in this world, have done 47
such deeds of surpassing greatness. And if I, who am born of a 48
princely race, would not do a deed worthy of the heroism of kings, my
life would be of none avail. They (the heroes of olden times) have 49
surpassed me in one thing,—in that they had the blessing of a long life ;
but in what respect are they better than me in point of wisdom and

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[1] The eldest of the Kaurava princes and the leader of the war against his Páṇḍava cousins. The story forms the subject of the Mahá Bhárata.

[2] *Itihásakathá.*

[3] Dussanta, a prince of the Lunar race. Sk. Dushyanta.

other virtues ? " And when he had thought thus, he pondered again
50 in this wise : " The king, my father, is now at the point of death, and
if it should so happen that the kingdom which belongeth to him should
51 fall into my hands, and that my mind, being drawn away by the
pleasures of the office of king, should fall away into habits of careless-
ness, then would not my heart's desire be fulfilled, and then would my
52 loss be great indeed. But if I remain where I am, and send my spies
53 to spy out the real state of the upper provinces, and if their report
54 satisfy me not as to the weak points in the enemy's country, then shall
all those men who are assembled round about me set forth before me in
divers ways only the greatness of the enemy's strength. They will
55 then say unto me : ' The three kings, your fathers, who each ruled a
separate kingdom joined together and waged a great war seven times,
56 and yet they found it difficult to reduce the country. How then can
it be conquered by a youth who ruleth over but one small kingdom ?
57 It is therefore meet that you should banish from your mind the foolish
58 thought that it is an easy thing to subdue the chief kingdom.' Such
words like heated nails would they drive into my ear, and exalt in
59 divers ways the greatness of the upper provinces. But never, in truth,
shall I believe all the words of these foolish men, who speak not knowing
60 the true state of things. I shall therefore depart straightway, on some
pretence, to the opposite province, and shall ascertain myself the con-
dition of that country." Having thought thus, he again pondered to
61 himself in this wise : " But if the king my father should know of this
62 resolve of mine, he might stop the journey through love of me, fearing
lest, by going to the enemy's country, evil should befall his son who
63 would add lustre to his noble house ; and then my heart's desire will in
no way be fulfilled. Therefore, it is better that I should depart in
disguise."

64 Thereafter this skilful prince, who lacked not cunning and knew how
to take advantage of fitting occasions, found the opportunity one night
when his father knew not of his intended journey, and stole out of the
house and departed.

Thus endeth the sixty-fourth chapter, entitled " The Departure to the Upper Provinces," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXV.

1 AND no sooner had he proceeded, with only his arms for his com-
panion, than there arose before him a blast of conch shells.
2 And the prince, who was skilled in divining by signs, heard it and was
glad thereat, regarding it as a sign that his desire would speedily be
3 fulfilled. Then the brave prince, like unto a lion in courage, departed
4 from the city without the knowledge of the guards who were posted
in different places, and made haste and travelled over a distance of

five leagues on the road, and arrived at a village known as Piliṇvatthu, 5
which was not far from the village Badalatthali. For he had before 6
ordered his men to assemble there and to wait on the road for his arrival;
but when he found that only a few of those who had received the
command had come, the prince exclaimed, "What! are these the only 7
men who are come?" And they answered him, saying, "What is this 8
that our lord speaketh,—he who hath an understanding of all the ways
of the world, who feeleth not the fear of death? Our lord seemeth to 9
be yet but a child, and his mouth smelleth like as of milk! Surely thou 10
hast not any separate property of thine own that thou hast acquired.
Neither is there any other store of materiel to help thee in this enterprise.
And who, we pray thee, are thy followers, save us who have been long 11
accustomed to thee, and whose faith in thee remaineth yet steadfast?
There is one thing, moreover, to be considered: for who knoweth what 12
punishment the king, thy father, will mete out to us (for having joined
thee in this matter)? Then, again, there is the general Saṇkha, and 13
he dwelleth on the borders of the king's country, and is a man of great
might and valour. And other enemies have we yet to encounter; and 14
being few in number, our hearts are sore troubled, distrusting each
other greatly. And lo! the dawn is close at hand (and the light of day 15
will betray our journey)." Thus they spake, and one by one made
known the fears with which their hearts were troubled. And when the 16
dauntless prince had heard their words, he smiled pleasantly and
looked at their faces, and said: "What a strange thing it is that all 17
these men who have followed me so long know me not yet, and are
filled with alarm!" Then, in order that he might calm the fear which 18
had taken possession of them, the lion-like hero spake unto them with
a loud voice like that of a lion, saying, "Let alone all men: while I 19
hold a weapon in my hand, what can Sakka himself, the chief of the
gods, do, even though his anger were kindled? These foolish thoughts 20
have arisen in your minds only because you think that I am too young!
What! have you not heard that it is power and authority that should be
considered, and not age? Behold, now, I have thought of doing one 21
deed, on this very day, that shall make the men of my country and 22
those of other countries fear and regard me, and that will drive away
your fears; yea, when this night is past, at the dawn shall I show that
act of the highest wisdom, might, and valour; and if there be any fear 23
in you that my father's men will stop my journey, go you forward
before me." And when he had spoken to them in this wise, the valiant 24
prince was inspired by a strong resolve, and departed from that village 25
taking his weapons with him, and, like unto the disc of another sun 26
that had arisen in the west that it might eclipse the orb of the sun that
stood on the top of the eastern mountain, he spread forth a glory which
made the eyes of his people to beam with joy like unto clusters of
blooming lotuses, and came to the village Badalatthali.

And when the general (Saṇkha) was awakened by the blast of the 27
conch shell of victory, and when he had heard that the prince had come

28 thither, he went forth to meet him with a large number of followers.
And when he had been received kindly, he bent his head reverently to
29 the ground to perform the customary obeisance, whereupon the prince's
soldiers, thinking that he should be put to death forthwith because he
would be of no assistance to them hereafter, looked up into the prince's
30 face. But the prince considered that it was unmanly to put one to
death in whom was found no fault, and that punishment could be
31 inflicted if he should act against him; and having, therefore, restrained
his soldiers by a sign, the lion-like prince took the general by the hand,
and spake kind words unto him and accompanied him to his mansion.
32 The general then thought thus within himself: "This prince's journey
must have been made without the knowledge of the king. Until,
therefore, I can learn the truth thereof, I must keep his followers apart,
33 so that they may have no access to him; let the prince only abide in my
34 house." And the general did so, and, in order that he might deceive
the noble-minded prince, he showed him great hospitality, and mean-
35 while sent messengers to the king. And when the prince had been
36 informed of the deception that had been practised by the general, he
thought thus: "Now, if I remain indifferent in this matter and do not
the thing that should be done, then surely will my object not be
accomplished. Therefore must this man be first of all put to death
37 forthwith." So he commanded his followers and caused the general
to be slain; and then there was a great uproar, and a cry arose saying,
38 "the general is slain." Thereupon a certain soldier, who had spent
39 his life in the service of the general, ran furiously with his sword in his
hand towards the prince, who was standing alone, saying, "Why has
40 my master been killed?" But when he looked at the prince, he
trembled through fear, and, being unable to stand before him, fell
down at his feet. But before the prince had time to say "Seize him,"
41 an attendant who stood hard by slew the soldier. But the prince was
42 angry thereat, and said, "He hath done an unlawful act, inasmuch as
he did it without my order." And he caused him to be duly punished;
43 and by merely frowning, put an end to the great tumult that then
44 arose. Thereafter the bold and valiant prince, who regarded glory
as the greatest wealth and fame as the most solid substance, and who
knew well how to reward valour, gave leave to all his soldiers to possess
themselves of the exceeding great wealth that had been acquired by the
general, according to their desire.

Thus endeth the sixty-fifth chapter, entitled "The Slaying of the General" in the Maháva̤nsa, composed equally for the delight and amazement of good men.

CHAPTER LXVI.

1 THIS greatest of far-seeing men then thought thus to himself:
"Now, if I should depart hence this very day to accomplish my
2 desire, then would the people say 'The prince hath fled through fear.'

I will therefore tarry here and see what my father will do because I
have so boldly killed his general." And moved by such thoughts, the 3
valiant prince spent a few days at that very place. The general's
soldiers and many people of that country were filled with great fear by 4
reason of the murder of the general; and the people of the country 5
were not able to remain in their places (through fear and anxiety),
but came from all parts and saw the prince, thinking that the king's 6
son had rebelled against his father and slain his general. And the people
spake to him, and said, "What service is there that cannot be done to 7
our lord while there are wise and powerful servants like unto us whose
faithfulness is great? While the rightful heir yet liveth (in you), how 8
could your uncle venture to possess this kingdom, which belongeth to
your father, saying that (his son) the prince (who is the heir) is young?
Let us go together to the city of Saṇkhanáthatthali and seize the king, 9
and bring him hither with his household and his treasures." And 10
when they had thus firmly agreed among themselves they went (straight-
way) to the place which was called Padavárasuññakaṇḍa, being all of
one mind to seize the kingdom. Whereupon the prince sent thither 11
some of his men and brought up the leaders of the soldiers into his
presence, and spake unto them, saying, "Think not that I caused the 12
general to be slain from a desire to rebel against my father, and I pray
you not to bear any ill-will towards me on that account. Of a certainty 13
I have not come hither having rebelled against my father, the king;
neither do I desire to possess any portion of his dominion. Is it not 14
the duty of sons, like as we are, both to live without causing displeasure 15
to their aged parents and to defend them from danger that might
arise from others, and to minister unto them carefully all the days of
our lives? Wherefore, then, did ye think in this wise?" So he spake, 16
and having removed their doubts this man of great wisdom turned his
thoughts to other things that had to be done. And he thought, "Now, 17
if I remain here, where I now am, though it be even for a few days
longer, evil men may destroy the love that there is between us, father
and son. It is meet, therefore, that I should now depart hence to 18
fulfil my first resolve, and not tarry here any longer." Having thus 19
determined, the prince departed from the village Badalatthali to go to
the village Buddhagáma, which is near unto the rock Siridévi; but 20
before he had reached the village Siriyála the people of that village,
with one accord, fled and dispersed themselves (to various parts of the
country). Thereupon the heroic prince, who had followed after them 21
with his men, put on his full armour and walked along the highway;
but some daring men made a device to capture him, saying, "How can 22
we be faithful to our lord who giveth us our bread, if we care not that
the prince who hath killed his father's general maketh his escape?"
So they followed the prince, and fell upon him unawares as he yet 23
walked on the road. And the prince, fearing nothing, fought with the 24
sword that he had in his hand, and put them to flight. After that, he 25
who knew no fear, and was endued with great wisdom, took his followers

with him and reached Buddhagáma, and encountered not any other danger.

26 And while he yet dwelt there for some days, the people of that country joined together, saying, " We shall capture the prince ; " and
27 so they surrounded that village. And being desirous to commence the fight, they ceased not to pour forth a shower of arrows with great
28 determination. Thereupon the soldiers who had come with the prince, saying, " Our lives even shall we sacrifice if it profit us aught," were
29 sore afraid, save the prince's own attendants who carried his sword and umbrella, and ran hither and thither even in sight of the prince.
30 And the prince, seeing his soldiers fleeing, laughed and said, " Now is
31 there an occasion for me to show an act of great courage, for I shall terrify them and put them to flight with my single weapon." So the
32 prince gave a fierce cry, saying, " Give me my sword." And he had hardly uttered the words, in a deep tone of voice that resounded on all sides like the blast of the conch of victory, which was heard by the
33 soldiers that were fleeing, when they saw the heads fall of the bravest leaders of the enemy, who were being cut down (by the prince). Thereupon the soldiers who at first fled rallied and fought with the enemy,
34 who numbered several thousands, and having put them to flight they surrounded the prince and praised his great valour, and gave him alone all the praise of their victory.

35 Afterwards, while the prince yet dwelt there (at Buddhagáma), he
36 desired to send for Gókaṇṇa Nagaragiri, who dwelt at Kálavápi, one of king Gaja Báhu's generals (who guarded the borders), and to learn from him how he was affected towards his sovereign. And for this
37 purpose he sent to him one of his trusty men with a letter. And when he (Nagaragiri) saw the letter he received it with much humility, and when he had read it he fully perceived how things stood.

38 And because of this prince's exceeding great power he thought it
39 not prudent to disobey the command ; and, utterly disregarding his duty, he waited not to learn the wishes of his own sovereign, but proceeded to Buddhagáma and appeared with all reverence before the
40 prince. And the prince spake unto him, and said, " It is known to you how I have come away from the presence of my father, the king,
41 and how I have dared to cause his powerful general to be slain, and how I have displayed marvellous feats of valour before the hosts of enemies
42 who pursued me closely and pressed me right hard ;—and hearing these
43 things, you have come before me without even giving a thought to learn the wishes of your king, and without any knowledge beforehand of me, but simply on seeing the messenger and the letter that I sent unto you. In doing thus you have done well." So saying, the great prince felt
44 much pleased, and bestowed on him all the jewels and ornaments of
45 divers kinds that were on him, and a splendid elephant, and to his chief soldiers he gave divers ornaments, earrings, and other things of
46 great value, and afterwards sent the chief from his presence, who also received every attention and was provided with lodging, food, and

other things that were necessary, so that he might take rest with his own soldiers. And when the chief had laid himself to rest for the night, 47
he saw there in a dream that he was encompassed by savages armed 48
with weapons, and ready to kill him at the command of the prince in the same manner that the general had been killed ; and, being oppressed
with the fear of death, he gave a most terrible cry, and fell down from 49
his couch to the ground. And, taking no heed of his own servants
who had charge of his sword and umbrella and other things, he left 50
behind him all the fighting men that had come with him (and fled) ; but as he was not able, through fear, to judge even of the way by which
he went, he entered into the great forests and wandered about thither, 51
in great bewilderment, until dawn when he saw the road that leads to Kálavápi, and leaving the forest he arrived in haste at his own village.
And when his followers heard that their lord had fled, seeing no other 52
safety for themselves, they trembled with great fear, and, throwing 53
away every man his weapons of war, wandered about the woods as 54
bewildered as their master ; but when the morning broke they found
their way out and entered Kálavápi in great haste. And when the 55
prince heard the tidings of the general's flight, he smiled thereat and
tarried there a few days. At that time, whenever fatigue overcame 56
him, this pleasant story was told him ; and as it was in itself a pleasant thing, it removed the weariness of the prince, for he had a great love for pleasantry.

And when Kittisirimégha had heard of all these things, he assembled 57
his ministers and took counsel with them. And he spake thus unto
them : " The prince has secretly departed from this city, although it 58
has been well watched, and held by nobles, and is full of soldiers. And 59
having afterwards joined himself unto certain vagabonds, they have fled together with other evil-doers, and have slain the most powerful
general in my kingdom, and have taken away all the wealth that he 60
had gathered together. And, fleeing from thence, he has slaughtered 61
in many places many soldiers of the province who pursued him.
Moreover, it is said that when he tarried at Buddhagáma he ordered 62
up Gókaṇṇa Nagaragiri, an officer of king Gaja Báhu, before him, and
reduced him to submission. This is, therefore, not the time to remain 63
indifferent to these things ; for if my enemies, profiting by this oppor-
tunity, enter into a false treaty with the young prince, whose good 64
fortune is great, and who is rich in wisdom and valour, they might determine to make war, and great will be our misfortune if it so happen.
It is meet, therefore, that he should be taken while he is yet in that 65
village, and before he gives himself up to other evil thoughts."

Having resolved thus, the king called into his presence the two chief 66
officers, Séna and Mahinda, and also the Mahálána[1] Dévapádamúla 67
Dáraka, and to these and other nobles he gave command, saying,
" Take with you all the people that are found in my kingdom who live 68

[1] Chief Secretary (?).

by the use of weapons, and go quickly and bring up the prince by
69 force." And when he had so ordered he sent them thither. There-
upon these men of great might took each his own great company, and
approached the village Siriyála, and there divided themselves into ten
70 companies. The prince also, having heard thereof, thought thus to
himself: "I will take my stand at such a stronghold, that so I may be
able to compel the army that cometh hither in ten separate companies
to join themselves together and present themselves as one body; and
71 then will I quickly root them up." So the hero went to Saraggáma, in
72 the district of Mahátila. Then the king's ministers, fearing lest the
prince should flee from that place and take refuge in the country
73 abounding in great strongholds and surrounded by hills, and thus
make it difficult for them to take him, proceeded together by the same
74 way, even to that very place. And when the prince had heard thereof
he was glad, inasmuch as the movement had fallen out as he had
desired. And so he allowed the army to advance and to enter (the
pass) without putting any hindrance in their way, and placed in ambush
75 on both sides of it, a great number of his men, well armed, and whose
76 courage failed not. And when the mighty prince had learned that
the whole host had entered the pass, he caused a great slaughter of the
77 enemy's men that were skilled in war. And the rest of those who
remained threw down their weapons, every one of them, and fled on
78 every side without any desire to renew the fight. And the victorious
prince departed from that place, and, that he might calm the anxiety
of his father, returned to the village Bódhigáma.

79 And the brave prince tarried there a few days, and when he had
broken up and routed the army that had come up again to do battle by
80 the order of the king, his father, he proceeded from thence to the
81 village Raṇambura, in the country of Laṇkápabbata.[1] And the
prince wearied not, but remained there a few days that he might give
82 rest to his soldiers, who were tired by the march. And thus did he
think: "All my pursuers have I defeated and beaten several times,
and though they have no desire to fight any more, yet do they not go
83 back for fear of the king, my father. And say they, 'The prince does
not fall into our hands because he is entrenched in the strongholds.'
As the minds of these evil counsellors are full of such false imaginings,
84 I will now issue forth from my stronghold and go to the very place
85 where they now are, and remove that error." And when he had
resolved thus, he departed for the village Khíravápi, where the enemy's
hosts were encamped, and entered the country of Ambavana,[2] and
86 tarried awhile there. And after he had himself learned from the men
of that village the spot where the enemy was encamped, he marched
87 forth into the village at night. And his men halted without, being
unable to break through the fence that surrounded them, which was
rendered formidable by reason of its being fortified with sharp, piercing

[1] Laggala.

[2] Ambana, or Ambokka.

thorns. Then the hero went forward fearlessly and brake the fence, 88
and entered and stood in the midst of the village, and made his name
heard throughout it. And the enemy, who had before seen the mar- 89
vellous valour of the prince, when they heard his deep voice in the
midst of them were panic-stricken, and all of them, quite unmindful of 90
their clothing and weapons, fled on all sides like unto a flock of deer
when they see a lion among them.

And his men, who had entered the village by the same way that 91
he had, killed all such of the enemy as they met in flight, and destroyed
the village with fire. Then the prince went straightway to the village 92
Návágiri and rested there until the dawn. Thereupon the king's 93
ministers assembled themselves, and spake together concerning the
great courage and skill shown by the prince in every battle. They 94
said to one another: "We have now taken with us armies, many
thousands in number, saying, 'We shall take the prince speedily after
we have destroyed his army.' But on every side in the battle field 95
they have all fled, and we have thereby only proclaimed the glory of
the prince. The letters that the king hath now ofttimes sent are full 96
of alarm, and our negligence in this matter will cost the life of the king,
our kinsman. Therefore, it is not meet that we should let the time 97
pass by without endeavouring in some manner to carry out the king's
command. Nay, it is our duty, even by sacrificing our lives, to please 98
our lord whose bread we eat, and to save the life of our kinsman." So 99
all these great hosts, being well armed, marched forth eagerly, like the
host of Mára, on the highway pointed out by the spies. They entered 100
the village by the gates of the four quarters thereof, and then encom-
passed the house where the prince dwelt. Because that the country 101
was cold, the prince girded on a red blanket, and amused himself with
a game that was suited to youths; and knew only that the enemy was 102
nigh by the uproar. And when he looked round he saw not even one
of his followers about him.

Thereupon, he forthwith fastened his hair-knot firmly, and wrapped 103
himself, closely in the blanket that he had girded himself with, and,
taking his sword in his hand, he gave a terrible look and entered into
the midst of his enemies, like unto a lion among the elephants, and 104
forthwith put them all to flight on every side. Then he called to the 105
men who had followed him, and who had entered the forest through
fear of the great tumult, and, bringing them together, spake to them
saying, "If there be any doubt in the mind of the king, our foe, as to 106
the reason of my coming hither after I had left the king, my father, the 107
slaughter of the general and all the deeds that followed it should
suffice to remove that doubt. It is time now to go to the opposite
country." And when he had resolved thus, the prince proceeded on 108
his journey, and at the place Porogáhalikhaṇḍhaka he washed his
hand with water and thereby released it from the hilt of his sword, to
which it had cloven by reason of the hardened blood and he put off 109
the blanket that he wore, and took a change of raiment, and, having

110 enjoyed the pleasure of rest for a while, he crossed over the boundary
of the kingdom of the king, his father, and entered a place called
111 Janapada in the kingdom of Gaja Báhu, and stayed there a few days,
enjoying the divers pastimes and amusements for which that country
was famous.

112 And when the king Gaja Báhu had heard from the mouths of his
body-guards of the manner of the prince's coming, he was greatly
113 troubled, and, taking counsel with his ministers, determined on what
was meet to be done. And he sent unto him garments and jewels and
114 other gifts, with a message saying, "My heart overfloweth with exceed-
ing great joy because that I have heard of your departure from the
115 presence of the king, my uncle, and of all the wonderful courage that
you have shown on your way hither, and how you have come and
116 entered into a place in my dominions. What kinsfolk are there to you
on your mother's side save me? Of a surety, therefore, your sight is to
117 me like a feast of the coronation. My uncle, the king, who is now
in his old age, maketh not a jewel of a son like unto you his greatest
118 treasure, but by some evil or mistaken policy hath sent you to me;
wherefore do I indeed consider it the beginning of my great good
119 fortune. Now, if we are both firmly knit together (in the bonds of
peace and unity), what enemy will dare to approach us with the intent
120 to make war against us? Yea, even now will my glory become great
indeed in every way, even like unto the fire that is fanned by the wind.
121 And as soon as it shall be that we have the pleasure of beholding each
other, it will not be hard for me to place the son on the throne of his
122 father. Wherefore, tarry not long on the road, but hasten to come and
123 see me." With these words did he send messengers unto him. And
when he had heard these things from the messengers, the prince, who
was endued with an exceeding great power of judging what was right
and wrong, thought thus: "Verily, it is hard, in every way, to
124 fathom the wiles of princes. It is meet, therefore, that I should go to
Gaja Báhu after that I have learned somewhat more regarding his
designs." So he sent along with the king's messengers a crafty soldier
125 from among his own men, Nimmala by name; and the prince having
learnt from him how the king and his ministers were truly disposed
towards him, proceeded to the neighbourhood of the city of Pulatthi.

126 Then king Gaja Báhu went forth to meet him, surrounded by his
127 army, and was received with great respect; and as he was overcome
by the fulness of his joy he made the prince to mount the elephant on
which he himself rode, and after that he had shown him all the beautiful
sights of the city (as he passed through it) entered the royal palace
123 together. And the prince spent many days in the palace, and praised
all things greatly, and showed forth to all men the great delight that he
129 felt because that he had seen the king. And so that he might know
130 to a certainty those who were faithful from those who were unfaithful
among the subjects of the king, he chose faithful men of his own, who
were skilled in all expedients and were familiar with the languages

of many countries. From among them he (the prince), who was 131
skilled in devising devices, appointed some who were experts in the
science of poison to go hither and thither in the disguise of snake- 132
dancers, and some of physiognomists, and some of musicians, wearing
the garments of Caṇḍálas and Brahmans. From among the Tamils 133
and other strangers he chose such as were skilled in singing and dancing,
and induced them to assume the guise of such as wander about displaying
puppet-shows and other sports. Some also he appointed to walk about 134
disguised as pedlars, taking with them as merchandise rings and bangles
and other ornaments made of glass. He made some to carry umbrellas, 135
staves, and other things needful to hermits, and, causing them to take 136
the guise of devout ascetics, sent them forth to wander from village to
village, as if they made pilgrimages to shrines. He commanded 137
others who were skilled in healing diseases to go about the villages
and towns practising as physicians. Likewise also he commanded 138
those who were versed in teaching the young the knowledge of letters
and arms, and those who were versed in alchemy, those also who were
sorcerers, and many who were cunning in working in gold and other 139
metals, to betake themselves to their trades and to wander about the
country. And as he himself desired to know the true feeling of 140
them that dwelt without the city, he feigned himself to be fond of talk,
and spake to all men whom he met with; and when it happened that 141
he was in the company of those who constantly found fault with the
king, he showed himself like as if he were dull of understanding by
reason of his youth and inexperience. Thus did he find out from 142
among the chief ministers and the king's soldiers those who were puffed
up with pride and those who were kindled with anger and resentment,
those who lacked courage and those who were greedy of gain.

And the spies, who were well versed in the folklore of the divers 143
systems of religion that are contained in the Itihása, the Puráṇa, and 144
the other books, and who were skilled in devising proper means to lead
the minds of their companions, took themselves the guise of Samaṇas,[1]
and repaired to the houses of the people, and, having gained their
entire confidence and obtained their favour and regard, took to them- 145
selves the office of household counsellors, and undermined the fealty
of the people, and themselves acted in such a manner and gave such
counsel as made them to be one with them. Thereafter the prince 146
thought, that as soon as the king was made to feel himself safe he
might go about the country as it pleased him, and easily learn the
state of things within it. So he sent a letter to his mother, who 147
dwelt in the Róhaṇa, and called for his younger sister, the beautiful
princess Bhaddavatí, and for a great quantity of wealth, pretending 148
that it was her property, and took that wealth unto himself. He 149
then gave the princess to wife unto Gaja Báhu, and thus gained the
entire confidence of the king. Thereafter he was wont always to go 150

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[1] *Samaṇas :* mendicant monks.

about the streets, as if for pleasure, accompanied by a spirited elephant
151 of noble breed,[1] and, feigning to be pursued by the beast, he would run
a distance and take refuge in the houses of those whose goodwill he
152 thought it needful to obtain by making suitable gifts to them of
ornaments of great value and other treasure; and in this manner
153 he secretly brought them all under his influence, so that all the traders
and townsfolk, even to the lowest of people, every one, regarded him
154 only as his sole benefactor. Thereafter this clever prince set his own
155 writers to work, commanding them, according to their several branches
to take account of the king's treasures, of the number of his stores of
grain and of his fighting men, and of the quantity of his materiel of
156 war. But to inquire how those were disposed who were appointed to
guard the city, and who were the chiefs of the army, sent he not any of
157 his men. For this purpose he himself went about from place to place,
pretending that he amused himself, and thereby escaped he all danger
of detection, and found out for himself all things regarding the two
countries.

158 Thus do all the endeavours of beings endued with the power of
meritorious deeds heaped up in former births meet with no hinderance,
but are crowned with success. Let, therefore, the prudent man take
this to heart and become diligent in the performance of good deeds.

Thus endeth the sixty-sixth chapter, entitled "The Spying out the Condition of the Upper Province," in the Máhávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXVII.

1 ONE day the prince was borne through the king's highway in
2 a litter, attended by his followers. And a fierce buffalo,
that had broken loose and killed every one that came in its path,
rushed at him with his eyes red and glaring in their sockets. And
3 when they that bare the litter and the men that followed him saw
it coming nigh unto them, they were confused with fear and fled.
4 Then the prince thought to himself: "Of a surety it is not meet for me
5 also to run away like unto these men." Then, nothing doubting or
wavering, he went up bravely before the beast and shouted with a
6 loud voice. And the buffalo, hearing the voice, which was like unto
the roar of a lion, paused of a sudden, and turned round and fled,
7 killing and wounding all who came in his way. And they who saw this
marvel with their own eyes, and they who heard thereof, were as-
8 tonished, and praised him loudly, saying "Behold, the possession of

[1] The words of the text are *Rája-kulaṇ-véna-kariná.* This hardly conveys any connected sense. I have therefore altered the reading to Rája-kulénakariná, which may convey the meaning of a spirited elephant of noble breed.

glory ! Behold fortitude ! Behold the courage of brave men ! Behold
self reliance ! Behold the dawn of good fortune ! "

And when king Gaja Báhu heard of the tribute of praise that the 9
people lavished on the heroism of the prince, and his other great virtues
he thought thus to himself : " This man is truly great, seeing that he is 10
endued with marvellous courage and a glory that hath not been surpassed
by others," and so he became jealous of the prince. And the prince, 11
having been made aware of the suspicious thought that had arisen in
the mind of the king Gaja Báhu, thought in this wise : " If I desire 12
now to seize the kingdom even whilst I am here, it remaineth for me
only to knit my brows, and my desire will be fulfilled. But if it should 13
so happen, then will not my renown and my exceeding great valour
and the strength of my arm be spread throughout the world. Nor will 14
the itching of my proud arm (for the fight) be appeased except by the
pastime of war. Therefore shall I go to the land of my birth and crush 15
this king together with his ministers, and take them alive. And if I 16
succeed in bringing my father Kittisiriméglia into this city, and 17
wipe off the stain of defeat which my three fathers before me have
sustained with the water of ointment that shall be poured on his head,
even so shall my glory overspread the whole of India." And knowing 18
that there were secret ways leading to and from a city, he thereupon 19
ascertained from the hunters the secret way by which the army would 20
enter the city (in time of war) to make ready (for a seige), the way
by which they would depart from the city in secret when it was needful
to leave it, and also the secret way by which spies are sent out. And
he himself wandered about the forest in the neighbourhood of the city,
seeming to hunt the deer, and set various signs there, and thereby
became familiar with the ways and byways thereof. And remembering 21
the ancient saying that " in the passing away of time time absorbs its
own sap,"[1] he resolved to go to his own country.

And he sent beforehand a great number of his followers to a place 22
called Janapada, where it was determined that they should assemble
together. But he thought : " It becometh not my manliness that I 23
should remain so long here and depart without informing the king
thereof." So at eventide he arrayed himself gorgeously with ornaments 24
and went and stood before the king Gaja Báhu. And when the evening 25
was come, with its amusements and pleasures, the prince put on a
pleasant face and spake smilingly to the king, saying, " It is needful 26
that I should go to the sub-king's country and see my father and come
back hither ; I must depart also this very day, and that forthwith."
And when the king had heard these words, he thought that the prince 27
spake thus thinking to visit his own house, because that he had not
the wisdom to understand their meaning ; and he answered him 28
pleasantly in these gracious words : " May the desire of your heart be
fully accomplished."

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[1] *Cf.* " Procrastination is the thief of time."

29 Now, at that time the chief of the Brahmans, who stood near the
king, rehearsed the usual greeting and the auspicious words praying
30 for wealth and security from danger, for victory in battle and for the
destruction of their enemies, and for an abundant store of prosperity.
31 The prince also heard this as he went, and thought to himself: "In
truth, this is an exceeding lucky hour for me," and went straightway
delighted to his house.

32 Furthermore, the prince, being gifted with great wisdom and virtue,
and seeing and hearing divers good signs, departed from his house.
33 And like as if he pursued the elephant Rámakala in sport, he sped
34 from street to street, and at night departed from the city. And as he
walked in the light of the moon he saw a man seated under a tree
35 taking his rest; and he asked him, "Friend, who art thou?" And as
he got no reply, he knew that he was a wayfarer, and spoke to him a
second time in a loud voice, saying, "What, knowest thou not who I
36 am?" But the man stood silent through fear. Then he said, "Fear
not; they call me Parakkama Báhu, the governor," and assured him
37 and treated him kindly. And he said further, "Friend, it is an exceed-
ing great gain to me that I have met thee here. Now, therefore, depart
38 at once, and go quickly to the camp in the city, and say, 'I have seen
the prince Parakkama Báhu as he returned to his country.'" With
39 this message he sent the man away forthwith. And he waited on one
side of the tank Khajjúraka Vaḍḍhamána that he might see whether
40 any armed hosts pursued him, but not espying any the prince departed
41 from thence to go to a place called Káṇapaddáuda. And as he went
through a thick forest a fierce she-bear, with rough claws of great size
42 and with a horrible growl, came before him with her cubs; and he
pressed her down with the end of his shield, and cut her in twain with
43 his sword, and quickly cast off her cubs to a distance. Then, calling
back his followers, who had entered the wood for fear, the brave prince
44 proceeded further and crossed Silákhaṇḍa. There he likewise killed
a wild boar that came towards him with a fierce grunt, leading a herd.
45 And going on his journey onwards he came to a place called Déméḷiya-
46 naga, in the village Opanámika, where he met some country folk early
in the morning, armed with swords, proceeding on some expedition in
which they were concerned. And seeing them he thought that they
47 had come there beforehand to oppose him. So he struck his sword
hard against his shield, and crying out in a stern voice, "I shall slay
48 these villains," he rushed into their midst like as a lion rushes into a
herd of deer. And great fear fell upon them, so that their weapons
dropped from their hands, and they fled into the thick forest.

49 Thereupon the prince looked round, and seeing that one of the men
50 who had fled had fallen into a precipice, he raised him up from the
cliff and inquired of him saying, "Who art thou?" And when he had
obtained from his lips the truth, he was moved with pity for him, and
51 spoke to him saying, "Fear not, but take up thy weapons," and
52 straightway told him familiarly all about his own journey. And when

he came to the village of Maṅgalaba he met his fellow-soldiers assembled, who were there according to the former agreement, and made merry with them. And with these men he went to the place which was 53
called Janapada, and joined his followers who had reached there before him. And the noble prince tarried there two or three days with these 54
men, and beguiled the time with deer-stalking and other pastime.

Now, when it came to the knowledge of Kittisirimégha from letters 55
that were sent to him by his faithful servants that his son had come 56
thither, he was filled with joy, because that his son, who dwelt for a long time among his enemies, had escaped narrowly from their hands and had come back without any evil befalling him. And he sent men 57
who were the reputed heads of the five trades,[1] with a letter in his own 58
handwriting and with gifts to his son, commanding them saying, "Friends, I pray you bring hither and forthwith show me my son, who will dry out my sorrows before any evil befall me." And they 59
went, and the prince saw them and the gifts that they had brought, and was glad thereat. And being himself anxious to see his father, he departed thence to Saraggáma. And when Kittisirimégha heard 60
that his son had arrived there, he sent Kuṭhára and other chiefs of the 61
assemblies and the chief monk who lived in the Pañcaparivéṇamúla monastery that the prince might be brought to him, straightway. And when the prince had inquired from them news about all things, 62
especially about the king, he said: "I shall proceed with you at the moment that the stars are favourable, and then it is meet that you should go with me." Having spoken thus unto them, he spent some 63
days pleasantly engaged in divers sports at this place, which was beautiful with waterfalls and other lovely scenery.

And the followers of the prince, seeing the soldiers who had come 64
from every side to see the chief of the assembly and the other ministers (who had come to convey the prince home), and remembering the 65
offence that they had already given to the king by joining themselves unto the prince, were overcome with fear, and spake unto each other saying, "Many are the soldiers who assembled hither from divers 66
places, so that it is hard to know the intent of these ministers. All 67
the men who have come together have surrounded us, setting us between them, and have taken their stand each in his place." In this 68
manner spake they unto each other, and went up to the prince and told him all their doubts and foolish fears. And it provoked the prince to 69
anger, and he spake words of such import unto them: "So it is always: these base men know not how to discern things, and therefore see danger even when there is none. Seeing the country-soldiers 70
who have assembled hither to see the chief of the assembly, they now come before me and utter words of despair." But although he spake 71
thus (to assure them) they abandoned him one after another and fled

[1] *Pañca-pessiya-vagga.* They are the carpenter, weaver, washerman, barber, and shoemaker.

72 on every side. And when the prince was informed of this he said,
"Even after they have seen my prowess in divers places, and the many
73 times that I myself have shielded others from danger, these base men
durst not cast off their inborn fear. Whether they remain here or
74 depart, maketh not any difference to me. Would any man ever think
aught against me while I am here alive?" So he remained there and
spent some time in the place.

75 Then the queen Ratanávalí, hearing that her son stayed there and
came not with the messengers that had been sent by the king, thought
76 to herself: "If my son should remain there and not return home
forthwith, it might grieve the king, and that of a surety is not be-
77 seeming. I will therefore go there myself and fetch my son, and
straightway show him to the king." So she made haste and departed
78 from the Róhaṇa, and proceeded to Saṇkhanáthatthali and saw the
king, and after she had exchanged many pleasant words with him she
79 drew near unto him and declared the purpose of her visit. And then
she went to Saraggáma and saw her son and the chief elder and the
80 chief of the assembly; and they all took counsel together as to what
was to be done.

81 And as they thought it in nowise prudent to delay longer outside
the city, they took the prince with them and came to Badalatthali,
82 where they joined unto them the general Déva, and went with him to
Saṇkhanáthatthali, and showed the prince to the king, his father.
83 Whereupon the loving father, Kittisirimégha, having seen his son,
84 delivered himself thus in the presence of his chief nobles: "This day
hath removed from my mind the sorrow which had pierced my heart
like an arrow concerning who should minister most dearly to an old
man like unto me, or who should perform the last rites of the dead
85 unto him. Therefore, I pray you think not (that the return of the
prince) is a gain to me only. Doth he not foreshadow the dawn of good
86 fortune to you all also? Henceforth, therefore, submit yourselves
unto the prince, even all of you." So saying, he gave his son charge
87 over them. And while the ministers fulfilled his command with all
88 reverence, the king Kittisirimégha died in due course of time. But
the prince, whose calmness forsook him not, and who was versed in all
knowledge and religion, yielded not to the grief caused by the death
89 of his father, but comforted the chief ministers and the other inhabi-
tants of the country, and performed the rite of burning the dead body
90 of his father as it became his high office. And then he set over the
different districts and borders of the country officers whom he had
91 trained, and who were very faithful to him. And as he was well versed
in the laws of the Kshatriya tribe, he held the great festival in honour
92 of his being appointed to the office of chief governor. Thereupon
93 the ornament of Laṇká (Parakkama Báhu), decked with all the emblems
of the kingly office, and endued with great power, and chiefest amongst
the most skilful, mounted his elephant, and, like the chief of the gods
proceeding round his habitation, he rode around the city, which was

ornamented in divers ways with numerous decorations. And the season of the drought of poverty that the Ṣramaṇas and Brahmaṇas had long suffered from was now refreshed by the shower of rich gifts that were bestowed on them that day. 94

Thereafter he sent his messengers to give an account of these doings to king Gaja Báhu and king Máṇábharaṇa. 95

So the chief governor Parakkama Báhu, who by his excellent virtues had gained the hearts of a great number of chieftains, and made his enemies to tremble greatly before him, succeeded in acquiring great renown; and his chief desire being to spread his good name and fame throughout the whole world, he dwelt in that city and devoted himself to doing many noble deeds. 96

Thus endeth the sixty-seventh chapter, entitled "The Festival of the Chief Governor," in the Mahávaṃsa, composed equally for the delight and amazement of good men.

CHAPTER LXVIII.

AND as his aspiration soared exceeding high, and because of 1
his great knowledge of the opposite country, he took counsel
with those who were appointed to manage the affairs of the kingdom.
And he thought thus (within himself): "Inasmuch as the end of my 2
kingly office is to destroy all my enemies and to establish the
prosperity of the land and its religion. I have even now, by my great 3
wisdom, raised this kingdom to a state of prosperity. Notwithstand-
ing that it is a small one, I shall soon make it yet more prosperous, 4
so that it will surpass even the greatness of other kingdoms."

And the governor having thought thus (within himself) gave unto 5
all those officers that had been brought up with him offices according
to their deserts, and gained their affection by giving them wealth and
power. From the mountain Samantakúṭa[1] as far as the seaboard he 6
set his own soldiers in divers places in the borders of his kingdom.
And he thought to himself: "It is my chief duty to gather up an 7
abundance of grain by all that lieth in my power." Having so resolved 8
he spake to his ministers in these words: "In the kingdom that
belongeth to me there are many paddy lands that are watered chiefly
by the water from rain clouds; but the fields that depend on a 9
perpetual supply of water from the rivers and tanks are verily few in
number. The land is studded thickly with numerous rocks and thick 10
forests and great marshes. In a country like unto this not even the 11
least quantity of water that is obtained by rain should be allowed to
flow into the ocean without profiting man. Therefore, save the mines 12
of gems and gold and other precious things, the rest of the land should

[1] Adam's Peak.

13 be turned into rice fields. Remember also, that it is not in the least
meet that men like unto me should live and enjoy what has come into
14 our hands and care not for the people. And all of you who have a
hard work to do, slacken not your energy because of the hardness of
15 your work, nor take any account thereof, but fail not in the least to
perform all that I have commanded you according to the command that
16 I have given unto you." So this great king commanded them to build
17 the causeway known as Koṭṭhabaddha over the river Jajjara,[1] that
had been long in ruins, and which had caused exceeding great trouble
18 to kings in former times. Whereupon all the ministers set forth before
him, in divers ways, the difficult nature of the work, and its unstable-
19 ness even if it should be accomplished. But king Parakkama Báhu
would not listen to their words, saying, "To men of perseverance,
20 what is there in this world that cannot be accomplished? Even in the
depths of the sea Rámá built himself a great bridge with the help of his
hosts of apes,[2] and this saying remaineth in the world even up to this
21 day. If it be my destiny, by means of my exceeding good fortune, to
bring Laṇká under the dominion of one canopy and to advance the
22 welfare of the country and its religion, then, indeed, will the beginning
of the work see also the end thereof." Thus did this man of great
courage fill them with courage.

23 Before beginning to build the causeway this prudent ruler of the land
caused a great channel to be made of great breadth and strength,
24 the depth whereof was equal to the height of several men holding
their hands aloft, and extending from (the site of) the head of the
25 causeway up to the country of Rattakaravha.[3] And this great and
renowned ruler assembled a multitude of stone cutters from among
the dwellers of the country, and a great many workers in brass and
copper and iron and gold, and employed them in the work of cutting
26 stones, and caused them to build a causeway of exceeding strength and
27 firmness, with stones so closely knit together that the joints thereof
were difficult to be seen, like unto a single slab of stone, having the
28 plaster work beautifully finished. And the faithful king placed a
bódhi tree and an image-house and a Dhátugabbha[4] on the top of the
29 causeway, and in such a manner did this wise and prudent ruler finish
the work that the whole stream of water flowed to the sea through this
30 channel. And when he had caused the forest on both sides of the
stream to be cut down, he formed fields of several thousand wagons of
31 paddy seed in extent; and because this portion of the country was
full of granaries, filled with a perpetual supply of paddy, they called it
Koṭṭhabaddha, which signifieth "the perpetual granary."

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[1] Deduru-oya.

[2] Referring to the episode in the Rámáyana about Hanuman and his horde of monkeys building a bridge across the Gulf of Mannár, of which the reef of rocks called Adam's Bridge is supposed to be its remains.

[3] Ratkerauwa (?) in the Aṭakalan kóralé of Sabaragamuwa, where extensive remains of stupendous irrigation works are still to be seen.

[4] Dágoba.

Afterwards, at the confluence of the two rivers Saṇkhavaḍḍhamána 32
and Kumbhílavánaka, he caused the place Súkaranijjhara to be 33
dammed up, and there also he built a channel in the manner aforesaid,
and caused the water of this channel to fall into the tank Mahágallaka, 34
after he had completely repaired the breaches thereof. And then he 35
enlarged the gates of the sluices, and made the body of water that
flowed through them to be greater than before. And from that place 36
(Mahágallaka) up to Súkaranijjhara he formed paddy fields, and
collected heaps of grain there also.

And in the middle of the Jajjara river, at the place Dórádattika, 37
he built a waterfall and a large channel also (to convey the water
thereof), and from thence up to Súkaranijjhara he formed paddy 38
fields; and there also collected he stores of grain in the same manner.

The tank Paṇḍavápi, which was aforetime of very small size, he 39
rebuilt with embankments greatly enlarged in height and length and 40
breadth, and with sluices to convey a body of water of great and exceeding height, and gave to it the name of "The Sea of Parakkama."
In the islet in the middle of the tank he built a cétiya[1] on the top of a 41
rock, like unto the top of Mount Kélása in beauty; and in the centre 42
thereof he built a royal palace of surpassing beauty, three stories high,
a palace fit (to draw unto it) the multitude of joys in this world.

The tanks Mahágalla, Setthivápi, Chattunnata, Tambavápi, Amba- 43
vápi, Vásávápi, Giribávápi, Páṭála, Maṇḍika, Móravápi, Sádiyaggáma- 44
vápi, Tilagullaka, Málavalli, Káli, Kittakaṇḍaka, Kaṇikárágalla- 45
vápi, Buddhagámakanijjhara, Súkaraggámavápi, Mahákirálavápi, 46
Giriyávápi, Rakkhána, Ambála, Kaṭunnaru, Jallibáva, Uttarála, Tin- 47
tiṇigámaka, Dhavalaviṭṭhikagáma, Kirávápi, Nalannaru, Kharaviṭṭha- 48
vilatta, Dumbaragámaka, Múnaru, Kasálla, Kalalahallika, Múlavárika, 49
Girisigámuka, Polonnarutala, Visiráthala,—these and many other 50
reservoirs that were in ruins, mountain streams and tanks also, did
this bountiful king build in his kingdom.

In the country of Pañcayójana[2] he drained great marshes and bogs, 51
and made the water thereof discharge itself into rivers, and formed
paddy fields, and gathered together a store of grain. In the forest 52
of that part, and in many other places also, he set boundaries to all 53
forest land; and when he had assembled all the village chiefs of the
people together he set the inhabitants of the country to work in making
paddy fields. Thus did this wise ruler make the revenue that was 54
obtained from the new paddy fields alone to be greater than the revenue
which had been derived from the old paddy fields in the kingdom;
and when he had accomplished this he made the country so prosperous 55
that the inhabitants thereof should never know the evils of famine.

And, being skilled in the laws of government, he thought within 56
himself: "Let there not be left anywhere in my kingdom a piece of
land, even though it were the least of the yards of a house, which does

[1] A large dágoba. [2] Pasdun kóralé.

57 not yield any benefit to man." And so he caused delightful gardens
58 to be planted in every place, and many fine groves thickly covered with all manner of running plants and trees famous for their divers fruits and flowers, and fit for the use of man.

59 Thus did this king, because he was a skilful governor, by his own superior wisdom cause his kingdom, though a small one, to surpass others even greater than his own.

Thus endeth the sixty-eighth chapter, entitled "The Improvement of his own Kingdom," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXIX.

1 AND Parakkama Báhu having thus firmly established his own kingdom, thought within himself in this wise concerning
2 the matters that required his attention: "Foolish kings in past times, who were enemies to good government, did for a long period ruin the kingdom and the religion according as it pleased them.
3 The monks, too, turned the doctrine and discipline of the religion of the Teacher upside down, and, acting against its precepts, lived
4 just as it pleased them. Now, therefore, it would be well if I should establish one canopy of dominion throughout Laṇká and set in order
5 the kingdom and its religion." And when he had thus thought he gave orders to the chiefs of districts and provinces to gather men and
6 to procure materials for war. Above all things, the royal prince sent for the Malaya rájá, who was then the chief of the Tamil forces in the
7 country of Rattakuravaka, and (after he had given him orders) sent him to remain there ready with many thousands of mighty men of
8 valour, with armour and weapons also for them. So also from the countries Tabbá and Giribá and Móravápi and Mahípála and Pila-
9 viṭṭhika and Buddhagámaka and Ambavana and Bódhigáma and
10 Kantakapétaka, he sent separately for the chiefs who guarded the frontiers, and after he had given them orders to make ready many
11 thousands of men and strongholds and armour and weapons—swords, lances, darts, and other weapons of war—he sent them back every one
12 to his own country, to remain there. At that time Laṇká Mahálána,
13 Sikhánáyaka, Jayamahálána, Seṭṭhináyaka, and Mahinda—the five famous men who were descended from the Lambakaṇṇa race—dwelt
14 in the Móriya country; and he commanded them also to have in readiness, each one, a thousand strong men with their materiel of
15 war. The king also appointed twelve chiefs of provinces over the interior of the country, and gave in charge to each of them two thousand
16 men of valour. He also conferred on four and eighty men, who were used to overcome difficulties and hindrances, the offices of chiefs of

districts, and gave unto each of them a thousand fighting men. He 17
chose him many thousands of men, also of great stature and of great
strength, and formed them into a body of fighting men, armed with
maces, and supplied them with all the requirements of warfare. Of 18
strangers also, who were dwellers in Kérala and other countries, he
formed bodies of fighting men of many thousands of trained warriors.
He also formed a body of a thousand moonlight archers[1] skilled in 19
fighting at night, and provided them with dresses made of furs and the
like. He trained many thousands of hunters[2] and made them skilled 20
in the use of their weapons, and gave them suitable swords, black
clothes, and the like things. Then the king chose from divers 21
artificers a thousand of each kind, and commanded them that they
should devote themselves each man to his own labour.

And the lord of the land brought up in his own palace the sons and 22
brothers and grandsons of many noble families, saying "Let them 23
grow up and become familiar with the service of kings and be skilled in
managing horses and elephants and fencing, and in the knowledge of
strange tongues, and in music and dancing." Likewise also he main- 24
tained in the king's own house many thousands of attendants of divers
classes, such as sword bearers, incense bearers, menials, Sinhalese 25
musicians, and pages. He gave materials and implements to young 26
men of the liveried, the barber, and other castes, and commanded
them to serve each one his chief.

And when he had learned from the chiefs of the treasury of the king 27
his father the amount of the wealth (that could be taken), he decided 28
that he could not, with that amount, bring Lanká under the dominion
of one canopy. Therefore, without oppressing the people, he laid up
wealth in the following manner. The lord of the land divided the army 29
and the revenue into two branches of the king's service, and placed
them under (the oversight of) two chief officers. Likewise, also, the 30
king divided equally the whole of the country that he had gotten by
conquest, and put the two parts thereof under two ministers of accounts
who had a claim to hold the offices by right of regular succession. From 31
the country on the seaboard, from the country of gem quarries,[3] from
the country of the great Malaya and the rest, the king separated all 32
the land of great value and gave the charge thereof to a minister,
for whom he created the office of Antarangadhura.[4] And he exported 33
in ships gems in great number for merchandise, and thus increased the
king's treasure. And his materiel of war and his thousands of fighting 34
men he placed under the oversight of his two chief ministers. So that 35
an exceeding great host was there kept under these three ministers,—

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[1] *Candálóka dhanuddhare.* Men accustomed to use the bow and arrow in the moonlight.

[2] *Vyádhá.* Sin. *Veddá.* Most likely, the Veddás.

[3] *Ratanákara.* The similarity of this name to the present Ratnapura is significant.

[4] Minister of the interior.

namely, he who filled the office of Antaraṇga and they twain who filled the offices of the two divisions (of the kingdom).

36 And that he might make the soldiers dexterous in war he caused mock battles to be practised in the streets, and chose those who showed
37 themselves most skilful, and rewarded them highly; but those who were feeble and unable to fight he sent away, full of compassion and pity for them, saying, "Let them live in comfort by giving themselves up to husbandry and other labour."

38 Thus did the king, who knew how to command and how to make ready armour and weapons and valiant hosts, acquire great wealth with ease without oppressing the people.

Thus endeth the sixty-ninth chapter, entitled "Preparation for War,"[1] in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXX.

1 THEREAFTER he (Parakkama Báhu) beheld his great army and the extent of his wealth, and his grain, and other posses-
2 sions, as well as all his materiel of war; and he thought to himself: "Now is it not difficult for me to subdue even the continent of India, much less even the island of Síhala"; and so he began to
3 make ready the kingdom (for war). And by kindness he induced
4 Rakkha Daṇḍanátha, the chief captain of king Gaja Báhu, who was in
5 charge of Yaṭṭhikaṇḍaka and Dumbara in the great Malaya country,
6 to come to him, and, after he had shown him great favour, the king treated with him for the surrender of the Malaya country which he then governed,—a country that could be passed only by a footpath, and which, because of the mountain fastnesses and of the wild beasts which haunted it, was difficult to be reached, and was not resorted to by men of other districts. Moreover, it was made exceeding dangerous by the numerous streams that flowed through it, broad and
7 deep, swarming with crocodiles that feed on the flesh of man. Thereupon the people of that country, when they heard of these things, took counsel together, saying, "When Daṇḍanátha comes back then shall
8 we kill him." And Daṇḍanátha, also, when he had heard thereof, returned in haste and fought with the rebels and put them to flight,
9 and seized the country of Dumbara. And then he fought a battle at Yaṭṭhikaṇḍa, and drove away the enemy and cut off the head of the
10 chief of that district. At the village Tálakkhetta he gave battle to the
11 enemy in two places, and likewise also at Nágapabbata. In the villages Suvaṇṇadóṇi,[2] Rámuechuvallika,[3] and Demaṭṭhapádatthali he
12 fought battles, one at each place, and having driven them all from the

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[1] *Bala-dhana-sangahó.* Literally, "collection of men and money."
[2] Randeniya.
[3] Rambukvẹlla.

places that they had held, this powerful chief captain of the army seized the country of Yaṭṭhikaṇḍaka also. And when he had placed 13
his younger brother there in charge of the army, he returned to the king (Parakkama Báhu) that he might learn what was meet to be done.
And meanwhile the soldiers that his brother had led fought against the 14
enemy and took the country Nílagallaka. And when Daṇḍanátha 15
returned he fought the enemy at Sayakhettaka, Rattabeduma, and likewise at Dhanuvillika,[1] a battle at each place, and killed great 16
numbers of the enemy, and established himself firmly in the country of Nílagallaka, which he had taken. Thereafter he fought twice with the 17
powerful chief Otturámallaka, and with Dhanumaṇḍalanátha, and 18
when he had taken the country of Nissénikhettaka, which he freed from its enemies, he brought Otturámallaka and the others to submission.

Thereupon the king sent for Rakkha Daṇḍanáyaka, and bestowed 19
on him the rank of Késadhátu,[2] together with much wealth and honour, and sent him to the king's country to take the district of 20
Majjhimavaggaka. Accordingly he went to Nílagiri; and when he 21
had added to his army there and waxed very powerful, he fought at Vápiváṭaka, and at Majjhimavagga also, and gained a victory.
And when king Gaja Báhu heard of these things he sent a great army 22
to fight against the enemy; and Késadhátu, when he knew thereof, 23
made ready to meet it with a powerful army and equipage, and broke the enemy's forces and took the country of Majjhimavagga.

Thereafter the two officers, who were like unto lions in courage, 24
named Lókajitvána and Rakkha Laṇkádhináyaka, raised an army and went and fought with Húkitti Laṇkánátha; and they slew him 25
and took possession of the country of Rérupallika. Then the king 26
(Parakkama Báhu) won over the chief Samantamalla of Kósakavagga by showing him kindness, and, having bestowed on him much wealth and honour, he sent him with a large army and materiel of war to take 27
the country of Kósakavagga. Whereupon Samaṇamallaka, Otturá- 28
mallaka, and the others fought with the enemy and made a great slaughter of them in battle; but at the place called Sísacchinnaka- 29
bódhi these powerful chiefs utterly defeated the enemy in a pitched battle and took the country of Kósakavagga.

In this manner did he restore peace thoroughly in the Malaya country, 30
which was troubled by its own inhabitants, and dwelt in his own city, 31
passing the time in pleasure parties and sports on water, and in dancing and music, and other pleasures.

And in order to restrain the rival chiefs and to keep down the robbers, 32
and also for the sake of exercise, it was his custom at that time to go out

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[1] Dunuvila.

[2] This rank appears to have been conferred on many distinguished captains of this period. Késadhátu means the hair-relic; and the rank probably consisted in the installation of the recipient to a certain Order of Knighthood, instituted at that time in connection with the hair-relic.

33 hunting. And one day the king went with his chief queen and his
34 officers and followers for a hunt, and seeing a certain wood in which
there were signs of the presence of deer, the king caused the queen to sit
35 down on one side, and the whole forest to be surrounded with nets and
hunters armed with javelins, and caused them to shout on every side.
36 Thereupon a stag, of the size of a young elephant, being exceeding
frightened by the terrible noise, broke cover and, looking wildly around
37 him, fled down the precipices, leaping over the mountain streams, and
38 breaking through the branches of the trees, burst asunder the network
of creepers, trod down the brushwood, and rending and tearing up the
39 nets to pieces, and terrifying and driving away every man that came
in his way, fled with the speed of the wind in the face of the queen.
40 And when all the people saw the deer fleeing so wildly they were struck
with fear, and fled on all sides, leaving the king and his queen alone.
41 But the king, being a man of great courage, saw the fierce deer that had
burst out of the wood, and ran up against it and smote it with his spear.
42 And the beast, being now wounded, bent down its head to attack,
and lo! at that moment his antlers dropped and fell at the feet of the
43 king. And when the cries of the deer that had been wounded were
heard by the officers, the hunters, the servants in livery, and the
barbers and the other followers of the king, they turned back and
44 came together from all sides. And when they reached the spot they
saw the king standing bravely like a lion, and the antlers of the deer
(on the ground beside him.)

45 And when they saw this they were astonished, and being exceeding
glad and merry thereat, they made the whole forest to resound with
46 their shouts. And when they had many times praised the king for his
great good fortune and courage and valour, they took up the antlers,
47 and, surrounding the king, went into the city, which was ornamented
48 like unto the city of the gods. And after they had told the chief
ministers of this marvellous thing, they displayed the antlers before all
49 of them. And when they had heard the wonderful story they were
greatly astonished, and showed forth their admiration in these words:
50 "Oh that this man of great might and power had been born on the
continent of India, for then would he have become a monarch with
supreme power and dominion over all things (Chakkavatti rájá)!"
51 Thus did they sound forth the praise of the brave king, whose valour
52 it was difficult to surpass. And after they had caused letters to be
engraven on the antlers, they placed them in the king's treasury,
where they remain until this day.

53 Now, at that time, it came to the ears of the king that king Gaja
54 Báhu had brought hither royal princes, believers of false creeds, from
strange countries, and thereby filled the king's country with enemies
as with a bed of thorns. And he was greatly displeased therewith, and
thought thus within himself: "And yet hath he done this, when men
like unto me, of great skill and good fortune, of rare gifts and exceeding
courage, are still to be found here." So he commanded his generals to

seize the king's country also. And as he had diligently studied the 55
books that related to the business of war—to wit, the Kocallasattha,
the Yuddhaṇṇáva, and other books—and had used his own judgment
in those matters, he knew well how to carry on the war according to the 56
times and places, and wrote down the plan of carrying on the war, and 57
caused it to be delivered to the chief officers that were in command of
districts, and enjoined them strictly not to turn aside from his com- 58
mands, even unto a hair's breadth. And they all received the king's 59
command with great submission, and began the attack in great force
(on all points).

Now there was in the service of king Gaja Báhu a chief officer of the 60
king's canopy bearers,[1] Kombá by name. And he was much skilled
in war, and had an abundance of men and materials. And he had 61
built himself a very strong fortress at the village Mallaváḷána, that so
he might hinder his enemies from invading the country, and was for a
long time in possession thereof. (And when the war was begun) 62
Malaya Ráyar, who was placed in the stronghold at Válikákhetta,
fought with him, and drove him away, and took his fortress. And the 63
valiant captain led a large army in ships by the sea to the pearl banks,[2]
and fought a great naval battle with Daṇḍanátha, who was stationed 64
there, in which the mighty captain (Malaya Ráyar) routed the hosts
of the enemy. In a second great battle also, which he fought there, 65
he put many thousands of the enemy to death. And the host (of 66
Parakkama), under the captain Nambá Késadhátu and other chiefs,
destroyed the enemy at Málavalliya; and Nílagalla, the captain of the 67
borders at Móravápi, went up at the same time to Kaṭiyágáma and
killed a great number of the enemy.

Now in the village Káḷavápi there lived a celebrated captain of 68
Gaja Báhu, by name Gókaṇṇaka Nagaragiri. He was a true and 69
brave officer, endued with great qualities, and had under his command
chariots and men and materials, and was able therewith to withstand
the attacks of the enemy. But Rakkha Diváná (one of Parakkama's 70
captains) gave him battle at the place Góṇagámuka, and defeated him.
And being greatly shamed by the defeat, the chief Gókaṇṇaka increased 71
and strengthened his army, and gave battle in the following places:
at the stronghold Pilaviṭṭhi, at the stronghold called Sállaka, at the 72
stronghold Taṭavápi, at Jambukóla, at Vajiravápi, at Nandivápi, at
Pallikávápi, and at Kalalahallika. And when he had given battle in 73
each of these places, and had been defeated on all sides, he thought
within himself: "This army of mine, which had aforetime gained the 74
victory even when fighting with the king himself, though now double in 75
number, hath met with defeat, and its officers have been slain in the divers
battles which it hath fought with two or three of Parakkama Báhu's
commanders of the borders. It seemeth clear, therefore, that the 76
war cannot now be carried on any longer." So he sent messengers to

[1] *Chatta-gáhaka Náyaka.* [2] *Muttákara,* lit. "the pearl mine."

77 Gaja Báhu, informing him of all that had happened. And the king
Gaja Báhu, having heard all these things, called his ministers together
78 and spake these words unto them : " We have heard not, at any time,
of any defeat that hath happened to us before ; wherefore it is a sore
79 disgrace to us that we have now been discomfited. The mightiest and
most powerful of my generals hath fought more than once, and hath
80 been defeated. It would not be well, therefore, for me if any further
disaster should overtake him." And when he had thus delivered
himself, and taken counsel with his ministers, he sent much treasure
81 to his captain, and men also, and officers, and weapons of war, and
82 armour that could not be pierced through. Then the officer Gókaṇṇa,
having made haste and armed the hosts that the king had sent, and his
83 own men also, that consisted mostly of the country people, went up
again to Nílagaḷa and fought a great battle with Máyágéha, the chief
84 captain (of Parakkama). And a great number of Gókaṇṇa's men fell
in that battle, and some threw down their weapons, and others fled into
85 the forest. And the slaughter was so great that the people spoke
thereof as if none had escaped. And he himself fled into the forest,
86 leaving behind his chariot and umbrella ; and henceforth he abandoned all thought of giving battle, and kept himself within the fortress
at Káḷavápi, after he had strengthened it.

87 After that the officers who were kept in the Súra-ambavana district
invaded Janapada, and slaughtered the host of the enemy.

88 And the leaders of the hosts that were kept at Bódhigáma attacked
Lan̥kágiri, and destroyed the enemy there.

89 And Parakkama Báhu sent Mahinda, Nagaragiri, and other officers
90 under them to fight again in the Mallaváḷána country. And these
mighty men went thither, and drove the enemy before them, and
91 entered and took that country and fortified it strongly. And from
92 thence they departed by the sea in many hundred ships, and attacked
the country of pearls and took the chief captain in charge thereof with
his army, and sent the pearls to their lord (the king).

93 Thereupon the king caused a fortress to be built at a place called
Pilavasu, wherein he kept his strong and mighty men and officers.

94 And king Gaja Báhu, when he had heard of these things, consulted
95 his ministers and began to send an army. And Parakkama Báhu,
knowing how to manage (under difficulties), sent his general (Rakkha)
96 Lan̥kánátha to the Janapada country. And when king Gaja Báhu
heard thereof he gathered together his army, and dividing it into two,
97 sent them with arms and weapons by two ways,—the one towards the
place called Janapada, and the other towards the fortress at Pilavasu.
98 And Rakkha Lan̥kádhinátha also, in order that he might wholly
destroy the host of the enemy, advanced at the head of his great army
99 and proceeded to Ambavana, and gave battle to the enemy in the
village Bubbula, where he destroyed a great number of them and put
100 the remainder to flight. Thereupon the people who dwelt in the
country stopped the highways with trees which they had cut down, and

with thorns and creepers ; and the enemy stood under cover behind 101
them and continued the fight. And Laṇkánátha, who was resolved 102
to destroy the enemy, pursued after them, breaking through their
stockades, and after he had fought fiercely with them from place to
place, succeeded in entering the Janapada country. And he took 103
Janapada, and, in obedience to the commands of Parakkama Báhu, he
built a fortress there and held it. Thereupon king Gaja Báhu sent 104
Déva Laṇkádhináyaka and Dáṭhá Bhára to oppose him. And 105
Laṇkadhinátha fought a great battle with them, and put them to
flight and took the village Yagálla. But king Gaja Báhu sent a host of 106
men that was called the Catassó Parisá ("the four companies") that
were in the Álisára country, to fight again ; and Laṇkánátha advanced 107
and fought with them, and some of them he took alive, and subdued 108
the Taḷáthala country. Whereupon king Gaja Báhu, wishing to 109
subdue him by favour and kindness, sent him numerous presents of
jewels and ornaments of great value, and divers garments of silk and
linen. And the chief of the army received the presents, and after he 110
had disfigured the messengers he sent them with the bribes to his own
master (Parakkama). And the king was much pleased on seeing 111
them, and sent back all the wealth and the valuable presents to him
(the chief of the army). After this the chief of the army left the 112
Taḷáthaliya fortress and took possession of the fortress at Áligáma,
which is by the side of a river.

Then Gaja Báhu sent Síká, the chief of the army, and other valiant 113
and mighty men of war (against Laṇkádhinátha.) And they all set out 114
with an abundant supply of men and wagons, and besieged the fortress
and poured showers of arrows into it. And some of Laṇkádhi- 115
nátha's mighty men, armed with weapons, stood at the gates and
carried on a fierce fight. Archers and other strong men also, who stood 116
on the battlements, killed many of the enemy with their arrows and
their lances and javelins. In this manner did all the fighting men exert 117
themselves to their utmost might, and carry on the great struggle
without ceasing, for three days. At last the mighty men of king Gaja 118
Báhu, who were determined to destroy the enemy, essayed to break the
great gate of the fortress. Whereupon Laṇkádhinátha and his strong 119
men sallied forth, and (after a hard struggle) drove back the enemy, killing
so many of them all along unto the river that he made the water of the 120
river mingle with the blood of the slain ; and at the same time he took
captive many of the chief officers of the enemy's army. And Rakkha 121
Laṇkádhináyaka, who gained the victory in this battle, enjoyed the
pleasure of a feast of triumph in his own fortress, and sent to his own 122
master the heads of the chiefs of the enemy that he had slain, with
their umbrellas and wagons and weapons, and also those whom he had
taken alive. Thereupon the king called his general Déva Sénápati, and 123
told him all that had been done by Rakkha Laṇkádhináyaka ; and 124
inasmuch as he feared that Gaja Báhu, when he heard of the losses
sustained by the victorious army, would assuredly send a great army to

125 take the general captive, he commanded Déva Sénápati to proceed
to the Ghribá country that so he might divide Gaja Báhu's great army
126 in twain. And this general, being a prudent man, made ready all his
host, and advanced to the border of the Káḷavápi river. and built a
127 fortress there and remained therein. Then, at the command of the king,
128 he built over the Káḷavápi river a bridge of timber, two hundred cubits
in length and twenty cubits in breadth, fastened and made exceeding
strong with plates of iron and pegs,—a bridge of exceeding great beauty,
that could be passed by elephants, and horses, and chariots, and foot-
129 men. And the general Déva Sénápati left some officers in charge
thereof, and proceeded thence, and gave battle to the enemy in divers
130 places. And being victorious in these battles, he proceeded to a place
called An̥gamu, and, with the intent to make further advances against
131 the enemy, he built a fortress there and held it. And when the enemy
had heard thereof, he also built a fortress of great strength in the village
Sénágáma, to oppose the general.

132 Thereupon the famous Déva Sénápati went forth and fought with
133 the enemy at Sénágáma, and seized the fortress. And the enemy
having again fought twice and being defeated, he built a fortress at
134 Manyágáma, and held it. Then Déva Sénápati went forth from
Sénágáma and took the fortress at Manyágáma and the forts at Mita
135 and Súkaragáma also. And when he had repaired all these fortresses,
136 he left them not unoccupied, but set officers in charge of them. The
chief of the army also built a fortress at Térigáma, and placed officers
therein who were accounted mighty men of valour, with soldiers under
137 them. Whereupon Gaja Báhu sent Ráma Nílagiri, with the chiefs of
138 districts and many leaders and their forces, to destroy him. And
they all went forth well furnished with men and materials, and raised
139 fortifications in the neighbourhood of Terigáma. And both the
armies began the fight vigorously, and continued it from morning until
140 evening. Then Nílagiri and the mighty men who were accounted men
141 of valour, seeing that their army was losing ground, armed themselves
well with their weapons, and, striking down the strong men and causing
great terror among the enemy, rushed into the midst of the contending
142 host like lions among a herd of elephants. But Déva Sénádhipati's
143 mighty men, who flinched not in the fight, spread themselves around
them, and slew Ráma Nílagiri and many officers of the army in the
144 field of battle, and took captive the great warrior Kaḍakkúḍa and
other warriors also who were with him. And the general Déva Séná-
145 nátha, who gained the victory in the field of battle on that day, sent
the men whom he had taken alive to live in comfort with his master
146 (Parakkama). And the wise Parakkama Báhu spoke to Mahinda Nagara-
giri as he stood in attendance on him, and told him of the marvellous
147 courage of his generals. And when he heard it he was straightway
roused with a great desire to excel them. and exclaimed, "I also will
148 go to the field of battle and soon take Anurádhapura for you!" And
when he had made the promise, the general, being desirous to crush

his enemies, proceeded with a great army, and fought a great battle with the enemy at a place called Badaríbhátíkamáṇa.

And having gained great fame thereby, he proceeded to fight great 149
battles at the village Siyámahantakuddála and in the neighbourhood 150
of Tissavápi and Anurádhapura, and defeated the enemy everywhere
until he took Anurádhapura at the head of a large army. Then king 151
Gaja Báhu, having heard of these things, sent several captains of
armies with a chief commander over them. And they all came ready 152
for war, and set up barriers on the roads on all sides of the city, and
hindered communication thereby. And when Déva Sénápati heard 153
these tidings he set off to rescue the general (Mahinda Nagaragiri) who
was besieged closely, and, giving battle once again in the village 154
Siyámahantakuddála, he fought three fearful battles on his way to the
besieged city. And Malaya Ráyar also having heard how things stood, 155
set out from his fortress, and having fought twice on his way, arrived
(and joined his forces with those of Déva Sénápati). But at the 156
command of (Déva) Sénápati he proceeded in a certain direction, and
fought with the enemy's forces nigh unto Anurádhapura.

Meanwhile (Déva) Sénápati himself, having fought hard with the 157
enemy in many places, came close to Anurádhapura and commenced
to fight (with the besiegers). Then Mahinda, the valiant chief of the 158
army, sallied forth straightway from the beautiful city of Anurádha-
pura and slaughtered the enemy and brake down the barricades, and 159
cut his way out by force and joined Sénápati. And when the armies of 160
Senápati and the chief captain had joined themselves together, they
fought with the opposing host, and again put the enemy to flight;
whereupon the chief captain (Sénápati) returned to Siyámahanta- 161
kuddála and strengthened the fortress there, and occupied it.

Thereafter Parakkama Báhu sent unto the general Máyágéha and 162
commanded him to carry on the war at Álisáraka. And he proceeded 163
thither with great joy, with skilful and valiant men, and built a fortress
at Kalalahallika and occupied it. Thence he advanced to Álisáraka, 164
and fought three battles at the fort in the village Nandámúlaka, and
seized the fortress. After that he took the fortress at the village Kad- 165
dúra, and again fought and took possession of the fortress at Kiráṭi.

And king Gaja Báhu's forces, who came to oppose him, held the 166
fortress which they had built at Vilána. At this time Parakkama 167
Báhu, whose valour no man could surpass, built himself a fortress at
Nálánda, and held it. And hearing that (the enemy held a fortress 168
that so they might oppose the advance of Máyágéha), he secretly
sent forth two or three hundred thieves skilled in house-breaking,
commanding them to set out at midnight and, taking with them 169
sharp-edged deer horns, to break into the fortress and seize it. There- 170
upon the general Máyágéha, in obedience to these commands, broke
the fortress and took the enemy captive. And then he took the strong- 171
hold at Mattikávápi and the two strongholds at the Uddhakúra and
Adhókúra villages, and moreover broke into and took the fortress 172

at the village Násinna. Thus did he bring the country of Álisáraka under his authority.

173 At the same time, the king, who knew the proper time when he should act, commanded his officers to take the city of Pulatthi without
174 delay. Thereupon Rakkha Laṇkádhinátha and Sukha Jívitaputthaki
175 went forth with all speed from the fortress at Taḷákatthali, fighting with the enemy in divers places on the way, and engaged in battle at
176 the place Rajakamatasambádha. They fought again on the borders of the tract of field called Miḷánakhetta and, proceeding thence, fought again, even amid the field, and slaughtered many of the enemy.
177 And from that place they pursued after the enemy, and overtook him at Dara-aga, and fought a battle there also and gained a victory.
178 And from thence they went forward, and took the fort at the village Maṇgalaba by assault, and brake down the walls thereof, and destroyed the enemy there and took possession of the fort.

179 Now at that time king Máṇábharaṇa, the lord of Róhaṇa, who had
180 waged many wars with king Gaja Báhu's chiefs and had been defeated and humbled by them, had given up the thought of war, and dwelt for
181 some time much broken in spirit. But afterwards, accompanied by the Order who dwelt in the three fraternities, he went and submitted
182 himself to Gaja Báhu and entered into an alliance with him. But when he heard that the mighty generals of king Parakkama had made
183 war against king Gaja Báhu, and had destroyed their adversaries and gained the victory in every battle, Máṇábharaṇa communed with
184 himself in this wise: "Of a certainty will Parakkama Báhu, who is
185 exceeding rich in resources, subdue the whole of the king's country;[1] and if peradventure that ruler took the king's country then would it
186 not be possible for us to dwell in the Róhaṇa country." So he broke off the alliance that he had made with king Gaja Báhu and sought the
187 friendship of Parakkama Báhu, and, raising a great army from among the inhabitants of both countries,[2] he threw up fortifications in the valley of Sobara.

188 And the king Parakkama Báhu, wishing at that time to show forth
189 his marvellous valour, thought thus to himself: "Oh, that I could let
190 not my generals, who are in divers places, know thereof, and secretly go to the city of Pulatthi with the mighty men who have been brought up with me, and give battle and break down the gates and battlements and towers thereof, and enter the city and take Gaja Báhu captive!"
191 Then the wise king sent unto the general Máyágéha, who was left at
192 Ambavana, and told him of his purpose; and as his desire was to go to Ambavana, pretending that he had other business to do there, and from thence to proceed to the city of Pulatthi, he instructed his
193 general Máyágéha secretly in this wise: "Send you a letter to me in

[1] The upper portion of the island, *Rája raṭṭha*, in contradistinction to the Dakkhiṇa or Róhaṇa, the southern part of the island.

[2] Meaning the two portions into which the southern country was divided at this period.

these words, saying, 'It is my heart's wish to hold a great feast in honour of Buddhá. I pray you, therefore, send unto me the things
that are needful for making offerings unto Buddhá,—namely, chanks 194
and the five kinds of loud instruments of music, and cámaras[1] and
white umbrellas and banners: and may it please my lord also to come 195
hither and behold my feast.'" And Máyágéha went accordingly to 196
Ambavana, and having made all things ready for the feast, he sent the letter as he had been commanded.

And when the king saw it he was glad, and caused the letter to be 197
read in the midst of the assembly of the ministers; and then the great 198
king made haste and sent unto the general the articles of divers kinds that were necessary for the feast, and declared before the ministers
his desire to go thither. Thereupon the chief of the ministers, who 199
knew what the true purpose of the king was, sent a messenger to his
brother Nagaragiri, telling him of these things. And when he had 200
heard the tidings, he set out from Móravápi and made haste with his
army to see the king. And when they asked why he had come, he replied 201
saying, "Because that I have known my master's mind have I come
hither," and moreover he said, "Servants like unto us are in the 202
employ of the king for the intent that they might bring under subjection
the rulers of the land who are his adversaries. Wherefore shall I go 203
up alone and seize Gaja Báhu with his numerous hosts and chariots,
and give him as a captive to my lord." And when he had spoken these 204
words the chief of the border entreated of the king that he might
proceed thither. And when the ambitious chiefs of the army, Máyágéha 205
and Kitti Laṅkádhinátha, and many other mighty officers, saw how matters stood, they offered themselves also, and each entreated the
king, saying "I shall go first, I shall go first." Thereupon the king, 206
who was much skilled in all stratagems, made known his plan and
sent his mighty men to the field of battle. And they all departed 207
with their chariots and men and wagons, and built fortresses nigh
unto Nálanda. And as they tarried there, great clouds gathered in 208
the sky, and the rain fell with great violence all around as if it would
wash away the earth with its flood of waters. Thereupon the king, 209
who clave strictly to the truth, fearing that his army would be drenched by the clouds which were fast approaching, made the following solemn
declaration (before them):[2] "If the establishment of the kingdom be 210
for the prosperity of the religion and the state, then let not the rain
fall (in this place);" and it ceased to rain there accordingly. And 211
then he sent to the army rice mixed with acids, plantains, rice roasted
and beaten into cakes, and divers things to eat in great plenty. He 212
also sent many thousands of bamboos (made into water-pipes), each 213
formed into one long channel, replenished with water and pierced with holes and stopped at both ends so that many persons could drink

[1] Yak's tails used as whisks and as insignia of royalty = chowries.
[2] *Sacca-kiriyá*, and adjuration by the power of truth.

thereof at one and the same moment (by taking away the plugs in the
holes that were pierced along the bamboo).

214 Thereafter the general Mahinda went forth with a great army, and
took the fortress in the village Lahulla after he had destroyed the
215 enemy. Then Laṅkádhinátha, having heard thereof, made great
haste and took the fortress Hattanna after he had put the garrison
216 thereof to death. And the general Máyágéha, having heard thereof,
217 hastened with a great host and reached Khaṇḍigáma, so that Gaja
Báhu's army, consisting of elephants, cars, horsemen, and footmen,
218 was shut in on three sides in the pass at Khaṇḍigáma. Thereupon
the son of Laṅkádhinátha, Laṅkápura by name, a man of great might,
219 came up to the gorge at Khaṇḍigáma and joined together all the forces
that had come from the three sides, and drove the enemy before him
220 as a lion drives a herd of elephants. Then the other chiefs, with
221 Laṅkádhinátha at their head, routed and slaughtered Gaja Báhu's
army, and pursued it unto the place called Koṇḍangulika Kédára:
and Gaja Báhu's broken forces then entered the city of Pulatthi.
222 And when king Gaja Báhu saw the great host enter the city he was
greatly roused with pride, and thought thus haughtily within himself:
223 "When the king my father departed to heaven to join himself to the
224 gods, and when I was scarce established in my father's kingdom, then
came Kittisirimégha and Sirivallabha, from both sides of the land, to
225 fight against me; but they were not able to stand against my flag of
victory, and fled; and from thenceforth did they abandon all thought
226 of war until their life's end. And now am I well established in the
king's country; and my army, consisting of elephants and chariots
227 and horsemen and footmen, is perfect. If, therefore, I should arm
these hosts and lead them (myself) to battle, what king is there who
is able to hear the sound of my drum in the field of battle?" And
228 king Gaja Báhu, being thus puffed up with pride, commanded the
229 ministers of the interior to set the whole army in readiness. Thereupon
the ministers made ready elephants and horses that were well harness-
ed, and also great bodies of very mighty men skilled in war and clad
230 in ten kinds of armour, and soldiers also from the Kéraḷa, Kaṇṇáṭa,
Damiḷa, and other races. And when they had arrayed these forces the
ministers informed the king thereof.

231 Then Gaja Báhu set out from the noble city of Pulatthi at the head
of a great army, and came to a place called Síkaviyala. And the
232 commanders of Parakkama's armies, under their leader Rakkha
233 Laṅkádhinátha, made war with the king Gaja Báhu; and these
mighty men broke through his host of elephants and horses, and slew
their riders, and put the king to flight.

234 And the king made haste and entered his own city, and caused the
gates thereof to be shut, and hid himself in Anurá;[1] and the mighty

[1] This is probably the name of a secret place of concealment, or of a tower, a palace, or a grove.

men also, who pursued after the king, came up and surrounded the 235
city of Pulatthi on all sides. Then they began to attack its walls, 236
battlements, and towers; and the spies whom they had before left in
the city (treacherously) opened the gate thereof. Whereupon the 237
besiegers entered the city with great ease, and took Gaja Báhu captive,
and shut him in the palace. The princes Cóḷagaṇga and Vikkama Báhu 238
also they took captive, and bound them and cast them into prison.

Then the chief captains of the army sent tidings unto the king of 239
these things. And the king, who by his wisdom was able to judge
wisely of the matter, when he heard thereof thought within himself,
saying, "It is meet that he should live at ease, without any cause for 240
fear from us, until that we could see each other at a lucky hour." So 241
he sent forthwith to Gaja Báhu gifts of great value: garments, per-
fumes, and jewels, that he had set apart for his own use.

Thereupon the chiefs of the provinces and of the districts took counsel 242
together, and sent a letter unto the king written in this wise: "While 243
the king (Gaja Báhu) liveth a great part of the inhabitants of the
country will not submit unto thee: therefore ought this man to be
put to death." And when the king heard the message his heart was 244
moved with compassion, and thinking to himself, "That king, surely, 245
must not be killed," he straightway commanded the noble-minded
general Déva Sénápati, who was at Sénágáma, to come before him,
and spake these words unto him: "If these chiefs of the provinces 246
and the districts, who are puffed up with victory, should seize the
king and kill him, it would not be well; neither would it be well if 247
they should plunder the city and oppress the people and conduct
themselves riotously. For, is not the kingdom to be established with 248
the intent that the religion should be promoted and the welfare of the
state? Surely it is not only for the purpose of putting the king to
death! Go you, therefore, and put down all those that are riotous 249
and disobedient; preserve the king's life, and establish order and
authority in the city." And when the king had spoken these words, 250
it is said that he hastened away the chief captain, who departed with
his army, and went to the city of Pulatthi. But before he came 251
thither the soldiers, by reason of their perversity and wickedness, had
set at nought the king's command. They brake open the doors of the 252
houses in the city of Pulatthi, plundered the wealth thereof, and
robbed the people of their raiment and jewels. And the noble city 253
of Pulatthi, oppressed thus by the violence of the soldiers, was then
thrown into great confusion, like unto the ocean that is disturbed by
the tempest at the end of the world. And they that dwelt in the city, 254
and the ministers and their followers, and the country folk and the
armed men were disgusted with these deeds of violence; and all of 255
them went up with the one accord to Máṇábharaṇa,[1] and told him of
these things, and spake to him, saying, "We beseech you come with 256

[1] Sirivallabha's son, and cousin of both Parakkama and Gaja Báhu.

us : we will conquer the kingdom for you, and it will be for you only to support our cause."

257 And Gókaṇṇa, the chief, who as left at Káḷavápi, also sent a messen-
258 ger to him asking him to come up quickly. And the weak-minded prince Máṇábharaṇa, having heard all this, and having taken counsel
259 with his foolish ministers, determined that he would go thither, pretending to deliver the captive king, and then destroy the enemy
260 and take possession of the whole of the king's country. So he made haste and gathered together an army from among the inhabitants of
261 both countries, and having joined them with the forces of the officers of the king's country went up to the city and fought a fierce battle there, in which he utterly defeated Parakkama's army, albeit that it
262 was so great. And king Máṇábharaṇa went up to the palace and saw king Gaja Báhu after he had made the customary obeisance to
263 him. And so that he might calm the fears of that king's people, he
264 delayed a few days, and then put to death all the commanders of the king Gaja Báhu, and seized the king himself and cast him in prison.
265 All the elephants also, and horses, and such moneys as were in the treasury, he seized and took to himself ; and, thinking that he had
266 now gotten himself the kingdom, he commanded the tooth-relic and the alms-bowl relic and his mother and all the women of his household
267 to be brought thither from the Róhaṇa. And after that the king (Máṇábharaṇa), who had neither compassion nor wisdom, secretly took counsel with his mother and his chiefs in this manner, saying :
268 " While the king (Gaja Báhu) liveth the forces of the king's country will be true followers of him only : he should therefore be put to death.
269 But should we put him to death publicly, then would there be a strong uproar among the people : it is meet, therefore, that the king should
270 be put to death secretly." So he made the king to endure great hardship by depriving him of food and rest, and also devised means
271 to kill him by giving him poison. Now king Gaja Báhu could not
272 endure the tyranny of the king Máṇábharaṇa ; so he sent secret messengers to Parakkama Báhu, saying " I have no other refuge but in thee.
273 I pray thee, therefore, pour upon me the water of thy mercy, and quench the flame of sorrow with which I am eternally scorched and
274 tormented." And the king (Parakkama), being full of mercy, gave good ear to all the words that the king (Gaja Báhu) had sent by the mouth of his messenger, and was moved with exceeding pity, and
275 thought in his heart, saying " Verily hath he suffered all this grievous pain because of me ! It is therefore my bounden duty to deliver him
276 from that pain." So, although he had lost his army and his materiel of war (at the city of Pulatthi), yet, being endued with great heroism,
277 he slackened not his energy, but chose the more valiant men from among those who had been brought up with him, and gave them
278 offices and great wealth and honour. He gave the office of Adhikári[1]

[1] Chief Executive Officer : the " Adigar " of later times.

to the general Máyágéha, and likewise the office of Laṅkádhikári[1] to
the chief Kittisaṅkha. And of the two generals who were brethren 279
the king gave to the elder the rank of Késadhátunáyaka[2] and to the 280
younger the office of Nagaragalla. And the wise and prudent ruler
won their hearts by giving to both of them great wealth and honour
and many soldiers.

Thus did this wise king furnish great and powerful armies with all 281
speed, and sent them in divers directions.

He sent the chief captain Rakkha Késadhátunáyaka with an army 282
to the village Vacáváṭaka in the Mérukandara country. In like 283
manner also he sent Rakkha Laṅkádhinátha to the village Maṅgalaba
and Kitti Laṅkádhikári to the place Kyánagáma. The two generals, 284
who were brethren, did the king send with a great host to Makkala-
gáma.

At that time the king sent messengers secretly to the chief captain 285
Déva Sénápati, who was shut up in the city of Pulatthi, and brought 286
hither and gave him the command of a great army like that of the gods.
And the king, who was skilled in the manner of commanding his
forces and disposing them, sent him to Gaṅgátaṭaka.[3]

And all the chief captains went with their armies and took each the 287
post that was his, and plundered divers places on the way to the city,
and cut off the heads of their enemies, striking them with terror, and 288
stopping the supplies of corn. In this manner did they sorely oppress
the people that dwelt in the city ; and the strong men of war who were 289
set to guard different places killed and plundered the people, so that 290
they ventured not to come outside the city even to seek wood or leaves,
because they feared that they would be robbed of all their possessions.
In many places they stopped up the highway from the Róhaṇa to the 291
city, and hindered the dwellers of that country from going to and fro
from it. Then did the men of Máṇábharaṇa, who were shut up in the 292
city, feel as if they were birds penned in a cage. Thereafter the two 293
generals who were brethren fought a battle, and took Konta Disáná-
yaka (Máṇábharaṇa's general) prisoner. They also fought with the 294
hosts that were led by Bódhi Laṅkádhinátha (also a general of Máṇá-
bharaṇa), and pursued after him unto the city of Pulatthi.

The general (Rakkha) Késadhátu, who held the village Vacáváṭaka, 295
fought with the chief captain of Máṇábharaṇa, called Uttama, and
gained a victory, and went up to the village Nála, and fought a battle 296
there with Buddhanáyaka and gained the victory. Afterwards the 297
general Rakkha Adhikári (Rakkha Laṅkádhikári), who was left at the
village Maṅgalaba, fought with the enemy and took the village Hattanna ; 298
and this famous man followed up his victory with all speed, and fought
Náthádhikári and drove him back with his army. And when the king 299
Máṇábhúsana (Máṇábharaṇa) heard thereof, he went with his mighty

[1] Executive Officer of the Island.
[2] Warden of the hair-relic ; but see note *infra*.
[3] Gantaláwa or Kandalai.

300 men of war to Másiviyalasa to fight against him. Thereupon Kitti
Adhikári, who was then at Kyánagáma, and Déva Sénápati, who was
301 at Gaṇgátaṭaka, and the two brethren, the generals, who were at Makka-
302 lagáma—even all these, with their great hosts, made haste and went
up in battle array each from his place (against the city), and slaughtered
and put the enemy to flight wherever they chanced to meet them, and
then went up with all speed from divers points to the city of Pulatthi,
303 where they scattered the strong men who were set as guards all round
304 the city (and entered it) and set the king Gaja Báhu at liberty. And
they seized the women of the household of king Máṇábharaṇa, and
305 his sons, and his mother, and all his treasure. But as soon as king Gaja
Báhu was set at liberty by them he made all haste and fled straightway,
and took refuge in the country abounding with stores of grain.

306 And king Máṇábharaṇa, who then fought against Rakkha Laṇká-
307 dhikári, having heard of these things, was filled with grief for the loss
of those he loved, as if he had been pierced by an arrow; and he put
308 on his armour and his weapons, and regardless even of his life he
returned to the city at night with his great army, and fought a fierce
309 battle, resolved to destroy the enemy. But when his general Bódhi
Laṇkádhinátha fell in the field of battle, he could not maintain his
310 ground in the city of Pulatthi, and therefore he took with him the
sacred tooth-relic and the alms-bowl relic, and his mother and the
women of the palace, and departed for the Róhaṇa at night.

311 Now at that time Parakkama Báhu had left Buddhagáma and,
312 having repaired to the neighbourhood of the city with the intent to
set the king Gaja Báhu at liberty, had built himself a beautiful palace
of two stories, and lived in the village Giritaṭaka with his army and all
his retinue. And it chanced that certain of the king's men of valour
313 had gone to the village Tannaru that they might amuse themselves
314 there after the toils of the war; and certain of the generals of king
Gaja Báhu kept the king behind and treacherously attacked them
315 with violence. And when the king Parakkama Báhu heard this he
was greatly incensed, and commanded his own chief officers to seize
316 Gaja Báhu. Thereupon Kitti Laṇkádhikári and Déva Sénápati, with
317 a great host, proceeded to the village Tannaru, and fought three great
battles there with the chief officers of the king Gaja Báhu, and slaughtered
318 many of the enemy. And Nátha Nagaragiri and Mandijívita Putthaki
319 scattered the hosts of the enemy at the village Válukápatta. So
also at the village Tannaru, they who commanded the great hosts
320 destroyed the forces of the enemy that they met, and proceeding to
the village Kohomba they carried on the war, and slaughtered many
of the enemy that were there, and broke down the walls of the fortress,
321 and seized it. They scattered also many of the enemy that were
armed at the village Ambagáma, and took possession of the fortress.
322 And from thence they marched to Tannitittha, and, succeeding there,
they went further, and put the enemy to flight at Antaraviṭṭhi.

323 Now at that time certain of Parakkama Báhu's commanders, at

the head of a great host, lay nigh unto the city of Pulatthi, and Gaja 324
Báhu's officers that Dévádhikári had led fought against them, and
were defeated. Likewise also they defeated great numbers of the 325
enemy at a place called Káḷapilla, and destroyed them, and took up
their abode at Madhúkavanagaṇṭhi. And they all then moved 326
quickly in divers directions, and spread over the country with the
intent to seize the king, who, when he heard that the armies had over- 327
whelmed the country and were descending upon him from all sides,
and seeing none other course left to him, sent messengers to the Order 328
of all the three fraternities that dwelt in the city of Pulatthi, saying
"I see none other refuge now but in my lords: I beseech you, there- 329
fore, take compassion on me and save me in my distress." And the 330
brethren received the message and were moved with compassion, and
proceeded (in a body) to Giritaṭáka, and went up before the presence
of the king (Parakkama Báhu); and when they had spoken civilly to 331
each other and the king had asked them of the reason of their visit,
they made answer to him in these words of peace: "The blessed and 332
merciful Buddha hath, in divers discourses, spoken at length of the
evils of strife and of the blessings of peace. The (vanquished) king 333
hath neither a son nor any brethren; moreover, it seemeth clear that
by reason of his age he standeth now at the gates of death, insomuch 334
that your vow to establish the kingdom with the intent to advance
the welfare of the country and the religion thereof will soon be fulfilled.
Therefore is it meet that you should abandon the strife and return to 335
your own country, having respect to the counsels of the Order."

So the king (Parakkama Báhu), who had subdued the country with the utmost difficulty, hearkened to the words of the Order, and yielded it to the vanquished king (Gaja Báhu), and returned to his own country.

Oh, how marvellous was the fulness of his compassion!

Thus endeth the seventieth chapter, entitled "The giving away of the Kingdom," in the Maháva̤nsa, composed equally for the delight and amazement of good men.

CHAPTER LXXI.

AND the king Gaja Báhu then came to Gaṇgátaṭáka and made it 1
his royal city and dwelt there in peace. Thereupon king 2
Máṇábharaṇa sent presents unto him, and assayed to enter into an
alliance and live with him in friendship; but king Gaja Báhu wished 3
not to enter into an alliance with Máṇábharaṇa, and went up to the 4
vihára Maṇḍalagiri, and made a solemn declaration there, saying,
"I have given the king's country to king Parakkama." And when
he had caused this to be inscribed on a table of stone he returned to
Gaṇgátaṭáka, and died there of a certain disease with which he had 5
been afflicted after he had reigned two and twenty years.

6 Thereupon the foolish ministers of king Gaja Báhu joined them-
selves together, and caused his body to be taken to a stronghold
7 abounding with grain, and sent messengers to king Máṇábharaṇa to
8 come up quickly whilst they yet tarried there. King Parakkama
also, having heard of the king's death, set his army in array and came
up to the city of Pulatthi.

9 And then king Máṇábharaṇa, because that he had under him a
10 great host from among those who had come from the king's country
and had taken refuge in Róhaṇa, and being advised thereto by wicked
men, thought to himself, saying "I surely will take the king's country."
11 And being overpowered by this foolish ambition, he set out from
Róhaṇa with a great host and reached the stronghold (where the
12 generals of Gaja Báhu had tarried till he should come). And Parak-
kama Báhu also, the ruler of the land whose valour no man could even
conceive or surpass, having heard thereof, thought within himself in
13 this wise: "Even Gaja Báhu, the generous king, and his chief captains
14 had resolved not to continue the war; but the people say that this
15 Máṇábharaṇa hath now come to war (against me), trusting on the
vain talk of the cowards from the king's country, who had fled
thither in all haste with not so much as the cloth round their bodies
16 which belonged to them. Him indeed will my ministers humble, yea,
even two-fold more than the humiliation that the king Gaja Báhu was
17 made to endure. Nor will I let him to cross over to this side of the
18 river Maháváluka." And when the king had pondered within himself
in this wise and with the wisdom and skill that he showed in making
ready for war, he placed his armies with commanders over them at
every ford, even from the ford of Saragáma unto the Gókaṇṇa sea.

19 Then the chief ministers of state, who were men of great wisdom,
came together to the presence of the ruler of the land, and made
obeisance to him with their hands lifted up to their heads, and prayed
20 that he might be anointed king. "Great king," they said, "the
21 victorious monarchs of old caused the ceremony of anointing to be
performed on them even in the field of battle, that so they might impress
fear and affection among the people, and that their exceeding great
22 power and majesty might be made known everywhere. Therefore
also it should be the duty of our lord to preserve the customs of those
great and good men, because that he is learned in the law and knows
23 its precepts. O king! although thou art young in years, yet it is
hard for thy enemies to bear the weight of thy might and majesty,
24 and to overcome the strength of thine arm. With the dawn of thy
prosperity thou wilt be able to exercise dominion over the whole
25 continent of India, let alone the island of Laṇká. From the first ages
of the world unto this day hath thy race continued as pure as the
26 milk that is poured into a cleansed chank. Wherefore, let it please
thee to ordain that the anointing be held on a day of good omens,—
that anointing which of a certainty will bring blessings upon the whole
world."

And the king Parakkama Báhu, of thoughtful men the most excellent, 27
whose enemies could be subdued only by his frown, hearkened to
this request; and on a day that seemed of good omen, when the stars 28
on the moon's path signified excellence, he put the crown on his head,
and arrayed himself in all the royal apparel. And although the tidings 29
came to him at that moment that Máṇábharaṇa had crossed over to
this side of the river, he cared not so much as a blade of grass for
him; but himself ascended the ornamented pavilion, and placing his 30
armour and his weapons near him, he went in great state from his 31
palace and, like unto a fearless lion, marched round the city, astonishing 32
the people who were drawn to the ceremony by the splendour thereof,
and entered the royal palace that was the home of the goddess of
prosperity.

[This seems to be the end of the chapter. From some cause or
another there appears to be a slight omission.][1]

CHAPTER LXXII.

AT that time the great scribe Mahinda came with a great army 33
(on Máṇábharaṇa's side) and carried on a great fight with the 34
famous Rakkha Késadhátu who was left at the ford of Sarógáma.
But Rakkha Késadhátu, the mighty chief of the army, like unto a
lion amid a herd of elephants, slew a great number of Mahinda's 35
mighty men in battle and drove away the great scribe and all his host,
as doth the wind a tuft of cotton. And when he essayed again 36
to cross over at the ford of Talanigáma with the intent to renew 37
the contest, the self-same Rakkha Késadhátu fought a great battle
with him and put him to flight.

In the same manner also did Buddha Késadhátu, who was charged 38
to defend the ford of Púṇa, encounter the king Máṇábharaṇa, when 39
he essayed to cross that ford with the intent to make war; and in a 40
fierce battle that took place with the commanders of Máṇábharaṇa,
he slew many of his mighty men and utterly defeated the enemy so
that they wished not to return to cross by that ford any more.

Likewise also did a certain chief of a district, who was left to defend 41
the ford of Samírukkha, defeat the army of the chief captains Máyágéha 42
and Gaja Bhuja, who came thither to carry on the war, and put them
to flight.

And a chief of Márágiri, by name Mattatála, came up with an army 43
and essayed to cross the ford called Mahárukkha; but Ráma, the 44
commander who was left at Nílagiri, which was his birthplace, a

[1] The words within brackets are remarks made by the editors of the text. I may add, that probably the concluding verse, which is generally either laudatory or hortatory, is the only one that is missing.

45 man of great prowess, fought a terrible battle there, and took him alive with the other mighty men who were worthy of being taken captive, and put the remnant to flight, who lost heart and desired not to fight again.

46 And a certain other chief who was left at the ford of Nálikéravatthu
47 fought a battle with the forces of the king their enemy, who sought the fight, and killed many of his men, and defeated and scattered on all sides the remnant of the army.

48 A certain other brave and valiant chief of a district, who was left
49 at the ford called Anantarabhaṇḍaka, gave battle to an exceeding
50 great army of the king their rival, who had come to wage war there with the chiefs of the army, and made the field of battle to look like a heap of mangled flesh, and drove away the remnant of the army with its commander, as the wind doth a gathering cloud.

51 A certain other mighty commander of a district, who was chosen
52 to defend the famous ford Káṇatálavana, with a well-equipped army and materiel of war, fought fiercely with the host of the enemy who had come by the way of that ford to wage war, and defeated them so that they wished not to renew the fight.

53 And the commander Kitti Adhikári, who was left at the ford Yakkha-
54 súkara, fought a terrible battle with the enemy who landed there for the fight, and killed a great many men and put the remnant to flight.
55 And while he yet held this ford, in obedience to the commands of the great king Parakkama, he appointed a great officer in his stead, and
56 returned; and this officer also fought three times with the hosts of the enemy (who returned to the fight), and utterly scattered them so that they had not the heart to renew the fight.

57 And Jitagiri Santa, the great captain who defended the ford Vihára
58 Vejjasála, and whose army consisted of proud and haughty men, waged a terrible war with the enemy who had come thither to cross the ford and utterly destroyed the army of the king their rival.

59 And Kitti Potthaki, who was at the ford Assamaṇḍala, and Mahí-
60 náma, who had a great army, and Laṅkágiri, with his mighty host—even these and other great armies destroyed the hosts of the enemy who came against them, and returned to the king.

61 And the valiant men who were nigh unto the river Sakkharálaya
62 crossed the bridge there, and entered the grove Sakkuṇḍa, and straightway fought a battle and put an end to the lives of many men, and brake the spirit of the enemy so that he had not the courage to essay to break through that way any more.

63 Moreover, the general Saṅkhanátha, who was left at the ford of Sarógáma, checked the hosts of the king their rival who came thither
64 to fight through that way, and himself crossed the river, and destroyed
65 a great number of the enemy and returned to his position. In the same
66 manner also did a great army that was left at the ford Samí make a slaughter of a great number of the hosts of the enemy who essayed to
67 cross it, and thereby stop the enemy from coming any more to the

attack. A great host of the king that kept the ford at Cullanága destroyed many of the enemy who essayed to cross it with their armour and weapons of war. At Burúdatthali also the two generals who 68
were brethren withstood the attack of the enemy who came from that side to cross it. And the great hero Rakkhádhikári, who guarded 69
the ford Niggundiváluká, withstood a great host who came to cross thereat, and maintained the fight without ceasing for two months, 70
and, unmoved by any fear whatsoever, destroyed them utterly.

Likewise also the mighty hero Lankápura, who was known by the 71
name of Kadakkúda, and who had fought great battles and become exceeding powerful, utterly destroyed a great host of the enemy, and 72
with a mighty effort utterly destroyed the army of the enemy so that there was no hope left in them. And Rakkhaka Sankhanáyaka, the 73
chief captain who remained at Bhillapattaka Khanda, utterly routed the hosts of the enemy who had come thither to carry on the war. A certain great chief also, who was left at Titthagáma with a great 74
army to defend it, began the strife with the enemy with great vigour 75
when he essayed to make his way through it, and fought a very great battle and put the enemy to flight, and so weakened him that he cared not to renew the fight; and a powerful commander, who had 76
fought many great battles, and who was left at Nandigáma, drove back a great host that essayed to pass through it.

And the commander Déva Sénápati was left at the Hedilla Khanda; 77
and when the prince Mahinda came up to give battle there with an army that was well equipped, four times he fought with him; and 78
he covered the field of battle with the bodies[1] of the enemy's mighty men who were slain, and brought the prince into great danger. And 79
with his host of men and with his materiel in no wise diminished, he 80
pursued after the prince as he fled with his army, and made haste and crossed the ford at Bhillagáma. And there he carried on a terrible 81
war for two months, and prevailed everywhere and drove the enemy from their position in that place.

And the chief of the district who withstood the enemy at the ford 82
of Málágáma, and was constrained to play the game of war ten times over, routed an exceeding great number of the enemy who had come 83
thither to cross at that point, and scattered them like as the rising sun scattereth a thick darkness.

And a certain chief of a district, of great might, who was appointed 84
to guard the ford at Golabáha, defeated the army of the enemy in 85
battle that had come to fight their way through that ford, and put them to flight with their leader, even as a lion putteth to flight a herd of deer. A mighty chief alsó who was left at the ford Dípála, fought 86
with the enemy and routed the hosts that had come to cross the river at that place.

And while the war was being carried on in this manner, the great 87

[1] Lit. skeletons.

king and best of rulers, Parakkama Báhu, of dreadful might, thought
88 thus within himself, saying, "To the king Máṇábharaṇa, who hath been utterly defeated in the war here, shall I not give a resting place even
89 in the Róhaṇa." And so the warlike king, strong in his purpose,
90 commanded Devila and Lóka, both of whom held the rank of Késadhátu, and dwelt the one in the Mahániyáma country and the other in
91 the Pañcayójana country, and Árakkhakamma Nátha and Kañcukináyaka also, to proceed to the Róhaṇa. And these skilful men departed thence in obedience to his command, like as the four great kings[1] departed in obedience to the command of king Sakka.

92 And they came to the country Navayójana,[2] and played the great
93 game of war twenty times with the mighty army of the king, his adversary, that was left there. And they destroyed that great army and
94 took Navayójana. And from thence they departed and came to the
95 borders of Kálagiri,[3] and fought twenty battles with the army that was there, and took that place also. And they advanced yet further
96 and, in like manner, took possession of Díghálika Mahákhetta. And when the king Máṇábharaṇa heard of these things, he divided his army in two parts and hastened one part to that place.

97 And it came to pass that on one occasion a certain great officer named
98 Náráyana, a captain of the army, who had been charged to defend Anurádhapura, bethought himself foolishly that he could subdue the country and raise a fortress therein, and free himself from subjection
99 to kings. But when king Parakkama Báhu had been informed of this matter, he thought thus within himself. saying, "Him will I root
100 up before that he take root himself"; and the valiant king made great haste and sent Chattagáhakanáyaka against him. And that great captain was moved with an ardour that durst not be compared with any man's, even like the ardour of a lion pursuing after deer or young
101 elephants; and he went up and waged a dreadful war with him, and destroyed him and his army, and freed the country of its enemies that were like thorns unto it.

102 Now at this time when all the public fords round about were guarded
103 by the great officers of the king, as if by evil spirits, so that the king Máṇábharaṇa could not cross them, they that dwelt in the king's country, who were faithful to him, showed a certain secret ford,
104 whereby he crossed over at last to this side; and when king Parakkama Báhu heard of these things he resolved to root him up with his host
105 on the borders of the river, and chose him a spot for a stronghold at a place called Mayúrapásáṇa[4] and sent thither that man of exceeding
106 great valour, the chief captain Rakkhádhikári, with a great body of soldiers and many men and chariots.

107 But Rakkhádhikári was displeased with the king, because that by

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[1] The gods of the lowest dévalókas and guardians of the world of men under Ṣakra's command.

[2] Navadun kóralé. [3] Kalupahana. [4] Monarágala.

reason of his envy it vexed him of the great favours that the grateful 108
king Parakkama had bestowed on his adversary Déva Sénápati, in
that he had given pleasure to the king mightily in a great battle that 109
was fought by him. So he (Rakkhádhikári) showed not any zeal
for the war. And because the fever of envy was on him he was languid
and indifferent, and cared not to exert himself. And at this time a 110
certain evil-disposed chief of the king Gaja Báhu, whom the king 111
Parakkama had saved, accompanied the general and learned how he
was really disposed towards him. And because that he had a secret
understanding aforetime with the king Máṇábharaṇa, he made haste 112
and sent a message to that king, asking him to come thither with all
speed before that they began with the fortifications. And the king 113
Máṇábharaṇa gave heed to this request, and commanded his forces to
carry on the war (with zeal) in divers sides. Whereupon the prince 114
Mahinda came up and fought at Vallitittha with the captains of the
general Déva Sénápati. But they slew many mighty men in the 115
terrible fight, and soon disabled that prince and routed his army.
And the king Máṇábharaṇa himself fought a great battle with Rakkhá- 116
dhikári, which was fought fiercely, insomuch that sparks of fire were 117
sent forth by the clashing of the swords, and many great and mighty
men fell on both sides; nevertheless, Rakkhádhikári's forces were
utterly routed. Whereupon he fought alone with his sword in hand, 118
and slew many brave men, and himself fell dead in the field of battle.

And when the mighty and terrible king Parakkama Báhu heard of 119
this event, his lotus-face beamed with a smile, and he communed with
himself, saying, "While I live, what profiteth me the living or the 120
dead? The lion seeketh not a companion to rend him an elephant.
Now, therefore, shall I in every war fulfil the desire of my arms which 121
have, for a long time, longed fondly for battle? And soon shall I take 122
to myself, as a man doth a wife, this kingdom which hath been defiled 123
by its connection with many kings whose ways were evil, after that I
have cleansed it with a stream of blood from the bodies of the enemy
and purified it in war. Verily it shall become a glorious hall wherein
heroes like unto me might display their skill.[1] As the sun needeth not a 124
firebrand, so also to me, who am the destroyer of the enemies who
surround me like a thick darkness, what profiteth it the help of another
power?" And when he had pondered with himself in this wise, he 125
appeared on the field of battle like a fifth sun[2] over the great sea of
the hosts of the king his enemy. And this chief among the judges of 126
harmony went thither and tarried there and gave ear to the songs of
the singing women, enjoying the delightful strains of their sweet melody.

[1] In the original the words are combined in the form of a metaphor, in which the author alludes to Lanká as a female that had been defiled by contact with wicked sovereigns, and whom the king intends to wed after having washed her in the blood of her enemies.

[2] Alluding to the seven suns that are said to rise in succession at the destruction of the world, the fifth drying up the waters of the deep.

127 At that time the chief officers of Parakkama Báhu, as they pursued
128 after the hosts of the enemy, met with the king (Máṇábharaṇa)
129 as he returned from pursuing after the great army (of Parakkama)
130 that was routed, and fought a terrible battle at the village Badaravalli,
and defeated the victorious army of Máṇábharaṇa, and hotly pursued
after them. But their army was greatly diminished by reason of
the losses they had suffered from the attacks; and although they killed
also a great number of the enemy they dispersed themselves and turned
their faces backwards with the intent to return to their own country;
whereupon the great army of the enemy took heart, and increased
131 their efforts two-fold. Then the commanders of Parakkama left them
that were wounded to the care of physicians, and began to retreat with
the army; but Parakkama met the host as it retreated and looked at
132 it with a scornful smile on his face. And then he frowned on the
133 officers who commanded his bearers not to advance, and commanded
his officers to stand still, and sent the bearers away, and turned his
134 face towards the enemy. And that so he might commemorate the
135 happy union of valour and good fortune, and send forth his sword
like a messenger into the field of battle, the mighty hero bethought
him that he would hold the festival of war, and shouted to his armour-
bearer, saying, "Bring hither to me a Siṇhalese sword." And the
armour-bearer understood it not, but brought the Indian sword called
136 Páṭava, saying it was a Siṇhalese sword. But he cried out saying,
"Say not to me that this is a sword of Siṇhalese handiwork; it is one
that hath power (in my hands) to put an end to all the kings of India.
137 Lay this apart and bring me quickly a sword of Siṇhalese handiwork."
And when he had thus spoken, lo! a fearful sword of Siṇhalese handi-
138 work was forthwith brought unto him; and the king, who was like
139 unto a haughty elephant when he subdueth his foes, considered in his
heart that there was not a man in all the island who could even place
in his hand a (proper) weapon, and looked at the faces of Rakkha
140 Késadhátu and Nátha Nagaragiri who stood nigh unto him. Thereupon
141 they twain understood what the king's gesture meant, and, like unto
lions in courage, they rushed into the midst of the host of the enemy.
And these men, whose courage was to be compared to no man, entered
the field of battle and seemed to the enemy as if they numbered thou-
142 sands; and from noon till the darkness came on did they continue the
fierce strife that was horrible to behold because of the bodies of the
enemy that were hewn in twain by the blows with the sword-cuts.
143 Then the great officers joined hands together and raised them to their
144 foreheads, and saluting the king spake unto him, saying, "O lord of
145 men, the great host is broken! We were indeed only a few who fought
against it; but nevertheless that we were few in number, we allowed
not the goddess of fortune to turn her face away from us as we engaged
in this great fight. It seemed also that the sun had hid himself behind
146 the western mountain as if terrified at the sight of the battle. Let us,
therefore, go back to the city of Pulatthi and vanquish the enemy in

the morning. This is not the time for fighting." But as soon as the 147
king heard this counsel he rejected it, as he longed to pass the night
in that very place and renew the fight in the morning.

Then the brave king laid him down to sleep for a moment; and in 148
that moment (while he yet slept) the officers began to bear him to
the city of Pulatthi. But in the middle of the night, when they arrived 149
at the Pañca Vihára, the king awoke and enquired saying, "What
place is this?" And when they told him that it was the Pañca Vihára, 150
the chief of men waxed wroth, and said, "You have surely done a 151
wrong thing in that you have brought me hither while I lay asleep";
and, as he wished to take all his retinue with him so that no man
should be left behind, he tarried there a short time (to make ready),
and caused the village to resound with the blast of chanks and the 152
sound of the five kinds of instruments of music; and when he had 153
himself examined the retinue that had come with him, he sent them
forward, and himself followed behind, and reached the city of Pulatthi
at dawn.

And afterwards Parakkama Báhu, who by his unsurpassing courage 154
had subdued the earth, heard (the following tidings) when the sun,
who was the first born of his race, arose (in the morning), to wit:
That at the ford called Billa the chief captains of his army Déva 155
Sénápati and Kitti Adhikári with their great hosts had encountered
Náthádhikári, prince Mahinda, Sukha Sénápati, Nátha Laṇkágiri, 156
and others (the chief captains of Máṇábharaṇa), and had with their 157
armies crossed that ford and given battle; that they (his chief captains)
had maintained showers of arrows without ceasing, and, after that 158
they had killed Sukha Sénápati and Nátha Laṇkágiri with many of
their strong men, they pursued after Náthádhikári and prince Mahinda, 159
as they retreated with their hosts; but when they entered into the
midst of the enemy's country, the whole army of the enemy and the 160
inhabitants of the country made the roads so that no man could pass
by them, and surrounded them on all sides. And when the great 161
conqueror heard these tidings he prepared to go thither that he might
rescue them, because that he was always intent on brave deeds.
Thereupon the great officers who were with him raised up their hands 162
in supplication to hinder the king who was so eager for the strife.
(And they spake to him, saying), "O Ruler of men! Except in thy 163
exceeding glory that cannot easily be surpassed, verily have we no other
help whatsoever. The inhabitants of the country, yea, even all of them, 164
have gone over to the enemy. It is meet, therefore, that we should
go hence to Nandamúla and begin the fight from that place." With 165
such and other deceitful sayings of the kind did they hinder the ruler
of men from going forward. And they departed thence and set out
on their journey with the king. But the inhabitants in the neighbour- 166
hood of Nandamúla (who were armed), seeing that the king came
attended only with a few followers, began to pour showers of arrows 167
upon them from every side; whereupon the king stopped at a place

168 called Karaválagiri and sent unto them a few of his valiant officers
in whom he trusted, and caused that armed body of men to turn
169 from their resolve, and make not further resistance to him. And
then, commanding his followers to advance, and himself proceeding
170 behind them, this great and wise king reached Jambukóla. And
setting out from thence he went forward with the intent to rescue
171 Déva Sénápati, and entered into a place called Navagámapura. Now
at this time Déva Sénápati and Kitti Adhikári, because that they had
172 followed not the counsel of the king, endured much privation with their
armies, and abandoned the struggle, and gave themselves up to the
173 enemy at the village Surulla. And as they knew that the king had
set out to rescue them, and wishing to hinder him from so doing,
174 they sent messengers to him saying, " Here are we in the midst of this
great country, fallen into the hands of the enemy; and none help
175 have we save in our lord's exceeding great valour. The inhabitants
of the country also have set their faces against us and are on the side
176 of the enemy. Nevertheless, we doubt not that if our lord's exceeding
great glory should continue he will bring this land that the sea surroundeth
under one canopy of dominion, and ensure the prosperity of the
177 kingdom and the religion thereof. And if there be such good fortune
for us that we may have the comfort of beholding again thy lotus-like
178 feet, then indeed shall we escape. But O ye who are the defenders
of the four tribes and of the sacred Orders! abandon your resolve to
179 come hither, and turn back." And when the wise and prudent king
heard this message, he perceived that evil would befall them even
180 before he could accomplish his journey thither; and being moreover
entreated thereto by all his ministers with uplifted hands, he wisely
refrained from going, and went to the city called Vikkama.

181 Now, at this time, when it had come to the ears of the great officers
that king Máṇábharaṇa had joined his forces together and had come
to the city of Pulatthi, and setting out from thence had arrived at a
182 place called Giritaṭa, and when they had heard also other tidings of
183 this kind, they told them, every word, even as they had heard them,
to the king, and also how that the army had been utterly destroyed
in the divers great battles that they had fought with the enemy;
184 and then they declared that it was prudent to go to the city of Parakkama
or to the village of Kalyáṇi, and to begin the war again after that
they had got together an army.

185 And when the king had heard this counsel, like unto a lion he
displayed the fire of his anger that could be discerned by the frown
which like unto smoke gathered on his brow; and he spake thus:
186 " Let them that fear go whithersoever they choose: we need them
not. To such as I am, there are even great hosts in the strength of
187 our arms. While I live, it seemeth to me that there is not one in the
three worlds, even to the chief of the gods, who will venture to cross
188 the bounds of my dominion. No king who is an enemy unto me will
dare to set foot in the kingdom wherein I am established, even as an

elephant will not, in the cave that is guarded by a lion. Who is there 189
that becometh not a hero by a glance of mine eye? And if but I so
desire it, even the babes and sucklings would fight on my side. Lo! 190
within two months or three, not only will I drive the king Máṇábharaṇa
out of the king's country, but I will shut him out also from his own.
Yea, it is even in such a pass as this, when all things seem hopeless, 191
that the strong arm of heroes like unto me availeth something."
With such bold words as these did he give courage to those whose 192
hearts had failed them. And then the skilful warrior sent the captains 193
Rakkha Adhikári and Ádi Potthaki that they might take up a position
at the village Maṅgalaba.

And then the king, whose fame was great and who knew how to 194
command, bestowed offices on such as were worthy of them, and chose 195
him as officers Rakkha the chief secretary, Mandijívita Potthaki,
Saṅkhadhátu, and the generals Kitti who were brethren, to serve
under him. And to these officers the great king entrusted a mighty 196
army, and sent them to Pillaviṭṭhi to subdue the great districts that
adjoin Káḷavápi. Likewise also did this exceeding great and mighty 197
man place Máragiri and Nigródha at Uddhavápi with a great host.
Moreover, he left in divers places bodies of fighting men with captains 198
over them to carry on the war at divers points.

Now, at that time, the chief secretary Mandi went at the command 199
of Máṇábharaṇa, to the place called Janapada, to make war; but the 200
fighting men of Janapada, who were skilled in the game of war, fought
with him and put him to flight; and being thereby discouraged he
renewed not the contest. And that host sent tidings of what had 201
happened to king Parakkama while he tarried at Nálanda, and took 202
his pleasure there like unto the chief of the gods, and also daily
performed many great and good deeds. Afterwards the commanders 203
who were set at Pillaviṭṭhi with Rakkha, the chief secretary, at their 204
head, fought a terrible battle for eight days with Buddhanátha,
Máhálana, and Déva Sénápati, the generals of Máṇábharaṇa who
occupied Káḷavápi, and killed many strong men and put the remnant 205
to flight, and also took possession of Káḷavápi, and speedily cleared
the place of the thorn-like foe; and, in obedience to the command of 206
Parakkama Báhu, they fortified the place and tarried there with the
army.

And Nigródha Máragiri, who was set at Uddhavápi, also gave 207
battle three times and broke the enemy's forces. And then he fortified 208
himself in a grove at the village Tannaru, and tarried there with the
army according to the command of the great king.

Thereupon king Máṇábharaṇa bestowed honours and much territory 209
on the prince Mahinda, and said unto him: "Go thou with a great 210
host in the direction of the country Móravápi and tarry in the noble
city of Anurádhapura that so we might seize the southern part of the
country, and I will proceed to Pallavavála that so I might from thence
move towards Buddhagáma." And he gave Mahinda a great army 211

212 first, and sent him to the beautiful city of Anurádhapura, but he himself
213 tarried behind, even where he was, in the king's country. And the
chief officers who were placed at Káḷavápi heard that prince Mahinda
had advanced with a great army to Anurádhapura, and they desired
greatly to defeat his purpose before he could establish himself there.
215 So they placed the great secretary Rakkha and Kitti Bhaṇḍára
Potthaki to defend Káḷavápi, and of their own accord they proceeded
216 thence with their armies and their equipage to the place called Káṇa-
217 múla, and built a stronghold there and occupied it together. And the
king Parakkama heard thereof, and, being a cautious man and one
whose cunning in war failed him not, he sent messengers unto them,
218 saying, "Ye are men of none experience in the country, go not therefore
219 without my command into the heart of the country to carry on the
war." Thus did the wise and far-seeing king, with authority like unto
220 the god Sakka, send forth his command. But the foolish officers were
impatient, and went thither even against the king's command, saying
221 "We shall soon take Anurádhapura." And those among them who
222 were not fortunate would not be advised by the king's message, and
not being skilled in action nor in devising devices, proceeded to the
place called Kaṭuvandu, as if they sought after the consequences of
223 disobeying the king's command. And when they had arrived there,
they did many wicked things in divers parts of the great country,
224 by reason of which their forces were scattered on all sides. Thereupon
the prince Mahinda, hearing of their doings, took counsel with his
officers, and, gathering together his forces around him, commenced
225 the fight with them. But, inasmuch as Parakkama's army lacked
unity, the prince Mahinda broke and utterly routed it in the field of
226 battle. And the leaders thereof returned to Káḷavápi with their forces
shattered, as if they had only then remembered the king's command
227 which they had not regarded. And the prince then returned to Anu-
rádhapura and gathered together an army of his fellow-countrymen.
228 And as he was now powerful he sent them to Káḷavápi to seize it,
which was his great desire. And when the lord of the land, whose
229 wisdom was great, heard thereof, he made haste and sent thither
Bhúta Bhaṇḍára Potthaki at the head of many hosts of mighty men
230 of valour whom he had carefully chosen. And they all joined them-
selves together, and for the space of three months maintained an
231 exceeding fierce contest day after day. And these skilful men despised
not the king's counsel, but continued to fight vigorously, and broke
232 in pieces Mahinda's four-fold army. And they took the great country
round about, and remained at Káḷavápi, even where they then were,
mindful of the king's command.

233 Then the prince Mahinda, being puffed up with his success in the
unequal struggle that he had with those who had obeyed not the king's
234 command, came himself, ready for the strife. But a certain captain
who was left at the place called Móravápi, set not at naught the counsel
235 of the far-sighted king, and drew up his forces on both sides of the

road ; and when all the hosts of the enemy had entered within their
lines, they closed on them from all sides and kept up a terrible fight. 236
And they made an end of the lives of many captains and leaders, and 237
put the prince to flight, and sent unto the king the heads of many of
the enemy that had been slain in the field of battle.

Thereupon the mighty and terrible king Parakkama Báhu gathered 238
together his armies that were set at divers places. And that he might 239
drive the king Máṇábharaṇa out of the king's country, he placed
Rakkha, the great secretary, and Añjana, the chief of works, at
Kyánagáma, and sent forward Kitti Potthaki and Rakkha Adhikári 240
to the village Maṇgalaba. And he sent companies of hunters and 241
robbers, and such as were accustomed to the fastnesses of the forest
and the mountain, and to roaming at night, and caused them to destroy 242
(the enemy's) men by day and night, wheresoever they found them.
And so greatly did they disquiet the king Máṇábharaṇa and harass 243
the city, that the inhabitants of Pulatthi, like unto birds that were
made captive in a cage, feared to come out of their houses even in
the daytime ; neither were they who had been for a long time in want 244
of fuel and water able to do the works that were needful, because that
all the grass and the plants had been rooted out. Yea, everything 245
that was in each man's house was destroyed ; even all the divers stuffs
in the markets on the borders of the city were cut off, and, by reason 246
of the constant tumult that was raised by this war of kings in the
streets that led to the town, the whole city trembled with fear, even 247
to the court of the king's palace.

Then the king Máṇábharaṇa, being sorely vexed, and filled with 248
anxious thoughts, communed with himself in this wise : "Alas ! If 249
we flee into the Róhaṇa the people of the king's country who dwell 250
there, seeing that we are weakened and in flight, will not permit us
to remain there, that so they might show their fealty to the king
Parakkama. On the contrary, it is even difficult for us to remain 251
here, where we now are, by reason of the distress that we endure by
day and night. It is therefore meet for us that we should engage in a 252
fierce battle with the enemy, and partake of the pleasure (of victory)
or suffer the misery (of defeat) that would happen therefrom." And 253
when he had thus resolved he stirred himself up for the fight and put
his four-fold army in battle array, and proceeded to Pallavaválaka.

Thereupon the king Parakkama Báhu, who was brave like unto a 254
lion and prudent in action, when he heard everything concerning this 255
movement, desired greatly to drive away the army of the enemy that 256
came from that side, and sent Laṇkápura, the two generals who were
brethren, and Lókagalla, by three ways, having before instructed
them in the divers stratagems of warfare. And these mighty men 257
went thither, and kept the enemy engaged daily in exceeding great
encounters for the space of one month.

Then was the king Máṇábharaṇa's distress increased two-fold ; and 258
he thought within himself, saying, "Our strongholds have we quitted

259 and come hither with the intent to give battle ; but even here is there
no hope for us. Verily our misfortune hath taken firm root, and
260 increaseth daily. Instead of contenting ourselves with the good or
the evil that would have been our portion in the wilderness, have we
ventured to come hither, and are therefore well served in that we are
261 brought to such great misery. Should we then endeavour again to
262 return thither ? But that also is now an exceeding hard matter. Nor
263 is it right for us to tarry in a place where we are hemmed in by the
great hosts of the enemy who occupy divers places on the highway.
Let us, therefore, inquire of them that are familiar with the country and
go about among the hosts of the enemy, and proceed by some secret
264 path which peradventure they might show us." And when he had
determined in this wise, he inquired of them that dwelt in the country,
and went by the way that they showed him to the village Konduruva.
265 Thereafter Rakkha Adhikári, mindful of the king's counsel, held
266 possession of the village Mihiraṇa Bibbila. And he put up posts,
pointed like unto arrow heads, and fixed them firmly in the ground,
joining the one with the other, that so they might not be shaken even
267 by elephants. And on the outside thereof, he put up huge posts,
greater in size than the rest, and placed them close together on the
ground, that so there might not be any fissures, and bound them
268 crosswise with poles. Moreover, he caused a moat to be dug between
the two stockades, twenty or thirty cubits in breadth, the circumference
whereof was equal to the measure of one hundred men with their
269 hands raised, and he laid sharp spikes and thorns therein. On the
ground outside thereof, he also fixed rows of spikes, and made a fence
270 of thorns along it without gap or opening ; and between them also he
271 made a trench as before, and in it also he made rows of spikes and
thorns, and caused the ground outside the fence to be dug, and thus
272 formed a trench so deep that it reached the water. And he covered
273 the bottom of it with spikes and thorns. At the same time also he
caused the forest beyond the trench to be cleared to a distance of two
or three bow-shots ; and outside this space, where there were secret
paths, he dug pits, and spread the bottoms thereof thickly with sharp
274 thorns, and covered them all over with dry leaves and sand that so
275 they might appear passable. And in order that he might utterly
276 destroy the enemy who ventured to come from that side, he caused
secret paths to be made round about it, and placed sharp-shooting
277 bowmen therein. He then built a tower of four stories in the middle
of the fortress, and set archers on the top thereof in divers places.
278 Thereafter, in order that he might tempt the enemy's hosts to draw
near unto the fortress, he sent forth two or three thousand archers
279 skilled in the use of the bow. And they cunningly feigned that they
280 were driven back by a shower of arrows that they could not resist
which the enemy had poured out on them on all sides as they came
forth to meet them, pursuing after them as they stood still (and
turning round and fleeing from them when they pursued after them),

And when the enemy had come sufficiently nigh unto the fortifications,
many thousands of good and valiant men, skilled in warfare, armed 281
themselves quickly, and rushed forth on the enemy like unto so 282
many elephants, and fought like the hosts of the king of death that
had appeared against them. Then the showers of arrows began to 283
pour down on all sides; and they that were placed on the top of the
tower began to shoot their arrows on those that were on the ground.
(And now the battle waxed hot), and stones without number were 284
seen, hurled from engines, that flew about on every side. And the heat 285
of the fire of the reeds that were lighted and thrown among the enemy
could not be endured, nor the many burning javelins bound with 286
chains with which they harassed them. And this cruel work lasted
for seven days.

Thus did the noble officers of the great king carry on the war with 287
zeal according to his commands. Then, of a sudden, were the hosts 288
of the enemy with their king broken up and destroyed, like the billows
of the sea when they dash themselves upon the shore, the one after
the other; and the king (Máṇábharaṇa) and his army on the field of 289
battle resembled the (fading) moon and the stars at the rising of the
sun.

Moreover, they weakened the hosts of the enemy in the terrible war 290
that they had ceased not to wage at Rajatakédára for six months.
Then the king Máṇábharaṇa began to build him a fortress with an 291
encampment, after that he had covered the ground outside with
thorns. Thereupon the lotus-eyed king Parakkama Báhu resolute 292
and lofty in wisdom, pondered the design with care, and being also 293
skilled in the stratagems of war, thought in this wise: "If now, he
purposeth to raise a fortress, it seemeth to me that it is but a feint, for 294
his forces are now weakened; and he intendeth of a surety to retreat.
Now is the time, therefore, to seize him. And for this end it is meet 295
that I also should go thither in such a manner that he would not know
aught thereof, lest otherwise he escape." And when he had thus 296
resolved he set out from the city called Vikkama, feigning that he 297
desired to go out hunting, and reached Kyánagáma, surrounded by a
band of musicians. And the wise king, who delighted in the strains 298
of vínás and flutes and songs, tarried in that village, taking his pleasure
like unto Sakka. Then the lord of the land sent messengers to Rakkha 299
Adhikári, commanding him to make ready a force and to engage
himself quickly in battle with Buddhanáyaka, the chief captain of
Máṇábharaṇa. And the great king's commander (Rakkha), who was 300
a man of great mind and obedient withal, gave due heed to the king's 301
wish that was conveyed to him, and straightway made ready an army
skilled in war, which was able to blow away the enemy like a blast of
wind which bloweth away the cotton. And that army of four divisions 302
proceeded to Rajatakédára, and fought a great battle there until the 303
going down of the sun. And they slew Buddhanáyaka and the other
captains, and put the remnant of the army to flight, and passed the

304 night at that place. And when the skilful ruler heard the tidings
305 thereof, he went to the village Mihiraṇa Bibbila ; and called unto him
Kaḍakkúḍa Laṇkápura, an officer of exceeding great might, and the
306 two chief captains who were brethren, and spake unto them, saying
307 "The king Máṇábharaṇa, whose heart is bowed down with great fear,
will of a certainty flee from hence this night. Do ye, therefore, go
before him and hinder him by stopping the road by which he would
escape." The discerning king spake thus unto them and sent them
308 on this errand. But as they went, while the clouds yet poured down
309 torrents of rain and ceased not, and in the thick darkness of the black
night, they were not able to overtake the king Máṇábharaṇa, who
fled from them with great fear.

310 For on that day did the king Máṇábharaṇa think thus within
311 himself : "This day there is heard in the camp of the enemy's hosts
a great and terrible uproar, like unto the rolling of the great sea. It
seemeth therefore to me that the king, mine enemy, hath come into
312 the camp. Of a certainty, then, shall I fall into his hands, who have
never before submitted to any man, if I tarry here at night and escape
313 not forthwith. It is well, therefore, that I should depart hence and
let none of my followers know aught thereof." And as he was bowed
314 down by fear, he resolved in this wise ; and, leaving his children behind
him, while the rain fell fast and the darkness around him grew thick
315 and heavy, he departed, falling ofttimes into deep pits hither and
thither, and starting with fear while his feet stumbled over the thickets
316 of the forest. And, with a mind sore troubled with fear, he came at
317 last to the banks of the Maháváluka river. And here he thought thus
within himself : "If, peradventure, I cross by a ford that is well
known to the enemy and make my escape thence, then shall he pursue
318 after me and take me alive." So thinking, he crossed the river with
much difficulty by an unknown ford, and was forthwith relieved of
319 the anxiety of his mind ; but as he trusted not even the people that
dwelt in the country, he fled in fear and disguise from village to village,
until he entered undisguised into his own country.

320 Thereupon the mighty men of king Parakkama, who were set in
divers places, heard of Máṇábharaṇa's flight and rejoiced greatly.
321 They waved their garments aloft in thousands, and lighted hundreds
322 of thousands of torches around, and put many thousands of the strong
men of the enemy to death. They clapped their hands, and shouted
323 and leaped about for joy. And then they all entered at once from
every side into the fortress that the king Máṇábharaṇa had held, and
324 took the prince Sirivallabha who had been left there, and many other
325 great officers also, alive. They seized much treasure also that belonged
to the king, their enemy, that was scattered in divers places, and took
326 many elephants and horses and armour and weapons ; and after that
they had set guards over such of them as required to be watched, they
327 all pursued after the king Máṇábharaṇa. And when they arrived at
328 the river Maháváluka, they forthwith slew the hosts of the enemy that

they found there also in confusion, and made a river of flesh and blood 329
out of the army of the enemy. Then they resolved firmly, saying,
"Even unto the sea shall we proceed to seize the king Máṇábharaṇa,
and cease not otherwise." But while they set off, Parakkama Báhu, 330
whose arm was proud and mighty, and whose commands none dared
to transgress, sent messengers unto them that they should not cross
over to the other side of the river, and thereby stopped them from
pursuing any further. Thereafter, Parakkama Báhu, who vanquishes 331
all kings that oppose him, arrayed himself with all the ornaments of
the kingly office, and surrounded by his army, and followed by the 332
prince Sirivallabha, entered the beautiful city of Pulatthi, filling the 333
whole heaven with shouts of victory, like unto the victorious king of
the gods as he entered his abode in the heavens after his battle with
the spirits of evil.

And after this the king Máṇábharaṇa approached the end of his days 334
by reason of a disease that had come upon him through fear of the
king Parakkama Báhu. And as he lay on his deathbed in great pain, 335
amidst the women of his household who bewailed him with uplifted
hands, he called the prince Kittisirimégha and his ministers also into 336
his presence, and spake these words unto them, saying: "Many 337
treasures that the faithful had offered up to the holy tooth-relic and
the sacred alms-bowl of Buddha have I taken, and divers villages also 338
that belonged to the Order have I destroyed, because that the lust of
dominion had overpowered me. But now I have laid me down on a 339
bed from the which I shall not rise up again. And even after that
I am dead and have departed from this world, whither indeed can I
look for salvation? Do not, therefore, bring yourselves to ruin 340
as I have done; but go up to the king Parakkama and do as he shall
bid you, and live in obedience to his commands." And when he had 341
spoken these words he wept bitterly, and, as if it moved him to go 342
unto the place whither the good soldiers of the great king Parakkama
would not desire to follow him, he set out for the fortress of the ruler
of hell.

And when the king Parakkama Báhu, who had joined to himself a 343
number of goodly followers, heard of the death of king Máṇábharaṇa,
he commanded that Kittisirimégha should be brought from thence. 344
Then the great ministers assembled themselves together, and made 345
great obeisance unto the noble-minded king, and prayed that it might
please the king to appoint a day for the feast of the coronation. And 346
the king, being now freed from his enemies, held the great feast 347
of the coronation under a good star and a prosperous hour. And on
that day the deafening sound of divers drums was terrible, even as the
rolling of the ocean when it is shaken to and fro by the tempest at
the end of the world. And the elephants, decked with coverings of 348
gold, made the street before the palace to look as if clouds had
descended thereon with flashes of lightning; and with the prancing of 349
the steeds of war the whole city on that day seemed to wave even like 350

the sea. And the sky was wholly shut out of sight with rows of um-
351 brellas of divers colours and with lines of flags of gold. And there was
the waving of garments and the clapping of hands. And the inhabi-
352 tants of the city shouted saying "Live! O live! Great King!" And
there was feasting over the whole land, which was filled with arches of
plantains intermingled with rows of flower-pots; and hundreds of
353 minstrels chanted songs of praise, and the air was filled with the
smoke of sweet incense. Many persons also arrayed themselves in
cloths of divers colours and decked in ornaments of divers kinds;
354 and the great soldiers who were practised in war, mighty men, armed
with divers kinds of weapons, and with the countenance of graceful
heroes, moved about hither and thither like unto elephants that had
broken asunder their bonds.

355 By reason of the many archers also, who walked about with their
bows in their hands, it seemed as if an army of gods had visited the
356 land; and the city with its multitude of palaces, gorgeously decorated
with gold and gems and pearls, seemed like unto the firmament that
is studded with stars.

357 And this mighty king, with eyes that were long like the lily, caused
many wonderful and marvellous things to be displayed, and adorned
358 himself with divers ornaments, and ascended a golden stage supported
on the backs of two elephants that were covered with cloth of gold.
359 And he bore on his head a crown that shone with the rays of gems,
360 like as the eastern mountain beareth the glorious and rising sun. And
casting into the shade the beauty of spring by the strength of his own
beauty, he drew tears of joy from the eyes of the beautiful women of
361 the city. And he marched round the city, beaming with the signs of
happiness, and, like unto the god with the thousand eyes, entered the
beauteous palace of the king.

362 Thus did this ruler of the world of men make every quarter and every
point thereof one scene of feasting; and this king Parakkama Báhu,
whose dominion now was supreme, held the ceremony of his second
inauguration in the second year (after that he had held the first).

Thus endeth the seventy-second chapter, entitled "The Festival of the Coronation," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXIII.

1 AFTERWARDS the king Parakkama who had been duly anointed
2 king, being endued with much wisdom and become eminent
3 among those who understood what was good for the people, thus
thought within himself: "In times past were these people much
oppressed by kings of old, in that they placed a heavy yoke on
them by unjust taxes that they levied on them and by other similar

burdens, from which arose great grievances. And they were led
astray (from the path of duty) by love and hate, and fear and ignorance,
and sought not to govern for the good and the advancement of the
church and the kingdom, albeit that subjects should be so governed
that their happiness may thereby be increased. And the religion of 4
the great sage has now for a long time past been shaken to its foun- 5
dations with hundreds of heresies, and broken up by reason of the 6
disputes of the three fraternities, and ministered to by crowds of
monks who know not any shame, but whose object it is to fill their
bellies, so that it hath come to pass that the religion of Buddha hath
fallen to decay before even the five thousand years have passed for
which, according to his prophecy, it was to endure. But these things
must be so ordained that the religion shall endure for a long time.
Again also, there are men of great families who have been utterly 7
ruined and are scattered everywhere, who should be restored to their
positions and defended according to the custom. And more also, 8
there are the poor whom I should feed by giving alms unto them, as the
cloud that is gathered from the four corners of the heavens poureth
down the shower of rain that ceaseth not. All these things had I 9
meditated as the fruit of my labours when I strove with great difficulty
to establish the kingdom. Now, therefore, is the time to order these 10
things according to my desire." And when he had resolved thus, he
commenced the work by bestowing offices on them that were deserving
of them. And then he caused the poor to assemble by beat of drums, 11
and gave unto them a feast of alms for which he expended precious
things equal to his weight in the balance ; and this feast he caused to
be observed every year. Thereafter the king assembled a great body 12
of the monks that belonged to the three fraternities, that so he might
order their affairs to advance the welfare of the Church. Likewise 13
also, he assembled many great doctors, learned in the ways of searching
into the guilt or innocence of persons who had committed crimes and
offences. And as he was himself the foremost among them that were 14
learned in the laws of the Church, and was able to distinguish between
the true and false views of things, he made inquiry concerning such
as were pure and such as were impure among the recluses. And as 15
he took not part with the one side or the other, and was moved neither
by love nor by hatred, but was diligent and constant in duty both by
day and night, the wise king, in that he was able to discern the fitness 16
of things, like unto a skilful physician or surgeon who carefully con-
sidereth the diseases that could be healed and such as could not,
restored such as he could unto the Order, and sent them away whose 17
diseases could not be cured. And this union of the three brother- 18
hoods who had set their faces against each other and stirred up divers 22
disputes, was not wholly effected, even though many kings had tried
to do so from the time of Vaṭṭagámaṇí Abhaya up to this day. But
this wise king, whose mind was set against injustice, in that he acted
according to the manner laid down in the Vinaya, and in former births

had held fast to the hope of purging the religion, endured two-fold more hardship than he did while he established the kingdom, and brought about a union whereby the religion of the conqueror might continue for five thousand years in a state of purity, like unto the water of the milky ocean.[1]

23 Afterwards this chief of men erected in the middle of the city a square
24 hall facing the four quarters, with divers rooms of great size, and established a charity with all the things that were needful thereunto,
25 so that many hundreds of pious monks might be fed there daily; and this ruler of men, who was well pleased with them, failed not yearly to give unto them garments and robes according to their standing in
26 the Order. Then, in the four quarters of the city he built four alms-halls, duly defined and separated from each other, and furnished with
27 many vessels made of metal, and pillows and cushions, and mats,
28 coverlets, and beds; and for the use of those halls he gave thousands
29 of cows that yielded good milk. Then he planted gardens near them of exceeding beauty, delightful like those of heaven, with fountains of pure water, and ornamented with rows of trees bearing divers
30 flowers and fruits. He built also many storehouses near them, filled with much grain, and supplied with candied sugar, treacle, honey,
31 and all things of that kind; and this wise and firm and spirited king
32 stinted not, but, with a heart full of joy, caused a great distribution of
33 alms to be made daily to many thousands of pious and devout monks who came from the four quarters of the land, and to Brahmans, and
34 to begging minstrels, and to very many other poor beggars. And this ruler of men built further a large hall that could contain many hundreds of sick persons, and provided it also with all things that were needful,
35 as stated underneath. To every sick person he allowed a male and a
36 female servant, that they might minister to him by day and by night, and furnish him with the physic that was necessary, and with divers
37 kinds of food. And many storehouses also did he build therein, filled with grain and other things, and with all things that were needful for
38 medicine. And he also made provision for the maintenance of wise
39 and learned physicians who were versed in all knowledge and skilled in searching out the nature of diseases. And he took care to discern the different wants of the sick, and caused the physicians to minister
40 to them, as seemed necessary, both by day and night. And it was his custom, on the four sabbaths (upósatha days) of every month,
41 to cast off his king's robes and, after that he had solemnly undertaken to observe the precepts, to purify himself and put him on a clean
42 garment, and visit that hall together with his ministers. And, being endued with a heart full of kindness, he would look at the sick with an eye of pity, and, being eminent in wisdom and skilled in the art of
43 healing, he would call before him the physicians that were employed
44 there and inquire fully of the manner of their treatment. And if so

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[1] This subject is more fully detailed in chap. LXXVIII., vv. 1—27.

be that it happened that the treatment that they had pursued was
wrong, the king, who was the best of teachers, would point out wherein 45
they had erred, and, giving reasons therefor, would make clear to them
the course that they should have pursued according to science; also,
to some sick persons he would give physic with his own hands. Likewise 46
also he would inquire of the health of all those that were sick, and
unto such as were cured of their diseases he would order raiment to
be given. And as he desired greatly to gain merit, he would partake 47
of merit at the hands of the physicians, and impart his own merit to
them,[1] and then return to his own palace. In this manner, indeed, 48
did this merciful king, free from disease himself, cure the sick of their
divers diseases from year to year.

But there yet remaineth another marvel to relate, the like of which 49
had neither been seen nor heard of before. A certain raven that was 50
afflicted with a canker on his face and was in great pain entered the
hospital of the king, whose store of great goodness was distributed to
all alike. And the raven, as if he had been bound by the spell of the 51
king's great love for suffering creatures, quitted not the hospital, but
remained there as if its wings were broken, cawing very piteously.
Thereupon the physicians, after they had found out what his true 52
disease was, took him in by the king's command and treated him;
and after he was healed of his disease the king caused him to be carried 53
on the back of an elephant round the whole city, and then set him
free. Verily, kindness such as this, even when shown unto beasts, is 54
exceeding great. Who hath seen such a thing, or where or when hath
it been heard before?

Thereafter the king Parakkama Báhu, who had gained the love of 55
all good men, began with great vigour to enlarge and adorn the famous 56
city of Pulatthi which (had then been brought low and) was a city
but in name and could not show forth the exceeding greatness and
majesty of the king. And from that time forth the protector of the 57
land began to surround the city with fortifications; and outside the 58
belt of the city-wall of former kings he caused a great chain of ramparts
to be built, exceeding high, and greatly embellished it with plaster
work, so that it was as white as a cloud in autumn. Thence he built 59
three lesser walls, one behind another, and caused divers streets to be
formed around them. Likewise also, he surrounded his own palace 60
and the chambers of the women of his household with a circle of lesser
walls.

Then the greatest of all kings built a palace of great splendour called 61
Véjayanta, so that none could be compared unto it, like unto one of 70
the creations of Vissakamma that have not been surpassed. It had
seven stories, and contained one thousand chambers supported by

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[1] *Patti.* In Buddhism the meritorious acts of one person may be participated in by another by the exercise of sympathy, good will, &c., and both he who gives and he who receives are supposed to be benefited thereby, if they do it in sincerity.

many hundreds of beautiful pillars. It was surmounted with hundreds of pinnacles like the top of Kélása, and adorned with networks of divers leaves and flowers. Its gates and doors and windows were made of gold, and its walls and staircases were so ordered that they gave pleasure in all the seasons. It was also always well supplied with thousands of beds of divers kinds covered with carpets of great value, made of gold and ivory and other substances. And the splendour thereof was increased by the addition of a bed chamber for the king, which sent forth at all times a perfume of flowers and incense, and which was made beautiful with rows of large lamps of gold, and made exceedingly lovely by reason of the garlands of pearls of great size which were hung at the four corners thereof—pearls white like the rays of the moon, and which, as they waved to and fro, seemed to smile with scorn at the beautiful ripples of the river of heaven. And the network of tinkling bells of gold that hanged here and there in the palace and sent forth sounds like unto those of the five instruments of music, seemed to proclaim the unlimited glory of the merits of the king.

71 (Thereafter he caused the following buildings to be set up: namely,) a golden house, so that he might have the propitiatory rites performed therein by Brahmans; a beautiful house of Vishṇu, for the mantra
72 ceremonies; a delightful circular house, where he might listen to the Játakas of the great sage read by the learned priest who dwelt there;
73 and a Pañcasattati house, to receive the holy water and the holy thread that were offered to him by yellow-robed ascetics.

74 And he who walked always in the path of religion caused a religious house (Dhammágára) to be built, surrounded on all sides by a curtain-wall of many colours and ornamented with a canopy of gold of great
75 price. And by reason of the fragrant flowers of divers hues that were offered at divers places therein, its splendour was like unto a nosegay.
76 The chambers thereof were always lighted with lamps fed with perfumed
77 oil, and all around it the air smelt with the smoke of benzoin. It was adorned with many images of the conqueror made of gold and the other precious substances, and decorated with an array of pictures
78 of the Omniscient wrought on cloth. And whenever the great king
81 entered the house to paint with his own hands the eyes of the images of the conqueror, or to make offerings to the Tathágata, or to hear the preaching of his doctrines that have never been surpassed, the nautch girls danced and sang songs sweet and melodious as the music of heaven; and it was also adorned with (the image of) a peacock of great splendour that joined the women always in the dance, uttering wild screams that amazed and delighted the people greatly.

82 Afterwards the king caused a theatre to be built, the Sarassati Maṇḍapa, hard by his palace, that so he might listen to the sweet and melodious singing of divers singers, and witness the delightful
83 dance. It glittered with golden pillars all around, and pleased the mind
84 with the paintings that described the events of his own life. And it was adorned with an imitation of the "wish-conferring tree of heaven"

(Kapparukkha). The trunk and the branches thereof glittered with 86
gold, and were ornamented with a multitude of divers kinds of birds of beautiful workmanship. It shone also with divers ornaments, such as earrings and bracelets and garlands of pearls and the like, and with beautiful garments made of linen and china silk, silk, and such like.

Then he caused to be erected a very pleasant open hall of recreation, 87
Rájavesi Bhujanga by name. It seemed as if the hall of assembly of 91
the gods (Sudhamma) had descended to the earth, and as if the manners and customs of the whole world had been gathered together into one place. It was a three-storied building, ornamented with beautiful pictures and surrounded by rows of seats arranged with much beauty. It was also ornamented with a throne of great price, like unto the throne made under the "wish-conferring tree of heaven" (Kapparukkha) which giveth to the musicians of heaven all that they desire. It looked also like his glittering crown shining with divers gems when in battle he won Lanká by the strength of his arm, and also like the heap of matted hair on the head of this earthly Siva.

Likewise also he caused a charming palace to be built, supported 92
on one column, which seemed to have sprung up, as if it were, by the 94
bursting of the earth; and it was completed with figures of the Makara.[1] It was then adorned with a golden house full of beauty; its floor of gold was lighted with only one chandelier; and the house stood on beautiful pillars of gold, bearing the glory of a golden cave of this lion-king.

This chief of kings and lord of the country caused also a park to be 95
made nigh unto the royal palace. And they called it Nandana, because 97
that it displayed the splendour of Nandana[2] the "park of heaven" and pleased the eyes of the people and gave them delight. It had trees entwined with creepers of jasmine.

And the air was filled with swarms of bees, roused with the 98
enjoyment of the honey of divers flowers. The Campaka,[3] Asóka, and 102
the Tilaka; the Nága, Punnága, and Kétaka; the Sála, Páṭali, and Nípa; the Amba, Jambu, and Kadambaka; the Vakula, the Nálikéra, the Kuṭaja, and the Bimbijálaka; as also the Málati and Mallika, and the Tamála and Navamallika: these and divers fruit-bearing and flower-bearing trees of their kind were found there, such as charm the people who resort thither. And it was made delightful by the screams of the peacock and the sweet and deep tones of the Kókila[4] that charm the world and always give pleasure. It was interspersed also with sheets of water ornamented with fine banks, and made pleasant by the abundant growth of the lotus and the lily, and the musical tones

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[1] A fabulous animal. It is generally depicted with the head of a crocodile and the body and tail of a fish.

[2] The garden of Indra.

[3] Michelia Champaka. (See the botanical names of these plants at the end of the chapter, Note A.)

[4] The Indian cuckoo.

103 of the Saras.[1] It was railed also with pillars decorated with rows of
105 images made of ivory. And it was ornamented with a bathing hall
that dazzled the eyes of the beholder, from the which issued forth
sprays of water that was conducted through pipes by means of machines,
making the place to look as if the clouds poured down rain without
ceasing,—a bathing hall, large and splendid, and bearing, as it were,
a likeness to the knot of braided hair that adorned the head of the
106 beautiful park-nymph. It also glittered with a mansion of great
splendour and brightness such as was not to be compared, and displayed
the beauty of many pillars of sandalwood carved gracefully, and was
107 like an ornament on the face of the earth. A hall shaped like an
108 octagon, and a beautiful and pleasant hall, formed after the fashion
109 of the beautiful coils of the king of serpents, adorned this park, wherein
"the stone-bath" (Silá-pokkharaṇí[2]) continually attracted the king,
who surrounded himself with a great number of good men, and who
110 was like a crest on the heads of kings—and whose "bath of fortune"
(the Maṇgala-pokkharaṇí[3]) made it yet the more delightful, and caused
the beholder to feel as if it were Nandana, the "garden of heaven,"
111 with its Nandá tank—and where yet another, the "overflowing bath"
(Puṇṇá-pokkharaṇí), full of perfumed water, embellished it, and de-
112 lighted the moon-like king—and which also, with its baths and its cave
Vasanta, always looked charming by reason of its exceeding beauty
and gracefulness.

113 And the king, who kept all men under subjection to him, caused
the "park of the island" (Dípuyyána) also to be laid out at a place
like unto an island, because of the water that flowed there on two
114 sides,—wherein is to be seen a wonderful white house, wholly of
plaster-work, and resembling the crest of the mountain Kélása[4]; and
115 it was ornamented also with a mansion, Vijjá Maṇḍapa[5] by name, so
named because that it was made for displaying divers branches of
116 knowledge and the arts (vijjá),—where also shineth a "swinging hall"
(Dólá Maṇḍapa) of great neatness and beauty, containing a beautiful
117 swing with its tinkling bells of gold; where also there is a "hall of
pleasure," by name Kíḷá Maṇḍapa, which attracted the king and the
118 gay and witty attendants of his court. And this park was likewise
119 rendered beautiful by a pavilion called Sáni Maṇḍapa,[6] wrought with
ivory; and with the "peacock hall" (Móra Maṇḍapa), and with another
called the "hall of mirrors" (Ádása Maṇḍapa), the walls of which were
overlaid with mirrors.

120 In this park the bath, Ananta-pokkharaṇí, overlaid with stones
coloured like unto the body of the serpent Ananta, continually

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[1] The Indian crane.

[2] Sin. Gal-pokuna.

[3] Sin. Magul-pokuna.

[4] One of the highest peaks of the Himalaya range, and supposed to be the residence of Kuvéra.

[5] Lit. "the hall of science."

[6] Lit. the "hall of curtains."

delighted the people ; where also, the bath Cittá-pokkharaṇí, with its 121
paintings of divers colours, attracted the brave and wise Parakkama
Báhu the Conqueror, and where also, stood the four-storied palace 122
that was not to be surpassed, with its divers paintings, shining clear
above all, from whence proceed the voices of love. And the park
was ornamented with the Tála and the Hintála trees ; the Nága and 123
the Punnága trees ; the Kadalí, Kaṇṇikára, and Kaṇikára.[1]

And it so happened that among the ministers of the inner palace of 124
this king, who was like unto Méru amidst all the races of kings that 127
were like mountains, there was a pious and wise man, Mahinda by
name, who loved the Three Gems with all his heart,—a man pure in
heart and of sound wisdom, and one who knew what was good and
evil, and had a knowledge of the ways and the methods and forms
and practices for doing religious works, without being moved either
by love or hate, or by fear or ignorance. And though he had heaped
up much merit, yet was he not satisfied therewith, being like unto the
ocean that the waters never satisfy. And he abstained from sin by
reason of the shame and fear within him, and strove always to overcome
difficulties. And for a receptacle for the noble tooth-relic that was 128
made holy by reason of its being washed with the nectar of the four-
and-eighty-thousand sections of the law (delivered by Buddha and his
disciples), he, with the favour of the gracious king who always gave 129
help to good works, caused a wonderful temple of great splendour to
be built, giving delight to all. It shone with roofs of gold, and doors 130
and windows, and divers works of art wrought both within and without.
And it was ornamented with canopies painted with divers colours, 131
like as a golden mountain encompassed with streaks of lightning. And 132
by reason of the bright curtains that flashed with divers colours,
and the rows of beds spread out with coverlets of great price with
which it was furnished, it was like unto the palace of the Goddess of
Beauty ; and it shone with a lustre so great that all that was beautiful 133
on earth seemed to have been gathered together and brought into one
place. And it was made exceedingly attractive by a spacious upper 134
room (Candasálá) of great excellence and exquisite beauty, white as
the snow or the swan, or a bright cloud or a garland of pearls. And 135
the temple was decorated with flags flying aloft, and crowned with a
pinnacle of solid gold.

And there was also the queen Rúpavatí, the best of beautiful 136
beings, who, like the young moon, rose from the ocean like great king
Kittisirimégha, and drew upon her the eyes of the world. She was 137
the beloved wife of him who was like the banner of the Khattiya race,
and carried the heart of that king captive, who was like the crest of
kings, even as Sítá carried captive the heart of Ráma. And among 138
the many hundreds of women who were in the inner chambers of the
palace, she was beloved the most, as were the Three Gems that she

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[1] See note A.

loved best. And save her own husband, she regarded not, as much
even as a blade of grass, any other person, though he were like unto the
140 chief of the gods. She spake loving words, and conformed her conduct
to the wishes of the king. She was adorned with the ornament of many
141 virtues, as faith, piety, and such like. She was skilled in dancing and
music, and was richly endued with a mind as keen as the point of the
blade of a Kusa grass. And she was always generous and warm-
142 hearted, being moved thereto by a merciful disposition. Chaste, and
wise, and virtuous, and pure in action, and of good name and fame,
she remembered the exhortations of the conqueror of sin regarding the
fleeting nature of things, that " Men are frail and their lives are short " ;
143 " The good man should walk through life circumspectly, as if he carried
144 live coals on his head " ; " There is no truth in the saying ' Death will
not come ' " ; and the like. She heard and remembered the sayings
145 of many great sages ; and because that she knew that short-lived
beings, whirled about in the great ocean of life, had none help but
that which could be obtained from the merit of good works, she was
146 diligent in gaining merit of divers kinds. And, like unto a vessel of
147 gold that was to carry her speedily over this sea of transmigration unto
the shore of Nibbáṇa, she caused the great golden thúpa to be built in
the midst of the city.

148 And the great and wise king caused divers roads to be made in that
beautiful city ; and many thousands of mansions, of two and three
149 stories high and the like, were built on the borders thereof. They aboun-
ded on all sides with shops filled with goods of all kinds. Elephants,
150 horses, and carriages passed without ceasing along the roads, which
were crowded every day with people who continually took part in
great feasts.

151 Afterwards the king caused three smaller cities to be erected, namely,
153 the Rájavesi Bhujaṇga, the Rája Kulantaka, and the Vijita ; three
viháras near unto them, namely, Véluvana, Isipatana, and Kusinárá,
each having three stories and adorned with three temples, that shed
lustre and beauty on the place, and advanced its great prosperity.
154 And the king caused to be made in the space between the royal palace
155 and the three cities, at a league's distance from each other, three
stately viháras with beautiful preaching-halls and image-houses, which
were furnished with resting places for the priests that came from the
four quarters of the earth.

156 Thus was this city, Pulatthi by name, surrounded with fine and noble
159 ramparts, four leagues long and seven leagues broad ; and to this size
were they extended by the king himself, so that the city bore his own
name. It was diversified also with streets great and small, delightful
to the eye ; and it shone brilliantly with beautiful mansions. It was
perfect in all its parts, and was like unto the beauty of the spring and the
city of Sakka. In this city he reigned like the king of the gods, after
that all his desires had been satisfied, and showed great skill in de-
160 fending the rich and the poor alike. And this ruler of men caused

these fourteen gates to be made therein, namely, the exquisite King's gate, the delightful Lion's gate, the broad Elephant's gate, the gate of Indra; and Hanumantá's gate, the high Kuvéra's gate, the many- 161
coloured Durgá's gate; likewise also the Rakkhasa's gate, the lofty 162
Serpent's gate, and the Sparkling Water gate; and also the graceful Park gate, the Illusion gate, the great Port gate, and the excellent 163
Musician's gate.

Thus did this king Parakkama Báhu, stable as the king of the 164
mountains[1] and sharp as the edge of the diamond, adorn the city of Pulatthi, which aforetime was exceeding small and fallen into decay by reason of many wars—like unto the city of the Távatiṃsa heaven.[2]

Thus endeth the seventy-third chapter, entitled "A Description of the Improvements made in the City of Pulatthi," in the Mahávaṃsa, composed equally for the delight and amazement of good men.

NOTE A.

Asóka, *Jonesia Asóka.*
Tilaka (*doubtful*).
Nága, *Mesua ferrea.*
Punnága, *Rottleria tinctoria.*
Kétaka, *Pandarus odoratissimus.*
Sála, *Shorea robusta.*
Pátạli, *Bignonia suaveolens.*
Nípa, *Nauclea cadamba.*
Amba, *Mangifera indica.*
Jambu, *Eugenia jambolana.*
Ḳadambaka, *a species of Asóka.*
Vakula, *Mimusops elongi.*
Nálikéra, *Coconut tree.*
Kuṭaja, *Echites antidysenterica.*
Bimbijálaka, *Momordica monodelpha.*
Málati, *Jasminum grandiflorum.*
Malliká, *Jasminum zambac.*
Tamála, *Valernana jatamansi.*
Navamalliká, *a species of jasmine.*
Tála, *Palmyra tree.*
Hintála, *Marshy date tree* (*kitul*).
Kadalí, *Plantain tree.*
Kaṇṇikára, *Pterospermum ascerifolium.*
Kaṇikára, *Premna spinosa.*

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[1] Mount Méru.
[2] The lowest world of gods situated on the top of Mount Móru.

CHAPTER LXXIV.

1 AFTERWARDS when the king saw that his chief city of Anurádha-
4 pura had been wholly destroyed by the hosts of the Cóḷians,
deeming it worthy of being held in great honour, insomuch as the feet
of the living master, which bore the marks of the wheel[1] with its
thousand spokes and rim, had trodden the ground thereof and made it
holy, and insomuch also as it was the place wherein the right branch
of the great bódhi and a dóṇa[2] of the relics of the great sage had been
5 preserved, he resolved to commence the repairs thereof. And for this
end the wise king sent unto a certain great minister and bade him do
6 his (the king's) will. Thereupon the minister despised not the king's
7 command in any way, but received it humbly, raising his joined hands
to his forehead, and set out for Anurádhapura; and being himself
skilled in the art of command, he commenced to execute the king's
order, and left not undone a single point.

8 Then did this wise minister delay not, but caused ramparts and walls,
9 streets, palaces, and towers, pleasant baths and delightful parks, to be
built as aforetime within the limits of the chief city of former kings.
10 And afterwards he repaired the great cétiya and other cétiyas that
belonged to the three fraternities, and also the Lóhapásáda and many
11 other viháras, and the beautiful palace also with its gates and doors
and towers and courtyard, and its pleasant hall on the top[3] thereof,
12 in the which (the king) himself had dwelt. And this city, which
possessed such grandeur, did he restore throughout, and make it to
13 look as it did in former times. In this manner did he (the king) make
haste and finish by the hands of his one minister the works that had
14 been done by many former kings. (Yea, it is even so:) the desires of
men endued with wisdom, who are like unto vessels overflowing with
merit gathered together in numberless births, are all fulfilled and fail
not.

15 Thereafter the great and wise king caused a city to be built, by
name Parakkama, and ornamented it with gates, towers, and ramparts,
16 and moats, streets, temples, and markets. And it was ornamented
with gardens shining with temples built for the habitation of many
hundreds of monks who were endued with piety and other virtues.
17 And like unto Álakamandá, the city of the gods, it was wealthy and
prosperous and filled with great plenty, and continually crowded with
people.

18 And afterwards he ordained that the chief ministers of the kingdom
19 who were set over divers districts throughout the island of Síhala
should collect the revenue thereof in a manner that would neither

[1] The Cakra, being one of the auspicious marks on the soles of his feet.

[2] A measure of capacity, equal to thirty-two seers, or about sixty-four pounds avoirdupois.

[3] Candasálá.

oppress the inhabitants thereof, nor diminish aught from the taxes paid to the revenue.

And the king, who was endued with great wisdom and had not 20
cause to fear ought, ordained that freedom from fear should be given 21
on the four holy days of every month to the beasts and the fish that moved in land or water; and this command be extended to all tanks and other places throughout the island.

Now at that time many chiefs in the Róhaṇa country were brought 22
to great distress upon the death of the king Máṇábharaṇa, and had become utterly helpless. They knew not the nature of Parakkama 23
Báhu; and as their minds were overawed with fear, they durst not show themselves to that ruler. And they remembered them often of 24
their own offences, and in the course of time their fears increased two-fold; and albeit that they well knew that the great prowess of this 25
lion-like and lordly king could not be surpassed by any others, yet did 26
they think it best for them to live (at liberty), though it were even for one day, in the country of their birth. And they cared not for the consequences, but said to themselves, "Shall we at any time allow the 27
enemy's hosts to behold this province, that aboundeth with rivers and mountains and such like?" And uttering such words (of defiance) 28
they brought the inhabitants under their control, and approached the king's[1] mother Sugalá, and spake unto her saying "O lady! if thou art 29
troubled with sorrow for the death of the king Máṇábharaṇa, let that not any longer afflict thy mind. While we live, who will venture to 30
enter this our province which containeth so many strongholds?" And with such words did they make known their purpose to the queen. 31
And they all joined themselves together and made numberless strong- 32
holds, such as could not be shaken even by elephants, in all the remote places, even unto the borders of the country, and dug trenches round 33
about them, and scattered sharp thorns like nails of iron on them, and cut down trees across the roads so that no man could pass through them. Then did all the inhabitants of the country rebel openly; and 34
many thousands of strong men, with their loins girded for war, and 35
furnished with much armour and weapons, held each stronghold. And being very powerful they boldly awaited the enemy.

And as the queen Sugalá was wanting in discernment and was by 36
nature wicked, she believed the words of those men, who were doomed 37
to utter destruction, and gave up all the jewels and pearls and such like treasures that she had, and also a great quantity of precious things 38
that belonged to the tooth and bowl relics, and expended them for these men, as if she had thrown them into a fire. And as she knew 39
not how to put men into places that were suited to them, she gave away offices (foolishly), and herself began to stir up the rebellion through them.

And when Parakkama, the chief of men, heard of all this, he, whose 40

[1] Máṇábharaṇa's.

41 might no man could surpass, smiled sweetly and sent for the general
Rakkha, a man of great endurance in war, and told him the news as
42 he had heard it, and commanded him, saying " Go quickly, and quench
43 this wild fire of a rebellious host by pouring down showers of arrows on
them ; and after that you have appointed persons who are able to
defend that province, hasten back hither." So saying, the king sent
him at the head of a great host.

44 Then the Síhala and Kerala inhabitants that dwelt in the interior,
with the Vélakkára force, assembled themselves and took counsel
45 together, saying " We have heard a rumour that the king Parakkama
Báhu hath sent out a great number of strong men under officers with
46 the intent to subdue the Róhaṇa. Let us, therefore, seize this oppor-
tunity of taking the country." And they all with one accord began
47 a great war. Thereupon the king Parakkama Báhu, before whom all
48 the kings of the earth bowed themselves down, sent thither many
valiant officers with an army of men and chariots and carriages, and
slew such persons as should have been slain, and gave away many of
49 their lands to assemblies of monks. And he also took possession of
many villages, and, having none occasion himself for fear, delivered
that country also from the fear of its enemies.

50 Thereafter Rakkha, the general, having humbly received the com-
51 mand of the great king, bowed down before him, and made obeisance
unto him, and departed from the city of Pulatthi. And this mighty
man of great renown proceeded to the place Barabbala, and encamped
52 there. And all the great hosts of Róhaṇa, with the inhabitants thereof,
having heard a true account of the manner in which the general had
53 come thither, were of one heart and mind, saying " While we live he
shall not cross the boundary of our country and come hither." And
54 when they had made this resolve they waxed exceeding desperate and
cared not for their lives, and marched to the place (Barabbala) eager to
begin the war.

55 Then Rakkha, the general, fought a great battle with that army and
56 killed many men ; and he made his way through the trees that the
enemy had cut down and had thrown across the road, and came to a
57 great place by name Kaṇṭakavana. And there he fought with the
hosts of the enemy, who had fortified and occupied that place ; and he
58 broke that stronghold and entered it, and after that he had put an end
to the lives of many thousands of strong men he departed thence and
59 went to the place Ambaḷa, and fought a battle with the army that was
60 there and dispersed it, and made that stronghold and the whole field
of battle to reek with the flesh and blood of the slain. And departing
from thence he destroyed a great stronghold, Savan by name, and
61 killed a great many of the soldiers. And in the front thereof was the
62 stronghold Diváćandanta-báṭava, beyond which the enemy had built
63 seven strongholds that no man could reach, the one after the other, in
a forest one or two leagues in extent ; and both the sides of the road
that led thereto lay between great rocks, in the middle whereof they

cut down great trees of divers kinds at certain intervals, and thereby made the roads so hard of approach that men could neither pass nor repass through it. And they secured the strongholds with great gates, 64
so strong that even the most furious elephants could not shake them. 65
And each of the hosts of the enemy held a separate fortress, resolved 66
firmly in no wise to let any man enter therein, but the mighty general carried on the war with them with great fury both by day and night for many months, and slaughtered many thousands of strong men and their officers and himself encamped at that very place.

And when the brave and mighty king Parakkama, who then dwelt 67
in the city of Pulatthi, heard from the mouth of a messenger how that 71
his chief captain had carried on the war, he sent unto Bhútádhikári, who lived in the king's palace, and was skilled in the ways of warfare, and spake unto him, saying " Verily in no wise beseemeth it us to carry on this war for so long a time on an equal footing with these fools, who are rebels withal. Break down, therefore, all the strongholds and the gates thereof in the manner that I have instructed you, and after that you have destroyed all the hosts of the enemy make haste and send unto me a true account of your doings." And when he had given him these commands, and furnished him with many strong men, he sent him forth to the field of battle.

Then Bhútádhikári departed from the noble city of Pulatthi with a 72
great host, and went and joined Rakkha, the chief captain. And they 73
disobeyed not the commands of the gracious king, but procured them coats of mail of buffalo hides and clothed their men therewith. And then 74
they commenced the great war, and slew many hundreds of strong men, and after that they had destroyed the seven strongholds that were hard 75
by each other, they proceeded from thence to the village Kiṇsuka-vatthu. And there also, they carried on a very fierce and terrible war; 76
and they set out from thence to Vaṭarakkhatthali, and slaughtered 77
the army of the enemy that had assembled there from all sides. And 78
afterwards they fought a great battle at Dáṭhávaḍḍhana and another at the village Sahódará. And from thence Rakkha, the chief 79
captain, sent on a part of his army to subdue the enemy that remained at Lókagalla, after that he had kept many thousands of strong men with him. And when a great host of the enemy came against him, 80
saying " Now on this occasion shall we seize the chief captain," he made a great slaughter of them, and put them to flight.

But though the great host that consisted of the four divisions of the 81
army that had gone to Lókagalla had succeeded in bringing the enemy's 82
hosts that were there to great straits, yet could they not completely cut off their great resources, and so they came back to the place which was held by the chief captain. Thereupon the two armies joined 83
themselves together and advanced to Majjhimagámaka. And there 84
also, nigh unto the village Kanṭakadváraváṭaka, they fought a great 85
battle with the enemy's host, who had made a firm resolve with their chief captains and officers at Lókagalla, saying " The venerable

tooth-relic and the sacred bowl-relic shall we not allow them to seize."
86 And they slaughtered the host of the enemy, and proceeded to Uddhana-
dvára, and fought a great battle with the host of the enemy who held
87 the strongholds that they had built there. And they brake down
those strongholds and their gates, and entered therein, and slew a
great number of the enemy; and after having put their army into order
they encamped there.

88 Thereupon the queen Sugalá took the sacred tooth-relic and the
bowl-relic and went to Uruvéla.

89 And in the meanwhile the commanders Kitti and Kittijívita Pottha-
90 ki, and other chief officers that the king Parakkama sent with an army
91 to subdue the hosts of the enemy at Díghavápi, set their men and
materiel in order, and proceeded by the way of Eráhulu, and went up
to the village Givulaba and fought a terrible battle with the hosts of the
92 enemy that were encamped at that place. And when they had broken
down the stronghold there and slain a great number of the enemy,
93 they departed from thence to Uddhagámaka. And there they built a
stronghold and carried on a great war, and ceased not till they had put
94 the hosts of the enemy to flight. After that they waged a fearful war
95 with the enemy that was encamped at a place called Híhóbu, where
they had built a stronghold surrounded with a ditch and spread over
with thorns, and had gathered together divers kinds of arms, and made
96 themselves ready for war. And they destroyed that stronghold utterly
with the gates thereof, and entered it, and fought a battle there, pouring
showers of arrows on the enemy, so that there was none like unto it.
97 And they departed from that place also, and came to the village Kirinda,
where the enemy had built a stronghold at three leagues' distance as
98 before, and held it in great force. And they routed the hosts of the
enemy as they did before, and then returned to the place Díghavápi, and
encamped there in great force.

99 And king Parakkama, the most prudent of men, sent messengers
100 to the officers that were there, saying "It has come to our knowledge
that our enemies who have been defeated in the field of battle have
now taken to flight in great terror, carrying with them the sacred and
precious bowl and tooth-relics, and are even now about to cross over to
101 the other side of the sea. If peradventure such a thing should happen,
102 then would this island of Laṇká be shorn of all its glory. For although
this island of Síhala containeth gems of divers kinds and of great price,
103 such as precious stones and pearls and the like, yet the sacred relics of
the bowl and the tooth of the lord of doctrine are alone the two gems
104 that cannot be compared. And all the endeavours that I have con-
105 tinually made by the great treasures that I have spent in gathering
together multitudes of strong men with their armour and weapons, that
so I may restore peace and security to this island of Laṇká, will then be of
106 no avail. And though my head is adorned with a crown of great price,
107 sparkling with the rays of divers gems, yet is it hallowed only by the
union therewith of the holy touch of the sacred tooth and bowl-relics.

Array, therefore, yourselves under one chief with all your men and 108
materiel, and swerve not one jot or one tittle from my instructions, 109
but go forth and conquer the enemy, and send unto me straightway the
glorious tooth-relic and the sacred bowl." And the commander 110
Kitti, who tarried in the district of Díghavápi, received the king's 111
command with all humility, and assembled together his whole army
and all his officers, and went up with them to the place that was held
by the chief captain (Rakkha). Thereupon the rebellious party[1] and a 112
great host composed of the inhabitants of the country, being provided 113
with many arms and weapons, put themselves under their officers and
went forth boldly in battle array, with the look and gait of heroes, to
the very village Uddhanadvára, eager for battle. And they bethought 114
themselves, saying "Of a certainty shall we not allow even so much as
a single foe to escape from the army of the enemy that has entered into
the midst of our dominions. Strongholds shall we build in the way of 115
the enemy, and the road therein shall we make impassable for a space 116
of two or three leagues, and see to it that no manner of grain shall be
taken from the neighbouring villages to the place where the enemy
might take shelter: and when the whole army shall have been brought 117
thus to starvation, shall we fight a great battle in which the enemy's
hosts shall not be able to withstand our storm of arrows; and thus
shall we slaughter them." And, with the intent to do this, they built 118
great strongholds in the manner aforementioned, and sat them down
thirsting for the battle.

Then the commander Bhútádhikári and the chief captain Rakkha and 119
the commander Kitti—all of them valiant men in the field of battle,
who were wont to defeat the enemy—set their great army in battle
array, and, according as they had been instructed, advanced all of 120
them together; and after that they had fought terrible battles, in 121
which they killed a great many soldiers and put the remnant to flight, 122
they proceeded from thence with their mighty host to the stronghold
Maharívara, and destroyed it. And from thence they departed and
came together at a place called Voyalaggamu, and there the skilful com- 123
manders encamped, and destroyed, in the same manner as before, the 124
hosts of the enemy at Sumanagalla that were over against them at that
place. Afterwards they destroyed the enemy's hosts at Badaguṇa, 125
and so also the whole army in a great battle that they fought at a place 126
called Uruvéla Maṇḍala where they were encamped, and seized and
took the glorious and holy bowl and tooth-relics, and remained there
with the great army around them.

Now at that time a certain chief of the king Máṇábharaṇa, a perverse 127
man, and the leader of a host of rebels, Súkarabhátudéva by name, 128
whom the king Parakkama caused to be put in prison and bound with
chains, brake his fetters and fled and entered the Róhaṇa. There- 129
upon the king sent unto the commander Mañju and said unto him:

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[1] Vaggika.

130 "Súkarabhátu, the leader of the rebels, hath escaped and hath fled
131 to his own country; but it is meet that you should pursue after him
before that he can establish himself in one place." So saying the
king sent him forth. And he (Mañju) departed from the city of
132 Pulatthi and came to a place called Sápatgamu, and fought a great
battle there with the hosts of the enemy, and, after that he had
killed many strong men and built him a stronghold, remained there at
the head of a great army.
133 Thereupon all the men of his tribe and many of the rebels gained
136 over all the inhabitants of the country, yea, even the young men, to
their side. And they said unto themselves: "Even though we should
lose our lives yet will we in no wise give up the two relics—the tooth
and the bowl." And when they had resolved thus, they assembled
themselves together at the village Bhattasúpa, full of evil thoughts,
137 and with their hearts overcome with pride. Then Rakkha, the general,
138 and Kitti Adhikári and Bhútádhikári, and others of the captains,
fought a terrible battle with the hosts of the enemy; and by reason of
their great experience in war they allowed not even so many as two men
(of the enemy) to go together on the same road. And they seized and
took the tooth-relic and the bowl-relic, and, regardful of the king's
command, they held great feasts in honour thereof, and departed from
thence, and feared not danger from any quarter.
139 But when they came to the place called Demaṭaval, the whole army
140 of the enemy that was at Vápi hasted thither from all sides, fully
armed, and fought a battle so great and terrible that it made the hair
141 of the flesh to stand up. But the chief captain and the other com-
142 manders allowed not the enemy space even for their feet (in that part
of the battle-field that they held), by reason of the dead bodies of the
enemy that they had slain in this fierce battle and of the weapons that
143 they (the enemies) had thrown down (as they fled). And they (the
chief captain and his officers) carried with them the two glorious and
holy relics—the tooth and the bowl—and arrived at the village Sap-
panárukókila.
144 Then was the chief captain Rakkha laid low by dysentery, and he
passed away according to his deeds; for all living things indeed perish.
145 Thereupon the two commanders Mañju and Kitti caused the funeral
146 ceremonies to be performed over his dead body with the honour that was
147 due to his rank; and though the king himself was far off when the brave
chief captain died, yet did these valiant commanders, by the exceeding
great majesty of that self-same king of terrible might, assemble the army
148 together quietly, and, giving no man cause for any fear or anxiety, hold
149 great feasts in honour of the relics; and after that they had sent
tidings thereof to his gracious majesty the king, they tarried there
150 for several days. Then did the lord of the land, Parakkama Báhu,
151 in the fulness of his gratitude and wisdom, when he heard these tidings,
152 send a royal command (that they might do honour to the chief captain
who was dead,) saying "Wheresoever the dead body of that chief

captain was burned, there let a great alms-hall be built with four gates on the four sides thereof, and see that ye make sufficient provision for the giving of alms there to the poor who come thither from the four
quarters of the earth." And the chief officers of the army were glad 153
thereat, and carried out the king's command according as he had instructed them, and remained at that very place because that they knew it was prudent to do so.

Then the rebels thought to themselves that they had now yet another 154
opportunity to strive to gain the victory, because that the chief 155
captain was dead and Súkarabhátu was now become their commander. And so they gathered themselves together in the district of Guṭṭasálaka.

And when this came to the ears of the great army of the king, 156
Parakkama, who with his officers was wont always to defeat his 157
enemies, it began to carry on the war with vigour on every side, and
advanced towards the district of Guttasálaka. Thereupon the rebels 158
abandoned that village through fear, and fled into the district of Mahá-
gáma. And when king Parakkama, whose majesty no man could 159
approach, heard thereof, he sent messengers unto his officers, saying 160
"It pleaseth me in no wise that you should carry on the war from village to village, taking with you the tooth and the bowl-relics.
Send, therefore, the two relics straightway to me." And when the 161
chiefs of the army heard this message, they desired greatly to 162
send the sacred tooth and bowl-relics to the city of Pulatthi, and
after they had appointed a chieftain to protect them, they proceeded 163
from the village Hintálava and fought a fearful battle, as before,
with the hosts of the enemy at the village Khíragáma, and put them to 164
flight on all sides. Then they entered the village Khíragáma, and
there also they fought a fierce battle and slew many men. And from 165
thence they advanced and fought great battles likewise at Taṇagalúka,
Sukhagiri, Kaṭadórává, Dambagallaka, and Taṇḍulapattha. And 166
after that they brought up the tooth and bowl-relics with great pomp,
and sent them unto Mañju the commander, who, after that he had slain 167
many men at the village Sakhápatta and at Lókagalla and subdued all 168
the inhabitants of Dhanumaṇḍala, had placed himself there. And
he went forth to meet the tooth and bowl-relics, and paid great 169
honour unto them by day and by night; and when he had given them
in charge of the chief Añjanakamma, he sent the two relics to the great 170
king. And when he had departed thence and arrived at the village
Bókusála, being himself wise in counsel, he took counsel together with 171
all the officers (that were in command of divers forces), and said unto
them "These our enemies are familiar with the country. And after 172
that we have departed from a place, all they who have fled hither and thither come back and oppress the people that we had pacified and
brought under subjection. Our lord also, the ruler of the land, who 173
knoweth the ways of warfare, would care not even so much as a blade of grass, for a territory that hath been subdued and brought under

his dominion, if his commands concerning it were set at nought.
174 Therefore let us do honour to the commands of his gracious majesty,
175 and place, in each district that hath been subdued, a great host with captains over them, that so the enemy might not again enter therein.
176 Then shall we have destroyed the enemy by the root; and after that may
177 we go up and bear the lotus-feet of our lord on the crown of our heads." And when the prudent chief captain had resolved thus, all the officers consented to his words, and, having set their mighty hosts in order of
178 battle, they departed from thence and came to the village Válivásara,
179 of many roads. And there they put an end to the lives of many of their enemies, and proceeded from thence, and built a fortress at a
180 place called Balapásána, and placed Kitti and Laṅkápura there in
181 command of another great army composed of four divisions. And from thence all the great chiefs and leaders, at the head of a great host, proceeded to the district of Díghavápi, as they had been instructed, that so they might subdue the many rebels who were there.

182 Now, at that time, Parakkama Báhu, the conqueror of kings, dwelt
183 in the beautiful city of Pulatthi, far from the strife of his foes. A
184 faithful and wise man, blessed with the dawn of fortune, and a leader of those that love music and poetry, he passed his time in the enjoy-
185 ment of quiet pleasures and amusements. And when he heard how the relics were brought (nigh unto the chief city), his heart was filled with the utmost pleasure and joy, and he spake these and the like words saying: "Oh! this is indeed a great boon to me! And now is my life
186 worth living for, insomuch as I have received the great reward of my labours, in that I have established the kingdom, and am now permitted to behold, and devote myself to the service of, these two relics of the
187 king of sages." Then having washed and anointed himself, and put
188 on his raiments, and adorned his person in a suitable manner, this highly favoured king, surrounded by his princes and his ministers who were arrayed, and looking like the autumn moon encompassed with a
189 multitude of stars set forth to meet the relics, and proceeded to a
190 distance of about three leagues. And as soon as he came in sight
191 thereof, as he himself had received the honour of good men, he gave
192 honour to the relics, and presented unto them gifts of jewels of great price, such as gems and pearls and the like, of all kinds, and offered unto them incense also of all kinds, and lamps and sweet-smelling flowers and many perfumes. And the noble king shed tears of joy without ceasing, and showed a devotion to them even as he would have
193 showed to Buddha himself had he been alive. His whole body also
194 glistened with its hair standing on end, like unto buds of joy sprouting from his delighted heart. Plunging his mind in a flood of joy, as if the nectar of the gods had rained upon his body, the wise and noble king
195 bore the sacred tooth-relic on his head, as did the moon-crested god[1] the half-moon on his brow, and displayed the two relics unto all them that

[1] Ṣiva, as represented with a half-moon on his forehead.

were with him. And being endued with much knowledge of doctrine, 196
this king of great wisdom proclaimed the majesty of the relics unto
them, and caused them to present great offerings thereunto. And the 197
chief of men, who took great heed unto his conduct, caused the 198
relics to be kept in the self-same place, and after that he had com-
manded that divers offerings should be made thereto, he returned with
his ministers and followers, in the same joyful mood, to his own palace,
like unto Brahma as he returned to his mansion in the heavens. And, 199
then he adorned the beautiful house of the tooth-relic, which stood in 200
the middle of the city, like unto the hall Sudhamma, of fair proportions[1]
and caused the road for about a league's length from the king's gate to
be made as beautifully smooth as the palm of the hand. And as he 201
yearned after the welfare of all beings, he then caused arches to be 202
erected and ornamented with paintings, to the great joy of all the
people. And under them there was spread, far and wide, a series of
canopies of many colours, hung with garlands of divers colours. And 203
all the pillars of the arches also he covered with cloth of divers
colours. And he caused the tops thereof to be adorned with rows 204
of parasols and chowries, with clusters of divers flowers, and flags
also of many colours, and other things that were fit to be displayed at 205
feasts. He also adorned both sides of the road with fruit-bearing
trees, as the king-coconut, plantain, areca, coconut, and such like; 206
and with water jars filled with bunches of beautiful flowers, and with
many kinds of banners and flags, and with lamps, censers, and such 207
like. Thus did the king, in that he understood what was the path 208
and what was not the path (that led to happiness), make this path as
beautiful as Sudassana, the street of the chief of the gods; and, as he
was skilful and able to please good men, he embellished also, at the same
time, the enclosure of the house of the tooth-relic, and made it like
unto Alaká. After that, the protector of the land caused a gem of 209
exceeding great size and value to be hollowed out, and filled it with 210
powdered perfumes; and as he increased the happiness of the country, 211
he placed the sacred tooth-relic therein, and the gem he placed in a
casket made of gold. Moreover, he placed the bowl-relic on a throne 212
covered with carpets of great price on which were spread sweet smelling 213
flowers; and the throne was erected in a pavilion of great splendour, 214
fixed on four wheels, which shown like the beautiful rainbow. It sparkled
also with the lustre of divers jewels, and was like unto the united rays of
the rising sun. And being able to take good care of what he had 215
gotten himself, he placed around the (movable) pavilion, for the pro- 216
tection thereof, the Lambakaṇṇas[2] and others of noble families, holding
in their hands parasols, chowries, swords, and such like. And around
the pavilion there were many hundreds of (movable) halls, of great
cost, in the which were players with their vínás and flutes and tabours; 217
and numbers of songstresses also, like unto the songstresses in heaven, 218

[1] Sakra's hall of justice.

[2] A race of men of noble descent.

219 preceded by dancing women that were kept apart (in companies), made
220 the feast merry with dancing and singing and music. And he caused
221 the whole city to be perfumed with divers flowers and incense, and with
divers kinds of perfumes also, and caused a multitude of people to
rejoice. And by means of the light of thousands of lamps that were
lighted all around, he made the four quarters and the intermediate
222 quarters also as one great expanse of light. With rows of parasols and
chowries and with rows also of flags of many colours and banners of all
kinds he covered up the whole face of the sky. By the trumpeting of
223 the elephants, the neighing of the horses, and the rumbling of the
wheels of the chariots, the tumult of the drums, the deep sound of
224 numerous festive chanks, the sound of the trumpets, the shouts of
225 triumph of the heralds, the uproar of acclamations, the noise of
applause, and the din of shouting,—he made all the quarters of the
earth to resound with the noise. And then the protector of the land,
226 adorned with all the ornaments of royalty, mounted a noble elephant
of exceeding beauty, that was decked with coverings of gold, and,
227 surrounded by his ministers in carriages of divers kinds, he set out from
228 the beautiful city with great might and majesty. And he went up to
the tooth-relic and the sacred bowl-relic, and after that he had bowed
unto them with clasped hands raised to his head, and reverently offered
flowers and perfumes unto them with his own hands, he took the two
relics and proceeded with them on the highway.

229 Then there arose untimely a dark cloud that overspread and covered
233 the face of the whole sky with a mass of darkness, increased the sound
of the drums two-fold by its deep thunder and adorned the firmament
with its rainbow of exceeding beauty, flashing its brilliant lightnings
on every side, and calling the peacocks to their ceaseless dance round
the ring, and, with the dust raised by the dashing of the hoofs of the
234 horses, screening the unbroken rays of the sun. And when all the
235 ministers saw this they thought every moment that it would rain a
great rain as a consequence of the great feast; and their minds were
sore troubled thereat, and they approached the great and wise king
236 and inquired of him what they should do at this juncture. Thereupon
the king, knowing well his own exceeding great majesty and the
240 inconceivable glory of the great sage, spake unto them, saying, "Let
not your minds be troubled. A great and wonderful feast like unto
this, by which the minds of men and gods are taken captive, must of a
surety take place, and I also have set forth, who am reckoned a man
of great fame and glory and of great good fortune, whose supreme
might no man can approach. What god, what Mára, therefore, shall
stand in the way and endanger this great festival that I have promoted?
Take, therefore, the two relics with you, and go forth and feel not any
anxiety whatever." And when he had spoken these words the wise
king set out.

241 Then, beyond the place of the festival, the great rain-cloud descended
242 causing a violent flood, and filled the highway on every side with its

waters ; and lo ! it came before the great procession and moved along
before it, raining just so much only as was enough to settle the dust of
the earth. And all the people of the city who were assembled there,
and the devout sons of the sage, many hundreds in number, when they 243
saw the marvel, exclaimed, saying " Oh, how wondrous is this king, 246
the subduer of his enemies ! His power is truly great. Verily, it is
our good fortune that he hath made himself manifest in Laṇká. Lo !
here is the power of merit ; here is wisdom ; here is faith in the Tathá-
gata ; here is fame ; here is glory ; here is majesty, exceeding great ! "
And when they had given vent to their feelings of astonishment in a
torrent of words like these, they proclaimed his praise throughout
every quarter of the land.

And the protector of the land caused a number of wonders to be 247
displayed one after another, which had not been seen or heard before, 249
and held the feast in a manner suited to his high office ; and, as he was
endued with wisdom and might, he bore the two relics into the sanc-
tuary of the tooth-relic ; and being a light himself to the whole world,
he held a feast of lights for seven nights throughout the city of
Pulatthi.

Thus did this king Parakkama Báhu, before whom bowed all the 250
kings of the earth, hold, in a worthy manner, a great feast of the
sacred relics, which was a source of delight and pride, astonishment
and bewilderment, to the multitude of people who beheld it.

Thus endeth the seventy-fourth chapter, entitled " A Description
of the Festival of the Tooth-relic," in the Mahávaṇsa, composed equally
for the delight and amazement of good men.

CHAPTER LXXV.

THEN all the officers and chiefs with their great armies proceeded 1
to take the district of Díghavápi. And they fought a great 2
battle at the place called Syavanaviyala, and utterly destroyed the
fortress of twelve gates that was there. And after that, they waged 3
a great war at the place Gomayagáma, and at the stronghold called
Chaggáma, and at Balapásána ; and when they had routed the enemy's 4
hosts they encamped with their men and materiel at the stronghold of
Balapásána. Then the officers and the chiefs proceeded from thence,
and after they had fought a great battle at Málávatthukamaṇḍala, 5
they fought other great and terrible battles in divers places also, 6
namely, at Vaṭṭagámakapásána, at the village Mulutta, the village
Sénagutta, the village Bólagáma, the village Vánaragáma, and the 7
village Gullambaṭṭhi. Then they went to the village Hintálagáma and 8
fought a great battle there, and killed many of the enemy, whose hosts 9
had occupied the country for about three leagues in circumference,
after that they had built a stronghold therein, which they fortified

with many defences; and they (the king's forces) encamped themselves
10 at that place and tarried there to the great dread of the enemy. Now
at this time all the rebels departed for Díghavápikamaṇḍala, saying
"We shall first bring the whole country over to our side and then seize
11 it." But the officers, who were at Hintálavanagáma, received a true
12 account of their design, and sent thither many soldiers. And they all
marched a space of about twenty leagues in two nights, and fought a
13 great battle and destroyed great numbers of the enemy, and terrified
14 them so greatly that they had not the courage to renew the fight; and
after this the victorious soldiers returned to the same place (Hintála-
vanagáma). Then all the officers united themselves together, and
fought a great battle with the enemy who held Guttasálamaṇḍala
15 after having built a fortress at the place Ádipádaka Punnágakhaṇḍa.
They fought great battles also at the villages Corambagáma, Múlána-
16 gáma, and Kuddálamaṇḍala; and, proceeding from the place Hin-
17 tálagáma, they waged a fierce war at the villages Kittirájaváluka Uḷadá,
18 Válukasa, and Huyalagáma, and made a great slaughter of the enemy,
19 and encamped there.

20 Thereupon the king sent Rakkha Damiládhikári and Rakkha
21 Kañcukináyaka and commanded them that they should make the
city of Mahánágakula[1] wherein the former kings had dwelt, the chief
city of that country; and they got ready a great army and departed,
eager for the fight.

22 Then Rakkha Kañcukinátha sent on the Késadhátu, Dévarája
23 of Pañcayójana, with a great army, and destroyed many of the enemy
24 that were there. And he brought the enemy to great straits while he
yet held many fortresses at Gimhatittha[2] with the intent to make it a
25 chief city. And after he had done this the valiant and skilful com-
mander tarried a few days there, as he wished to give rest to his army
that was weary of fighting.

26 Then the enemy, who even now was in great distress, assembled
27 together and pondered gravely in this wise, saying "The glory of king
Parakkama is like unto the fire at the destruction of the world, that
cannot be surpassed, not even by the kings of the whole of Jambudípa.[3]
28 Even the king Gaja Báhu and the king Máṇábharaṇa, albeit that both
29 of them were warlike and lion-hearted kings, spent much treasure and
made ready great armies and carried on the war in divers ways both
30 by day and by night; yet, when they heard the sound of his (Parak-
kama's) victorious drums they gave way, even at a distance, like unto
31 the glowworms before the rising of the sun. And because that they
could not dwell even in their own country through fear, took they
32 refuge in the king of death, seeing no other way of escape. Now have
we none other refuge but in our fortresses; and (happily) the country
aboundeth throughout with mountains, strongholds, and the like.
33 Let us therefore defend our fortresses with numerous barriers, and make

[1] See chap. LXI., v. 23. [2] Gintoṭa, or Gindura. [3] The continent of India.

all the chief highways such that none can pass through them, and let 34
us cut numerous secret paths, that so when it shall come to pass that
the country cannot be pierced through we may gather our forces
together and wage war."

Thereupon all the rebels placed themselves under one leader, and 35
advanced to the mouth of the Gálu river[1] with the intent to fight. But 36
Kañcukináyaka, having heard thereof, proceeded thither himself,
and fought a great battle and put them to flight. And the army that 37
was thus routed went up from every side and joined the enemy, who had
gathered together at the Maháválukagáma. But Rakkha Kañcuki- 38
náyaka gave rest to his army, and advanced to fight against the enemy 39
who withstood him at that village ; and he crushed them utterly, and
made the field of battle like unto the Nága world that the garuḷas 40
destroyed.[2] And after that he had driven them away from that place
also, as a tiger driveth a herd of deer before him, the victorious general
encamped there with his army.

Afterwards Kañcukináyaka, who was wise to discern between what 41
was of advantage and what was not, communed with himself while he
yet tarried at Válukagáma in this wise : "These our enemies, like unto 42
flies that know not the power of fire and are consumed therein, bring
about their own destruction greatly. Now, therefore, if they should 43
all be destroyed the land will become like unto a desert. They know
not, also, how merciful is our king. Them, therefore, among the 44
enemy that will henceforth yield themselves unto us shall we assure of
their lives and give unto them our protection." So he sent messengers 45
to some of the chief men of the country, saying, "Let them who are
willing to save their lives come unto me." And the merchants of 46
Válukagáma[3] who were desirous to save their lives and their property,
and many dwellers in the seaport, and other inhabitants of the country 47
who were terrified, when they heard this came in great numbers from
all sides unto Rakkha Kañcukináyaka (seeking his protection). After 48
that he sent forth his strong men and fought many battles with the
forces of the enemy that were gathered together at many places, 49
namely : Dévanagara,[4] Kammáragáma,[5] Mahápanálagáma, Mánáka- 50
piṭṭhi, the ford of the Nílavalá[6] river, and Kadalipattagáma ; and,
being victorious everywhere, he showed favour unto those who came
to him.

But the rebels waxed strong, and resolved that they would not allow 51
the powerful army of their enemy to cross the river at the place Maha- 52
khetta. And they defied them and advanced boldly, and arrived at
the banks of the river. But Kañcukináyaka heard the tidings thereof 53

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[1] Galle river, Gin-ganga.

[2] A race of monster birds said to be the natural enemies of the nágás.

[3] Veḷigama, between Galle and Mátara.

[4] Devinuvara, Dondra, the southernmost point of the Island.

[5] Kamburugamuva, in Mátara.

[6] Nilvalá-gaṇga, in the Mátara District.

54 and sent his own army to go up and fight against the rebels. And
then the skilled warriors on both sides fought a fierce battle in the
55 middle of the river, so that the conflict of the two armies waxed as
terrible as the conflict between the gods and the Dánavas[1] who came
56 up from the sea. Thereupon the strong and valiant men who fought
57 against the rebels communed with themselves in this wise : " A drawn
battle with these men would be equal to a defeat. And though even
58 our lord the king hear not of it, yet would it be a great disgrace unto us
should it reach the ears of Kañcukináyaka. We will therefore cut
these enemies into pieces, like unto the tender plants among the
59 bamboos, and cast the bodies into the river so that they may become
food for the fishes and turtle, whose hunger we shall thereby appease :
otherwise, we ourselves shall become food for them."

60 And when they had resolved thus, they carried on the conflict with
exceeding great fury, like unto the monkeys which had leaped over the
61 great sea in the war between Ráma and Rávana ; and they soon made
the host of the enemy as one river of flesh and blood, and proceeded
62 from thence to take Dígháli, and, like unto the elephants which had
entered a forest of bananas, these mighty men rooted up a large and
63 united force of the enemy. And being routed there also, they gathered
themselves together at the place called Suvaṇṇamalaya, and began to
64 make war again. Then Kañcukináyaka sent thither many soldiers,
65 who poured forth a shower of arrows on them, and ceased not. And
when they had learned from the spies of the paths that led through the
66 forest, they entered by the way that the spies had shown them, and
slew many strong men who occupied the divers strongholds ; and thus
they delivered the Suvaṇṇamalaya of its enemies.

67 After that Kañcukináyaka departed for the Málávaratthali, and
sent word unto his strong men, who were at Suvaṇṇamalaya, saying,
68 " I go straight from this very place to the village Málávaratthali : do
ye also proceed along the road leading thereto (so that ye may meet
69 me)." And when they had received the message they did so. And
he took them, every one, with him and went up to Málávaratthali.

70 And the Tamil commander, Rakkha by name, a skilful warrior,
71 reached Dóṇivagga[2] at the head of a great army. And when the
72 rebels heard thereof they straightway sent a message to Rakkha
Laṇkápura, who dwelt in the city of Mahánágakula, giving him a true
account of their affairs, and asked him to come up to them quickly.
73 And they thought thus, saying, " The highway that leadeth from
74 Dóṇivagga to Navayójana[3] is very hard to pass through. Therefore,
shall we oppose their entrance into the country by that way, and keep
75 them shut up in their own strongholds." So the enemy waxed bold
and began the war. And Rakkha, the prudent Tamil commander,

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[1] The Asuras, or Titans.

[2] The large village of Denavaka in Sabaragamuva.

[3] Navayodun, or Navadun kóralé.

was desirous to begin the conflict and to crush the rebels before they 76
could begin the fight; and he sent Lóka, the Késadhátu, and Nátha the
Saṇkhanáyaka,[1] with other chief men, at the head of a great number 77
of soldiers. And they fought a great battle and gained a great victory.
Thereupon the enemies were utterly routed, and, being filled with great 78
fear and confusion, they gathered themselves together at the place called
Garuḷaṭṭhakalañcha. And Rakkha, the Tamil commander, sent the 79
self-same army to take that place also. And these mighty men of 80
valour went thither, cutting down all obstacles, and brake down the
great strongholds with their numerous gates. And they entered the
place wherein the enemy had taken refuge, and took them captive 81
whose lives should have been spared: many others also of the enemy
they straightway put to death, and the remnant they dispersed help- 82
lessly. And, after they had delivered that place also from the enemy,
the men who had gone (on this adventure) returned to him (Rakkha, 83
the Tamil commander). And he bestowed favours on them according
to their deserts.

Then the wise Tamil commander, as a rain-cloud unto a forest that 84
the rays of the summer sun had burnt, returned to Dóṇivagga, that 85
so he might reconcile the enemies who were burnt to ashes by the
consuming glory of the king, and thus save their lives. And over each 86
country that was pacified he placed men who deserved to be set (in
authority and office), and accepted the submission of such as were
willing to submit, and purged that part of the country also of its
enemies.

And the enemy at Púgadaṇḍakáváṭa, who occupied a fortress that 87
they had built, waxed strong, and began to renew the war. Thereupon 88
the Tamil commander sent thither many soldiers with chiefs expert in
war. And the mighty men of valour proceeded thither, and, by the 89
arrows that they rained upon them and the beating of their drums and
the brandishing of their swords, they seemed unto the enemy like an 90
untimely rain-cloud followed with lightning. And they relieved their
weariness after the battle by enjoying the taste of their own heroism,
and honoured the goddess of valour by the beat of their victorious 91
drums. Then tidings came to them that great numbers of the enemy 92
had assembled together at a place called Tambagáma, where they held
a stronghold that they had built. And the men of tried valour, being
desirous to display an act of singular great courage, went thither by 93
night and entered the place with the beating of war drums, as if
defying the enemy to battle. And when the rebels heard the noise of 94
the drums they felt as if a thunderbolt had fallen on their heads, so 95
that some fainted and fled, and some met with a speedy death. Then
the powerful victors burnt the stronghold and returned to Púgadaṇḍá-
váṭa. And Rakkha, the Tamil commander, brought his army 96
together, and sent a four-fold force under a chief to subdue the enemies 97

[1] The chief of chank-blowers (?)

98 that were concealed in divers places in their own country. And that
army slew many rebels at the villages Bódhiáváṭa, Hintálavana, and
99 Atarandá Mahábódhikkhanda, and returned after it had fought battles
in the night also. Then the Tamil commander, at the head of a great
100 force, went to the place Súkaráḷi Bhéripásáṇa, and, acting in no wise
against the king's commands, restored many persons to their homes as
101 before, who, though they were not enemies, had, nevertheless, concealed
102 themselves (through fear). And after that he had appointed fit persons
103 as chiefs over the countries that were pacified, he departed at the head
of his terrible army and arrived at the village Símátalatthali. Then a
104 great number of rebels, who lay hidden in divers places, assembled
105 together the inhabitants of the country that were armed; and, after
106 that they had become exceeding powerful, they chose Rakkha Laṇká-
pura, who was at the head of many strong men, and appointed him to
be the commander of their army, and brought him down with great
pomp, filling the country round about with the sound of drums and
trumpets, and came to the village Nadíbhaṇḍa. And when the wise
107 Tamil commander heard of this thing, he drew out his own soldiers,
110 and spake these words unto them saying, "Show now your fidelity to
your master, and I shall be a witness to your courage in this place.
Think not that this is a strange land and that the enemy is exceedingly
bold, but trust to the glory of our master for succour; and be ye
assured that victory will follow you in the field of battle. Proceed ye
therefore, and, first take up a position to give battle." And when
they heard these words their courage increased, and they proceeded
111 boldly and took up their place in the village Mahásénagáma to give
battle there. Then the strong men of both sides rushed into the midst
112 of the field of battle. And the sparks that flew from their weapons
as they beat against each other, made the whole sky seem as if it were
113 spangled with stars in the daytime. And they poured arrows as thick
as rain, so that they seemed to fill the whole face of heaven, and began
114 to fight the great battle uttering shouts of defiance. Then the Tamil
commander, who was a man of great strength, cut off the head of
115 Rakkha Laṇkápura, and thus put an end to his valour. Thereupon
the whole rebel host became helpless, and was utterly defeated and
thrown into confusion like a flood of water that had rushed forth
116 through the bounds of the sea. And the field of battle was covered
over with ravens and vultures; and the Tamil commander, who had
117 gained the victory and won great renown, held a great feast in honour
thereof, and entered the city of Mahánágakula at the head of his whole
army.

118 Then Rakkha Kañcukináyaka left Málávaratthala[1] and went in
119 haste to the city of Mahánágakula and saw the Tamil commander.
And he, being a wise man and one who knew what it was to be in
season and out of season, took counsel with him and spake to him in

[1] Márákaḍa, in Giruvá pattu.

this wise, saying, "According to the commands of our master we have 120
taken the city of Mahánágakula, but there remain yet many enemies
that have not been destroyed, and who, with none to support them, 121
have entered into the country of Khaṇḍavagga.[1] But it is not my 122
desire that the strong men, who have but now gained a victory, should
proceed thither in haste. We must therefore trust to the king our
master for mercy."[2] So they tarried there, and sent unto them who 123
were not open enemies but who had hid themselves in divers places,
and persuaded them to take up their abode, each in his own country. 124
And the two commanders spent their time in this manner at the city of 125
Mahánágakula.

But numbers of the enemy that had fled to Khaṇḍavagga turned
to their side many chief men of factions, and assembled themselves
together at the place Khaṇḍavagga, resolved to renew the war.
Thereupon the Tamil commander thought to himself, saying, "The 126
time is now come to fight the enemy," and he departed from the
city of Mahánágakula, and attacked the enemy fiercely at Bakagalla 127
Uddhavápi, and put them all to flight, and returned in triumph.

Now, at that time, some of the enemy came up to the village Saṅgha- 128
bhédaka; and Súkarabhátu Déva,[3] the general, brought up his soldiers 129
to Mahágáma with the intent to make war. Thereupon the Tamil 130
commander also drew up his soldiers, and first sent them forward to
the village Saṅghabhéda; and these valiant men went to the seat of 131
war, and consumed a great number of the enemy by the fire of the 132
glory of their noble king. And after they had held great feasts there
they returned to the city of Mahánágakula. Then the Tamil comman- 133
der sent Déva Laṅkápura, and many other warriors, to make war and
seize the general (Súkarabhátu Déva). And they marched forth to the 134
field of battle, covering the whole sky with the arrows that they shot
without ceasing. Then, with a great shout, these mighty men rushed 135
into the midst of the fight and killed the general and routed the enemy,
and, afterwards, themselves returned to Mahágáma, and delighted the 136
heart of the Tamil commander with the sound of their triumphant
drums.

Then a certain elder brother of Rakkha Laṅkápura took upon
himself the office of commander there, of his own accord, and gathered 137
together numbers of the enemy who had escaped and were not slain in
battle, and came to the city of Mahánágakula to fight for the sake of 138
plunder. But the Tamil commander sent soldiers thither, and they 139
slew him there and dispersed many of the enemy. But the strong men
of the enemy that were defeated came to the place Kuravakagalla;[4]
and Rakkha, the Tamil commander, came forth from the city of 140
Mahánágakula and dispersed them, and returned afterwards to the city.

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[1] Kaḍawat kóralé, between Balangoḍa and Haldummulla.

[2] Literally "Our refuge is our master's feet."

[3] See chap. LXXIV., v. 127 *et seq.*

[4] Kerawaggala (?)

141 Then Lókagalla, whose surname was Vikkama, and many others of the enemy, came forth from the city and gathered themselves together at Mahágáma, with the intent to fight against Mána Múlapotthaki.
142 And Múlapotthaki, who was surnamed Mána, with the help of his
143 followers, soon gained the victory in that war. Thereupon the Tamil commander took counsel with his officers, and spake unto them,
144 saying "Our enemies have we defeated in every battle, and when we
145 see them flee before us for fear on every side, we are wont to think that they have lost courage and will not renew the war. But their utter
146 destruction have we not yet seen. They leave the open country (for a time) and hide themselves (in chosen places) here and there. Therefore let us allow them to return to the open country from their hiding places,
147 and then shall we destroy them utterly." So this wise commander, whose fame was great, returned to Púgadaṇḍáváṭa (whence he had
148 set out). And the rebels knew not his device, but came down from their divers strongholds into the open country. And when the Tamil
149 commander received a true report concerning this, he again set out from thence (Púgadaṇḍáváṭa) at the head of his valiant men, and made war with them, and slew the enemy at every place, yea, even great
150 numbers of them that were in the village Bódhiáváṭa, and at the place
151 called Súkaráḷibhéripásána, and in the stronghold Madhutthali. And he went into the open country, and there also he sent his host into
152 divers parts thereof, and utterly destroyed great numbers of the enemy. After this he received a message from the chiefs of Huyalagáma and went to Kumbugáma.

153 Thereupon the commander, Mañju by name, who held the stronghold
154 Huyala, with the two commanders Kitti and Bhúta, came to that very place (Kumbugáma), surrounded by many chief men, with great
155 rejoicing. Then the commander Mañju sent unto Rakkha, the Tamil
156 commander, and spake these words unto him: "Many of our enemies are they who have come from your country discontented, and are
157 hidden in divers strongholds. We must make an end of them before
159 they obtain a footing therein; and then shall we proceed to overthrow the enemies that occupy the strongholds of Aṭṭhasahassaka,[1] and seize Sugalá the queen also. But if the enemies that possess the strongholds (of this district) should wax too numerous, and it be difficult for you to deal with them alone, then shall we send more
160 soldiers (to help you)." And the Tamil commander approved his words, and began forthwith to search the forests and the rivers of that part of the country with his army. And he came up quickly with the enemy as they made haste to reach Málávaratthali, that so they might
161 reach their strongholds in the mountains. And when they heard that
162 he had set out to pursue them, they were sore afraid, and entered into the thick forest that covered the great hills. And the Tamil commander

[1] Aṭakalaṇ kóralé. Most likely the war was fomented by the rebels of that district.

encompassed the wood and the mountain, and fought terribly with 163
them, and utterly destroyed them. And he took the country of
Dvádasasahassaka,[1] and delivered it of the enemy, and made inquisition 164
concerning the behaviour of the enemies who were taken captive, and 166
impaled many hundreds of them in the villages and towns. Afterwards, this commander, to whom great power was given, impaled many enemies round about the village of Mahánágakula also ; and some he
caused to be hanged and burnt to ashes. And he remained at the 167
self-same village of Mahánágakula, and, at an hour when the stars
foretold prosperity, he caused proclamation to be made of the rule of 168
the gracious king, by beat of drums, throughout the villages and towns of the district. And when he had sent tidings of these things unto
the king, and had received favours from him, this wise commander of 169
great fame remained at the self-same place Dvádasasahassaka, making inquisition concerning the affairs thereof.

And in the meanwhile, the chief officers who remained at Kubbugáma 170
communed with themselves in this wise, saying, " From the time that 171
we departed to Róhaṇa for this war, the soldiers that we had sent to 175
fight at divers places have strewed the ground with the bones of their enemies. It is not possible that they should resist these soldiers ; nay, not even all the strong men who inhabit India (could do so). Why should we, therefore, continue any longer to carry on the war with enemies who hide themselves in divers places for fear ? It is Sugalá the queen who is at the root of this rebellion, and sheltereth them in forests and strongholds in divers places. She it is, therefore, who
should be taken alive." And when the officers, men of stout hearts, 176
had resolved thus, they departed from Kubbugáma to Harítakíváta, 177
and after that they had left good and fitting men of acknowledged valour in divers towns there, they went from thence, with their men
clad in mail and armed with weapons, to Kaṇhaváṭa. And they came 178
to the place Vanagáma ; and there they met the enemy with the queen (among them), and fought a very fierce battle with them there.
And the sound of their victorious drums seemed to rend the earth. 179
And they seized the queen and all her treasure, and set proper guards 180
to watch the treasure ; and on that day and that place brought they the game of war that they had begun so well to a prosperous end.
And they covered the land with the feet and the hands and heads of the 181
enemy, and took captive them only whose lives it seemed fit that they should spare, and utterly freed the Róhaṇa country from the enemy.

Then the three Phálakálas, who (afterwards) met with their death, 182
took with them some soldiers who had found means whereby to escape 183
from the hands of their victorious enemy, and fled from them for sore
fear, and also Taṇḍigáma and the two Pabbatas, and Laṇkápura, the 184

[1] Giruvá pattu (?). Dvádasasahassaka: lit. "The country of twelve thousand (villages)." Giruvá pattu is still called "Giruvá Dolosdáha," or the Giruvá of twelve thousand villages.

two brethren known as the Kaḍakkuḍas and (another) Laṇkápura,
185 and other chiefs, with many soldiers; and they assembled themselves
186 together at the village Uddhanadvára, and were defeated there in a
great battle, and were forced to fly to Nigródha Máragalla. Where-
187 upon the great officers and chiefs pursued after the enemy, and cut off
the head of Phálakála and sent it to their chief officers. And they
188 took Laṇkápura and the two Pabbatas alive; and thus did they bring
the enemy altogether to their last extremity.

189 Then did the commander Mañju counsel them in this wise: "From
the time that we began to subdue Róhaṇa have we, by the might of the
190 king our master, dealt destruction to the enemy in the field of battle
191 only. But no punishment that could strike the enemy with terror has
yet been dealt out to them, that so the people may be convinced how
192 full of evil is the crime of resisting the king. Everywhere, therefore,
should they be punished to the uttermost who deserve punishment,
193 and favour be shown unto them that deserve favour. Thus shall we
mete reward and punishment according to the wishes of our master."
And every one received this wise counsel with reverence.

194 Thereupon they commanded a great number of the enemy to be
196 brought before them, who deserved punishment; and after they had
caused numerous stakes to be planted in villages and towns, they
caused many hundreds of them to be impaled; and great numbers of
the enemy they hanged, and some they burnt. In this manner did
they thoroughly manifest (unto the people) the wonderful power of
king Parakkama,—a power that it was hard to resist or difficult to
overcome.

197 Afterwards they bestowed favours on them that deserved to be dealt
with kindness, and in due course, pacified the country like the clouds
which, in the rainy season, cool a forest that was burned by fire.

198 And when the king Parakkama heard these tidings he sent a letter
199 full of great joy, commanding them in this wise, saying, "Send hither
203 first the officers who were taken alive, and Sugalá the queen; and give
the whole charge of the country to Bhútádhikári after that ye have
appointed proper chiefs over each district. And bring ye up also the
army of four divisions that was sent from this city, with the great Order
of priests that dwell therein placed in the forefront thereof, and make
haste hither; and, on a day and hour that shall be reckoned lucky, let
the officers, even all of them, appear before me."

204 Thereupon all the officers, disobeying naught of the king's commands
as they were given to them, departed from Róhaṇa, surrounded by
205 the great army, and came to the city of Pulatthi. And they were
followed by the inhabitants of the city, with singing and music and
206 clapping of hands and the waving of thousands of cloths on every side,
207 and with shouts of triumph. And when they came to the magnificent
208 palace of the king they saw there the gracious king of kings seated with
great majesty on his throne of state, and cleansed their heads with the
dust of his lotus-feet.

Thus did this chief of men, endued with a glory as fierce and terrible 209
as the consuming fire of a burning forest, and conforming himself to the rules of polity and law, keen and clear in his judgment, and served by men of valour, free Róhaṇa from the enemies that infested it like thorns.

Thus endeth the seventy-fifth chapter, entitled "The Subjugation of Róhaṇa," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXVI.

NOW in the eighth year of this gracious king's reign, while he was 1
yet diligently employed by day and night in advancing the 2
welfare of the religion and the kingdom with discretion and judgment, 3
all the inhabitants of the Róhaṇa joined themselves together and again rebelled against him; the which peradventure they were constrained to by the force of a certain exceeding terrible crime that they had committed in a former birth, and were doomed thereby to utter
destruction. When the king Parakkama heard of these things he sent 4
thither again a great army with officers, and began the war without 5
ceasing, as before, in all the villages and towns mentioned in the
foregoing (chapter). And he made the forces of the enemy like unto 6
fuel consumed in the fire of his glory, and soon freed the whole country of Róhaṇa from its enemies.

Again, in the sixteenth year of this great king's reign certain inhabi- 7
tants of the country round about Mahátittha, whose days were soon to 8
come to an end, rebelled and made war against him because that they
counted it better (than submission). But, in the abundance of his 9
devices, he sent a four-fold army thither, and destroyed the rebels, till they were made as the dust of the earth.

Now, because that the inhabitants of Laṇká and Rámañña professed 10
the same true faith, there never was any difference between them.
The lords of the island of Laṇká and the rulers of the country of 11
Rámañña were alike exceeding zealous followers of the Blessed One.
Wherefore many kings of old who reigned in the two countries had a 12
great regard one to another, and lived as true friends. They sent rich 13
gifts to each other in great number, and preserved their friendship for
a long time without breach. And the king of Rámañña, like the kings 14
that went before him, continued the ancient friendship with king
Parakkama Báhu also. But at one time this foolish king hearkened 15
to the words of certain messengers who went from this country and
uttered slanders in his ears; and thereafter he ceased to furnish the 16
ambassadors of the king of Laṇká who were at his court with the expenses that were given to them aforetime according to custom.
And he also made a decree that the elephants that many persons had 17

18 sold in his kingdom for export should not any longer be sold. Moreover,
19 with evil intent, the king also set a high price on the beasts, commanding that the elephants which were sold in former times for a hundred nikkhalas[1] of silver, or a thousand, should now be sold for two thousand
20 or three thousand. And he likewise put an end to the ancient custom of giving an elephant to every ship that bore presents to the king.
21 Even when the messengers of the king of Laṇká brought him letters
22 written on leaves of gold, he robbed them of all their treasure, and imprisoned them in a fortress in the hill country, pretending that they
23 were sent to Kámbója,[2] or saying something of that sort. And
24 notwithstanding that he had heard how the king of Laṇká had shown kindness to his ambassador Tapassi, this unjust king deprived the messengers of the chief of Laṇká of their wealth and their elephants
25 and their ships and all that pertained to them. And he caused their feet to be beaten with sticks, and employed them to draw water in
26 prisons. And on one occasion, when a certain chief of India, Kassapa
27 by name, sent presents unto him of great value with a letter written on a leaf of gold, he hindered the men who bare them from landing, and then caused the presents to be taken from them with the letter and
28 sent into the city with great dishonour. And after that he sent one
29 day unto the Siṇhalese ambassadors, saying "Henceforth shall ye not
30 send ships from the Siṇhalese country into our country; and if the chiefs of the Siṇhalese do so, then should not any man blame us[3] if we put the messengers to death that come hither. Give us now, therefore, a writing, saying that ye have received intimation hereof; else ye shall
31 surely not be permitted to return to your homes." And when he had thus put them in fear and had made them a promise that he would allow them to return to their own country, he caused them to put it in writing,
32 and took the paper from their hands. And he commanded Vágissara the scholar and Dhammakitti the pandit[4] to be sent on the open sea in a ship that leaked (and was not sound).

33 On a certain other occasion also he took the presents and the merchandise from the messengers whom the lord of Laṇká had sent in charge
34 thereof that they might buy elephants, saying "Fourteen elephants
35 shall we give you or their value in money." But he spake only a lie, and gave nothing unto them. Afterwards again he violently seized a princess that the lord of Laṇká had sent to the country of Kámbója.

36 And when the king Parakkama Báhu heard of the many wrongs that were oftentimes done unto him by the king of Rámañña, he waxed
37 exceeding wroth, and said: "What king is there in the whole of India

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[1] Evidently a coin. I have not been able to ascertain its value. *Cf.* Niska.

[2] Cambodia.

[3] I propose the reading of *amhaṇ* instead of *tumhaṇ*, as otherwise the passage would be meaningless. The construction of the whole passage is, however, obscure.

[4] These are evidently the names of the ambassadors who were accredited to his court.

that dare behave to my ambassadors in this manner?" And he sent 38
unto his ministers, saying "It seemeth necessary that we should now compass the king Arimaddana[1] to take him captive or to kill him."

Thereupon a certain Tamil commander of high rank in the army, 39
Ádicca by name, stood up with his hands raised to his forehead. And 40
as he was desirous to go to war he spake these words unto the king, saying: "O king! let not the chief ministers of the kingdom be employed in this work. Let the command be given unto me, and I shall 41
in nowise transgress the bounds of the king's orders. And surely it is 42
not a hard thing even for me alone to carry out successfully the wishes of my lord the king, whose commands no man can set at naught."

And when the king had hearkened unto him he was greatly pleased, 43
and set all the captains that were fit for the enterprise under him, and commanded him to depart quickly.

Then the great king commanded that they should make ready many 44
hundred ships of divers kinds, and that there should be no delay.
And all the country round about the coast seemed like one great 45
workshop busied with the constant building of ships. And the 46
building of all those ships was finished in five months; and he gathered them together with all speed at the port Pallavavaṇka. And then the 47
king, in his great majesty, supplied them to the full with all things that were necessary for the enterprise, namely, rice and other provisions 48
for the voyage, that would last for one year; armour, weapons, and the like; hundreds and thousands of coats wrought of iron and skins of deer, to keep the sharp-pointed arrows, from piercing them; divers 49
kinds of medicines filled in the horns of bullocks as a balm to the burning wounds caused by poisoned arrows; drugs of divers kinds also 50
to serve as antidotes if they should chance to drink of the poisoned waters of divers streams; pincers of iron for drawing out the arrows with poisoned tips that, by reason of their having entered deep into 51
the flesh, could not be drawn out (by the hand); and likewise, physicians 52
of great skill, and nurses also. And the king, whom no one could equal 53
in ordering things aright, sent on board a mighty army numbering many thousands; and sent out, in one day, all those ships laden with 54
good soldiers and much provision, so that the fleet of ships that 55
conveyed the great army seemed like an island moving in the midst of the sea.

But because of the stormy weather certain of these ships were 56
wrecked, and certain others were driven on strange lands. And many 57
soldiers of great skill who had embarked in one of the ships landed at Kákadípa,[2] and fought a battle there, and carried many of the inhabi- 58
tants captive, and brought them away in safety, and took them before the king of Laṇká.

But five of the ships, that carried a great host of strong men, landed 59
at the port Kusumi, in the country of Rámañña. And these valiant 60

[1] The name of the king of Rámañña.

[2] Crow island.

soldiers were led by Kitti and Nagaragiri ; and, being provided with weapons and armour, they advanced from the port where they landed
61 and fought many fierce battles, and slew many thousands of the forces
62 of the Rámañña country. Like furious elephants they destroyed a great number of coconut and other trees in the places round about them, and burned many villages with fire, and destroyed half of the kingdom.

63 And the ship which the Tamil general Ádicca commanded cast
64 anchor at the port Papphála in that country. And these men also, led by the Tamil commander, began straightway a fierce and bloody
65 war, and took many of the inhabitants captive, and shook the kingdom
66 of Rámañña greatly. And after this the mighty and terrible Siṇhalese entered the city, and spared not their weapons, and slew the king of
67 Rámañña who had disregarded the laws of nations. And when they had subdued the inhabitants of Rámañña and conquered the kingdom,
68 these great warriors rode on the noble white elephant and marched round the city without fear, and afterwards proclaimed by the beating of drums the supreme authority of the lord of Laṇká (over that kingdom).

69 Then the people of Rámañña trembled with fear (for the safety of their country), and seeing none other means of escape (from their
70 troubles), they assembled themselves and took counsel together. And they sent messengers with letters to the Order of priests that dwelt in
73 the island of Laṇká, saying "Take henceforth from us, as a yearly tribute, as many elephants as are necessary. We are deserving of compassion at your merciful and divine hands, who, by speaking words of counsel, can turn the king of Laṇká from his purpose, that so he
74 may not thus cruelly lay waste our possessions." And the king's heart was made soft towards them by the words that the priests of the
75 three brotherhoods spake unto him ; and the people of Rámañña sent yearly many elephants, and entered again into a covenant with the lord of Laṇká, and made him a true friend.

76 And it came to pass that, at that time, Parakkama, the king of
79 Paṇḍu, who dwelt in the city of Madhurá, was besieged in his city by his warlike enemy, king Kulasékhara, who had encompassed the city with his army. And Parakkama, seeing that there was no king in the country of India able to help him in his distress, sent messengers to the lord of Laṇká, saying "O thou, who art worthy of looking to for succour ! I am but a grasshopper in the flame of my enemy's glory; let thy feet be a refuge unto me, like a fortress of adamant."[1]

And when the chief of Laṇká had hearkened to the words of the
80 messengers, he spake unto them, saying "If we render not help to him who seeketh refuge from us in his adversity, how then can the name of
81 Parakkama Báhu[2] be given unto us fitly ? He who hath chosen

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[1] *Vajira-pañjara*, literally "a cage of diamond."

[2] One meaning of which is "He whose arm defends others."

protection from us shall not be crushed by any enemy. Behold the hare that has taken refuge in the moon;[1] what beast of prey can crush her? Laṅkápura Daṇḍanátha![2] go thou and destroy this Kulasékhara, 82
and establish king Paṇḍu in his kingdom, and return not till thou has accomplished it."

Thereupon that most valiant captain, Laṅkápura by name, who 83
knew the art of war, and destroyed his enemy like as a flame of fire
destroyeth the forests, assented to the king's command and received it 84
with great joy, as if it were a garland for his head. And many chief-
tains that were skilled in war accompanied him; and he departed from 85
the city with a great host that none could withstand in battle, and came to Mahátittha.

And in the meanwhile king Kulasékhara put the king of Paṇḍu 86
to death with his wife and children, and took the city of Madhurá.

And when the mighty king (Parakkama Báhu) heard of these things 87
he sent a message saying, "Let the kingdom be seized and given to one of his offspring." And when he (Laṅkápura) was commanded a second
time, he proceeded to the haven Talabbilla,[3] which is on this side of 88
the sea, and sent his great army on board there in many hundred ships,
and then set out. And when they had sailed one day and one night 89
they saw the coast on the other side. And as the enemy stood there in 90
readiness, he commanded all his men to put on their armour on board
their own ships; but as the ships stood in deep water[4] he feared that 91
they would wet their armour if they landed in the self-same place.
And he put them in hundreds of hulks, and commanded the men to 92
hold their shields of hide before them whenever the Tamils rained their
arrows on them from the beach. And in this manner he landed them 93
at the haven called Talabbilla that was on the Paṇḍiyan side of the country.

And the mighty Laṅkápura drove back the Tamils who were left at
that haven, and seized it and encamped there, and fought four battles. 94

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[1] The dark figure visible in the full moon, supposed to resemble a hare.

[2] Addressing the general by that name. Daṇḍanátha may mean a captain, or a commander, or a general.

[3] Talavvilla is also a reading.

[4] The original has *agádha*, which means "very deep" (water.) This, I think, is a mistake; for it is difficult to understand why the ships stopped, turned back, or struck aground (as the word *nivattana* may be rendered) in "very deep water," or why the idea of putting down the men there should have occurred at all. The sea near Paumben, where the landing appears to have taken place, was known to be very shallow even in ancient times. (See Caldwell's History of Tinnevelly, p. 22.) I believe, however, the meaning of the passage is, that the sea being *shallow* the ships struck aground, and through fear of wetting the soldiers' equipments if they waded from their vessels to the shore, and to avoid exposing them to the missiles of the enemy in doing so, the general devised the plan of sending the men ashore in boats, numbers of which were probably lashed together so as to admit of carrying great numbers of the men simultaneously.

And when the five chieftains,[1] namely, Vaḍavalattirukkádi Náḍálár,[2]
95 Kuḍayamuttu Ráyar, Villává Ráyar, Añcukoṭṭa Náḍálvár, and
96 Narasíha Déva, proceeded to give battle, he fought with them, and
97 slew many Tamils, and seized their horses, and discomfited all their great host. And then he took Rámissaram[3] after he had fought five
98 battles. Then he encamped there and fought nine battles more. And
99 in the tenth battle he fought with these six chieftains, namely, Silá-
100 mégha, Naratuṇga Brahmahá Ráyar, Ilaṇkiya Ráyar, Añcukoṭṭa Ráyar, Paludiya Ráyar, Paṇasiya Ráyar, and with the five that are
101 mentioned above, who came with a great army. And he prevailed
102 against them, and slew many Tamils, and took many horses. And from thence he proceeded to Kundukála, midway between the two seas, and four leagues distant from Rámissaram. And the Tamils that
103 were there flew for fear and entered into the forests; and he seized some
106[4] of them and impaled them there. But the lord of Laṇká thought it fit that these self-same Tamils should repair all the cétiyas in Laṇká that they had aforetime destroyed. And when he gave command to Laṇká-pura to that effect he sent some of them to Laṇká, and set them to work at the Ratanaváluka cétiya. And the lord of Laṇká caused that thúpa which the Tamils had breached to be built up by them.

107 And when the work was finished the king proceeded to Anurádhapura with his ministers and all his followers to hold the feast of the pinnacle
108 (wherewith it was crowned). And he caused the great body of the Order throughout the island of Laṇká to be assembled there, and ministered unto them with the four things that were necessary for their
109 support. And when the fourteenth day of the moon was come, he caused drums to be beaten and proclamation to be made, saying, "Let
110 the city be adorned, and let all the people go on the morrow to the place of the great thúpa with perfumes and flowers and such like offerings." In this manner did he cause everything to be done properly
111 according to the custom. And then on the day of the full moon the king adorned himself with all the grace of a god, with a diadem and a chain of gold and bracelets and precious ornaments of such kind
112 thickly set with divers gems. And many hundred women of the queen's chamber, whose forms, beautifully attired, were like those of
113 goddesses for elegance, accompanied him, and many chieftains also, of

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[1] Sámantas, or chiefs, of districts.

[2] I believe *Náḍálár* or *Náḍálvár* (from the Tamil *nádu*, a country, and, *áluvar*, a ruler) and *Ráyar*, denote the office and rank, and are identical with the office of Zemindar of the present, and Polygar of former times. For an account of them see Caldwell's History of Tinnevelly, pp. 56–58.

[3] "Rámesvaram, the name of the celebrated temple on the eastern extremity of the island (of Paumben). Ráma's Ísvara, Rámas Lord, that is, Siva, recognised and worshipped by Ráma, according to the Ṣaivas as his lord." Caldwell's History of Tinnevelly, p. 21.

[4] In the original the editors of the Páḷi text have made a mistake in numbering the verses of this group. I have, however, kept to those numbers to facilitate reference.

great fame, clothed with divers robes and jewels and glittering orna-
ments. And the earth sunk, as it were, with the weight of this great 114
multitude, and of the troops of horses and elephants in their trappings 115
of shining gold, and of the worshippers who honoured the cétiya with
offerings of lamps which they carried on their bodies.[1] And every
quarter thereof was covered, as it were, with parasols and banners and
chowries ; and the caverns seemed to burst asunder with the sounds of 116
divers instruments of music ; and the eyes of all the people were filled
with tears of joy by reason of the exceeding great beauty of the sight ;
and the caskets and flags and vases and fans and pots and other utensils 117
of gold sent forth rays which made all the place to seem yellow. And 118
then the king came forth from his royal palace at the hour when the
shadows lengthened,[2] and stood on the terrace of the cétiya with the
majesty of the king of the gods. Then many hundred priests went 119
forth and compassed the cétiya round like a wall of coral.[3] And then 120
the king placed the pinnacle of gold on the top of the cétiya, as if he
displayed to the world the glory of Kélása[4] with the sun standing on
the height thereof. And lo ! there was no night in the city on that day. 121
And wherefore came it ? By reason of the king's feast of lamps or
because of the glittering pinnacle that was set on the top of the thúpa ?

Thus did Parakkama Báhu, the defender of the land, hold this great 122
feast in honour of the thúpa ; and then he returned to his own city of
Pulatthi.

And the general (Laṇkápura) built a fortress at Kundukála, which 123
he called Parakkamapura. And as he wished to make it endure for a
long time he built three walls of stone of great height round it, two 124
thousand and four hundred cubits long, with twelve gates, and a court 125
with four rows of buildings,[5] and three trenches also, the waters of
which flowed from the one into the other, as if from sea to sea. And 126
while he dwelt in that fortress he subdued the chieftains Kaḍakkúdiya
Rájá, Cóḷagaṇga, and many others. But though the Siṇhalese thus 127
gained strength daily, the king Kulasékhara remained not idle, but 128
sent Sundara Paṇḍu Rájá and Paṇḍu Rájá again with many powerful
chiefs that they may drive the Siṇhalese away from thence. But 129
Laṇkápura fought with them and discomfited them in three battles,
and took Carukkaṭṭa. And he proceeded from thence and fought a 130
great battle with those chieftains and a Tamil, Áḷavandapperumál by 131

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[1] At great festivals devotees carry lighted lamps on their heads and in their hands, and sometimes lighted frames which cover the whole of their bodies ; and with these they walk round the dágobas to illuminate them. This is, I suppose, what is meant by *Sabbaṇga-dípa-pújá* in the text.

[2] At eventide.

[3] *Pavála-vediká.* The word " vediká " is used to mean a low wall or terrace intended for various sacred purposes. The allusion is to the dark-red robes of the priests.

[4] The highest peak of the snow-clad Himálaya. The thúpas being white and glistening edifices, the simile is obvious.

[5] Military barracks ?

name, and got the victory, and took the villages Koḷuvúru and Maruthúpa.

132 And when the general had made the Maravár soldiers[1] of the country
133 of Kaṇkuṇḍiya and of Kolúra to submit themselves to him, he went against the country of Víragaṇga with a great army, and laid waste
134 Kúṇappunalúr and the rest of the towns and villages therein. And Málava Ráyar, the chief of the country, and many thousand Tamils also he subdued, and held that country.

135 And after that he returned from that place to the city of Parakkama[2]
136 that he might satisfy his men with rice and their wages. And while he was yet on the way he fought a battle with Álavanda[3] who was encamped at the village Vadali, and slew him.

137 And now, when the powerful king Kulasékhara, whose courage was like to that of a lion, and who had a great army of tried soldiers, and was himself cunning in the art of war, saw that he could not prevail
138 against Laṇkápura even though he sent his best officers against him with many men and much materiel, he resolved to go himself to the field of battle.

139 And he took with him Máḷava Cakkavatti and Máḷava Ráyar,
140 Parittikkuḍaya Ráyar and Toṇdamá Ráyar, Tuvarádhípa Vélár and Vírapperiya Ráyar, Soṇkuṇḍiya Ráyar and Nigaladha Ráyar, Kurum-
141 maḷatta Ráyar and Nakula Ráyar, Puṇkuṇḍa Náḍáluvár and Karamba Ráyar, and the Náḍálvárs by name Kaṇḍiyúru and Thalaṇḍúru,
142 Kángayár and Víragaṇga, Vémuva Ráyar and Alattúru, Náḍálvár
143 and the three Mannaya Ráyars, and Kalavaṇḍiya Náḍálvár and
144 Keraḷasíha Muttara,—these and other chieftains did he take with him, and the others afore-mentioned.

And he also took the residue of the forces that were left in the country
145 of king Parakkama Paṇḍu; and all the forces of the two Koṇgu countries that belonged to the two brethren of his mother, and all his
146 forces also that were in the kingdom of Tirinávéli.[4] And these are the names of the chieftains that he took with him: Niccavinóda Mánava Ráyar, Paṭṭi Ráyar, Taṇkutta Ráyar, Tompiya Ráyar, Álavándap-
147 perumál, Cóḷa Kónára, Taṇgapperumál, Alakhiya Ráyar, Máṇábha-
148 raṇa Rájá, Avandiya Ráyar, Mundiya Ráyar, and Viṭṭára the Tamil.

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[1] "The Maravár or Vannian caste peculiar to Southern India......As feudal chiefs, and at the same time heads of a numerous caste or class of the population, this caste constituted themselves, or were constituted by the peaceful cultivators, their protectors in times of bloodshed and rapine, when no central authority capable of keeping the peace existed." Caldwell's History of Tinnevelly, p. 105. See also Row's Manual of the Tanjore District, p. 192.

[2] *Parakkamapura.*

[3] See verse 130.

[4] Tinnevelly, which "should be written Tiru-nel-véli; and the meaning of this name is the "sacred rice hedge," from *tiru* (the Tamilised form of the Sanskrit sri), sacred; *nel*, paddy; and *véli*, hedge." Caldwell's History of Tinnevelly, p. 88. For the legendary derivation of the name read continuation of the same page.

These chieftains took he with him; and with a great army and 149
chariots and horses he came nigh unto Parakkamapura,[1] boasting 150
to himself, saying "This time shall I offer my oblations to the god 151
at Rámissaram after that I have cut off the heads of the Sinhalese."
And he fortified the villages Erukoṭṭa and Iḍagalissara. And then he 152
sent a great army by land, and many soldiers by sea in ships, to assault 153
the fortress of Parakkamapura; and when the (two) great armies 154
came up from this side and from that and joined their forces together
to battle, it seemed as if two seas had overflowed their banks.

Thereupon Laṅkápura set his great army in array, and went forth
from the fortress and gave them battle. But the hosts of the Tamils 155
who were engaged in this fight were smitten so grievously with the 156
sword and with arrows that their hearts failed them, and they turned
back and went to their own camp. And in this manner they fought 157
fifty and three battles. And when king Kulasékhara saw that his
army was discomfited in every battle he went forth from the camp and
himself led it to battle. Then Laṅkápura caused all the gates of the 158
fortress to be opened, and led his army, like a great mountain before 159
him, in battle array. And he fought with the enemy and gained the 160
victory, and slew many Tamils, and took their horses, and pursued
after them unto Kurumbanḍaṅkali, and began to make him a strong-
hold there. Then Kulasékhara, who hitherto was a terror to his enemies, 161
gathered together his great host that was broken and discomfited in 162
battle, and chosing himself the flower of his army,[2] whom he loved like
his own life, went up himself and fought a battle. And their swords
flashed like thousands of fishes, and the horses were like waves in number, 163
and the footmen as an expansion of water; their parasols also were like
seas of foam, and their arrows flew about like streams, and the sound
of their drums was like the roaring of the tempest; yea, with all this, 164
the field of battle on that day was as terrible as the mighty ocean itself.[3]
And as the battle waxed fiercer and fiercer, the Sinhalese, with their
valour and might, satisfied the itching of their fingers for the fight.
And they slew Villava Ráyar and Cóḷa Kónára and the Yádhava 165
Ráyars and a certain exceeding powerful chieftain, and many hundred 166
soldiers and officers of the king. The horse also, on which Kulasékhara 167
rode, they shot under him. Then Kulasékhara and his army turned
their backs and fled, as if to give the Sinhalese a better opportunity 168
to make a slaughter of them with their swords. And as he fled from 169
the field of battle, he left his valour behind him, and also his throne
and his canopy and his ornaments and divers other things. Then
Laṅkápura proceeded to the stronghold Erikkávúr, which Kulasékhara
his enemy had held, and burnt it to the ground; and built himself 170

[1] The fortress built by Laṅkápura.

[2] *Sárabhútam*, literally the pith or most precious portion.

[3] The whole simile is very tersely expressed in the original by the use of compound words.

171 another fortress and tarried there awhile. And Laṅkávidu[1] (Laṅká-
172 pura) proceeded from thence and entered Vaḍali. And setting out
from thence he surprised Deviyápattanam, and took it, and proceeded
173 to Siriyavala. And at the stronghold Koluvukkoṭṭa, which Khudda-
kaṅkuṇḍa Ráyar held there with a great host, he fought a fierce battle
174 and assaulted and took it. And many of king Kulasékhara's officers
175 he put to flight in that battle, and took the stronghold, and burnt
twenty and seven large villages to the ground. And this great and
terrible general abode in Dantika, and fought with the chiefs who held
Kota and Vukka, and also with them that held the village of the
176 Brahmins. And these are their names: Paṇḍiyáṇḍár the Tamil, and
Cóḷa Kónára, and the chieftain Yáthava Ráyar, and Villáva Ráyar
177 and Kaliṅga Ráyar and Sundara Paṇḍu Ráyar and Narasíha Dévar
178 and Paṇḍiya Ráyar. And he utterly destroyed their forces and slew
179 many Tamils and took many horses. And as he had men and materiel
180 in abundance he remained in Kuṇḍayanneka, and brought Kuṇḍaya-
muttu Ráyar and Kaṇḍili Ráyar and Yáthava Ráyar, the three Tamil
181 chiefs, into subjection. And as he knew how things stood he tarried
there, and compelled Paṇḍiya Ráyar, who held the stronghold Vikkama
182 Cólapper, and the three chieftains Paṇḍimaṇḍa Náḍálvár, Víramaṅga
183 Ráyar and Kaṅga Koṇḍappa Ráyar, and all the inhabitants of Kámaṇ-
184 ḍakoṭṭa to submit themselves to him. And after that the valiant general
proceeded to Maruthukoṭṭa, with the intent to carry on the great war.
And there also he fought a great fight with Cóḷa Kónára and Tondriya
185 and another chieftain, Suttaddhára by name, and with the Tamil Víra-
gaṅgara, and likewise also with Kuttaddhára and other chieftains.
186 And in that war he slew Tondriya and took his horses, and slew many
187 other Tamils also, and took the fortress Kaṅgakoṭṭána. And from
thence he proceeded and remained at Paṇiva, and fought a great battle
there with these chieftains, and these are their names: the two Alattúru
188 Náḍálvárs, Pandriya Ráyar, Villava Ráyar, and Culla Kaṅkuṇḍa
Ráyar. And he discomfited them and dispersed them and took
189 Paṇivakkoṭṭa; and returning from that place he went to Kaṅgakkoṭṭa
190 and occupied it as he had done before. And from thence he proceeded
to Aṇivaḷakkoṭṭa and fought a great battle with these chieftains, and
these are their names: Khaṇḍamálava Ráyar, the two Víragaṅgaras,
191 and Cóḷa Kónára the Tamil. And he discomfited them all, and slew
192 many Tamils and took many horses, and took that fortress and Neṭṭúr
also.[2] And he remained there and brought into subjection to him
193 Kuttaṇḍa and Víragaṅga and Taṅgapperumál and their servants,
194 many hundreds in number. Likewise also he brought Ilaṅkiya and
Añeukoṭṭa Ráyar into subjection to him, and presented to them

[1] I see no reason why Laṅkápura's name is changed to Laṅkávidu in this place, as the metre does not require it. I am very much inclined to think it a clerical error for *kálavidú*, an epithet meaning "he who knew his time," which would be very appropriate here. *Cf. Thána-vidú*, in verse 181.

[2] Nellore ?

gifts—earrings and other ornaments; and conferred on Ilaṇkiya Ráyar 195
the renowned title of Rájavesibhujaṇga Silámégha, which he desired
greatly.

And in the meanwhile it came to the ears of Laṇkápura that Víra 196
Paṇḍu, the youngest son of king Parakkama Paṇḍu, had by some 197
means escaped from the hands of the enemy when the king, his father, 198
was discomfited and put to death with his wife and children, and that
he even then dwelt in the Malaya country,[1] because he feared greatly
to return to his own country. So he sent a messenger unto him, 199
saying, "The king Kulasékhara and all his officers have I defeated
here in more than one battle, and have taken half of the kingdom, 200
and am now come within two or three leagues of the city of Madhurá.
The king, my master, hoped to have been able to defend the king thy 201
father; but when the enemy had put him to death, and tidings thereof 202
came to the ears of our master, then commanded he unto us, saying,
'If peradventure he who had sought protection from me hath been
murdered by the king, his enemy, then slay ye him also, and bestow the 203
kingdom of Parakkama Paṇḍu on one of his offspring, if any of them be
yet alive.' Fear not, therefore, but hasten and come hither and rule 204
over the kingdom which is the inheritance of thy father."

And the prince duly hearkened to the message and delayed not, and 205
went up to him.

Then Laṇkápura sent a letter to Laṇká, to the great king thereof, 206
telling him that the prince had arrived destitute. And when the great 207
king had heard thereof he sent unto him gifts: vessels of gold and
silver meet to set food in for the king's table, and lamps of gold and
silver in great number, and raiment of great price such as kings wear, 208
and earrings, and chains for the neck, and bracelets set with jewels. 209
These and other gifts did the king, in his great delight, send as tokens
of his goodwill and pleasure. And the prince accepted them all with 210
much affection, making obeisance to the side that looked towards the
king.

And then the powerful Laṇkápura fought against Khaṇḍadéva 211
Máḷava Ráyar, who held Muṇḍikkára, and drove him from that place.
And he remained there and forced the Tamils of the two countries 212
Kíḷa-maṇgala and Mélamaṇgala[2] to submit unto him. Afterwards 213
Máḷava Ráyar's heart failed him for fear, and he humbled himself
and sought protection from him. And the valiant man (Laṇkápura) 214
gave back Muṇḍikkára to him, and restored him to his place, and
appointed him ruler of the two Maṇgala countries, and made him chief 215
of Gókaṇṇanáḍu in Muṇḍáṇṇaṇkoṇḍa. Now Laṇkápura, who at that
time abode at Aṇivalakkoṭṭa, proceeded from thence and suddenly 216
entered Neṭṭúr, and made war with the two Alattúru Náḍálvárs and 217
Káliṇga Ráyar and Kalikála Ráyar, the chieftains who dwelt at
Mánavíra Madhurá. And this powerful general fought a great battle 218

[1] The hills.

[2] Upper and lower Maṇgalas.

and slew many Tamils and Kalikála Ráyar among them, and brough
219 that Madhurá[1] also under his authority, and afterwards compelled
222 many Tamils and Muvaraya Ráyar and Karumbuḷatta Ráyar to submit themselves to him. And after that this powerful and terrible general, whom no man could subdue, proceeded to the fortress of Alattúru Náḍál and fought a great battle with Káliṇga Ráyar and Culla Kaṇkuṇḍa Ráyar, and drove them from that place, and burnt down many great villages, and himself returned to Neṭṭúr.

223 Then there came from the south side of the country Culla Kaṇkuṇḍa Ráyar, the two Aḷattúru Náḍálvárs, Mannaya Ráyar, Parittikkuṇḍi-
224 yar, Senkuṇḍi Ráyar, and many other Tamils skilled in the art of war;
225 and the chiefs Káliṇga Ráyar, Tennavaṇpalla Ráyar, and Áḷavandap-
226 perumál, who were in great favour with the king Kulasékhara. And
227 these all were men difficult to be overcome. And they made ready, each his own host, and assembled together at a place called Pátapata with great confidence, resolved that they would prevail against the
228 enemy this time. And the skilful commander Laṇkápura, being informed of what they intended to do, sent his chiefs thither with a
229 great host of men and materiel of war. And they went thither and compassed the whole fortress round about, and burnt down twenty
230 great villages that were nigh unto it. Then they sent messengers unto Laṇkápura and told him thereof, and inquired whether they should
231 assault the fortress or not. And when Laṇkápura had heard the news he sent a great force again, and gave them the command, saying
232 "Assault the fortress." And when they received this command they
233 began a fierce assault. And the battle that took place between the two armies there was exceeding violent, even as the raging of the
234 tempest at the destruction of the world. And they slew thousands of Tamils, and Tennavappalla Ráyar also, who had great favour with
235 the king. And Áḷavandapperumál was wounded; and when he fled before them they slew him, and seized the horse on which he rode,
236 and many other horses also. And the lion-hearted Siṇhalese broke and dispersed the Tamil host, and made the face of the goddess of
237 Valour, that was like a lotus, to smile with joy. And when Laṇkápura had taken possession of Pátapata, he commanded the army that was there to return to him.

238 Afterwards Laṇkápura went up to Aṇivalakkikoṭṭa and brought
239 Máḷava Cakkavatti and the Añcukkoṭṭas under his authority. And when he had taken Toṇḍi and Pása in this manner, he proceeded to Kurundaṇkuṇḍi, that he might clear the northern country of the
240 enemy. And then he persuaded Valutthi Ráyar to submit to him, and confirmed him in his office, and gave him presents: bracelets of
241 gold and such like ornaments. And from thence he proceeded to
242 Tirivekambama, and persuaded Silámégha Ráyar and Kanasi Ráyar and Añcukoṭṭa Náḍálvár to submit themselves to him, and gave gifts

[1] Mánavíra Madhurá.

and favours to all of them as he had done before. Then he persuaded 243
Puṇkoṭṭa Náḍálvár also to submit himself to him, and gave gifts and
favours to him also, as he had done before.
Afterwards that man of great valour (Laṇkápura), who was wont 244
always to use great plainness of speech, sent a message to Málava
Cakkavatti, desiring him to submit himself to his authority; but he 245
showed not himself, and departed to Semponmári; and Laṇkápura
himself pursued after him to Semponmári with the intent to seize him.
Now, it was said of Semponmári that it was a fortress which the hosts 246
of the Cóḷians had failed aforetime to take, even though they had
fought against it for two years. But the lion-hearted Siṇhalese 247
assaulted this fortress, even though it was so hard to have access to it, 248
and broke down two walls and four gates thereof, without even spending
half a day at it. And then they entered the stronghold one by one
like unto so many elephants, and slew many hundred Tamils, and thus 249
took Semponmári in a moment.

Then the Kallar and the Maravar and the Goḷihaḷá and the Kuntará 250
and the Vallakkuttár and the Úcena hosts, and the mighty army of 251
the country of the Añeukkoṭṭas, in number about fifty or sixty thousand 252
—a host of Tamils of exceeding great strength—compassed the strong- 253
hold that the Siṇhalese held, and straightway began to make ready
for a fierce assault. Then Déva Laṇkápura and Sora Laṇkágiri, men 254
whose courage could not be subdued, opened the gates of the tower
on the south side, and rushed forward with their hosts, and slew the 255
Tamils by thousands; and these lion-hearted men destroyed the Tamil 256
force that had come from that side with great fury, as though lions
were rending in pieces a herd of elephants. And the commander, 257
Gókaṇṇa, and Lóka, surnamed Késadhátu, went forth that moment
from the south gate and slew a great number of the enemy on the 258
field of battle, and dispersed the residue that were not slain.
And Kitti, the powerful Késadhátu, and a certain fearful chief, Jagad 259
Vijaya by name, rushed out from the north gate and slew a great 260
number of the mighty men among the Tamils, and speedily destroyed
the Tamil forces on that side. Thus did the Siṇhalese make a speedy 261
slaughter of the forces of the Tamils, and put them all to flight in one
day, and enter again the famous stronghold of Semponmári in triumph 262
after that they had taken many horses and distinguished themselves
by many deeds of valour.

And then he brought to subjection under him the hosts of the 263
Kuntavará and the Kallar, the hosts of Goḷihaḷá and the Maravars,
the Vallakkuttára hosts, them that followed Úcena, the two hosts of 264
Thalayúru Náḍálvár and Kaṇgayár, the inhabitants of Thalayúru
Náḍu, the hosts of Kalahai Náḍu, the inhabitants of Thalayun Náḍu, 265
and Kákan Náḍu,[1]—all these Tamil hosts, yea, even all who dwelt on 266
this side of the country from the village Colláru unto the boundary of 267

[1] Kákannáḍu, Coconada.

the Cóḷa country did he bring into subjection under him. And Laṇká-
pura bestowed on them gifts and favours as he had done before.
268 Then the Vessas[1] and Yavanas[2] brought presents unto him, which
he received, and satisfied them also with many presents and favours
269 (from his hands). Afterwards he gave Semponmári to Málava Cakka-
vatti, who had sought protection from him, and confirmed him in his
270 own office. And he departed from thence and went again to Tiruvé-
kambama, and from thence to Kurundaṇkuṇḍi.
271 Now, at that time Kalavaṇḍi Naḍálvár, who had become powerful,
272 fought against Málava Ráyar, and took Muṇḍikkára. And when
Málava Ráyar saw none other help for him, he came unto Laṇkápura
273 and besought him, saying, "Be thou my refuge." Then Laṇkápura,
who directed the affairs of the war, sent unto the principal officers,
274 the two Késadhátus, who were known to all men by the names Kitti
and Lóka, and to Gókaṇṇa the Daṇḍanátha,[3] and commanded them
275 to seize upon Muṇḍikkára and restore it to Málava Ráyar. And they
went thither and fought a great battle with Kalavaṇḍi Naḍálvár, and
276 drave him from that place, and killed many Tamils; and after that
they had placed Málava Ráyar in his former office they returned and
joined Laṇkápura.
277 Moreover, another chief, Puṇkoṇḍa Náḍálvár by name, went up to
Siriyavala,[4] and took it. And, tarrying there, he fought a great
278 battle with Málava Cakkavatti and drove him to the village Jayaṇ-
279 koṭṭána, and forthwith took possession of Semponmári. And when
Laṇkápura heard thereof, being a man of courage and great resolution,
280 he made haste and left the fort of Aṇivalakki, and went to Tirivékam-
281 bam with the intent to take back Semponmári; but Puṇkoṇḍa Náḍálvár,
having heard thereof, left Semponmári in great fear, and went up to
282 Sirivala. And when the brave Laṇkápura arrived at Semponmári,
283 Puṇkoṇḍa Náḍálvár came thither to submit himself to him; but he
changed his mind afterwards and returned to Siriyavala and showed
not himself. And Laṇkápura pursued after him to that village, and
284 compassed it, and began to assail it fiercely. Then Puṇkoṇḍa Náḍálvár
sent messengers unto him, saying, "If now I shall find favour in thy
285 sight, then will I submit myself unto thee; but if not, I am over-
286 whelmed with fear, and dare not do so." And when Laṇkápura had
heard the message he sent unto him, saying, "Let him come hither
287 without fear." And when the message of Laṇkápura, who always
spake the truth, came unto him, he laid aside his fear and went before
288 him. And the great warrior bestowed many gifts and favours on him,

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[1] *Vessas*, Vaisyas. The agricultural and mercantile caste.

[2] Yavanas, the Moors or Arab descendants.

[3] A leader of a company or column of troops. I have sometimes rendered it by general or commander. From *Daṇḍa*, "a column," and *Nátha*, "a leader or chief."

[4] "Sherevail," a fortified village of the Marudas. See Caldwell's History of Tinnevelly, p. 214.

and sent unto Málava Cakkavatti and reconciled them to each other,
and then restored them, each to his former office, and himself went to 289
Neṭṭúr.

And after these things he repaired and built two tanks that were 290
destroyed at Rájasíha Mahála and the famous village Válugáma, and 291
likewise also two tanks at Siriyavala and Perumpayala, and caused
the land to be tilled. And in the meanwhile king Kulasékhara gathered 292
together the forces of Tirinávela and those also of his mother's brethren
which were at Ten Koṇgu and Vaḍa Koṇgu. And as he was skilled 293
in devising means whereby he might prevail against his enemy—namely,
reconciliation and the like—he won over many Tamils who had already 294
submitted themselves to Laṇkápura, and having an abundance of
materiel, he made ready for war. Then Laṇkápura, whose mind was
ever watchful, when he heard of this deed, caused all the treacherous 295
Tamils to be utterly destroyed, in obedience to the commands of the
king his master, that the wicked should not be spared. Now, at this 296
time, the great king sent Jagad Vijaya, whom no man in all the land 297
excelled in courage, with a great host of horsemen and footmen that
he might support Laṇkápura. And this mighty warrior went over the
great sea and arrived at Aṇivalakki. And the famous Laṇkápura 298
went out from Neṭṭúr to Aṇivalakki to meet him, who had just then
come thither; and when he had embraced him and spoken words of 299
kindness and civility with him, the victorious general returned to
Neṭṭúr. And the fame of his valour was spread abroad, and he 300
departed to the place Mudrannaddhána, and tarried there, as he was
well acquainted with the place. And he fought a battle at a place 301
called Maṇgala, and routed the enemy, and killed many soldiers, and 302
took alive only such as should have been taken, and seized many
horses that were left by the enemy on the field of battle. And he 303
departed from thence and went to Orittiyúru Toṇḍama, and fought
a great battle with these chiefs, namely, Puṇkoṇḍa Nádálvár, Silá- 304
méghara, and Añcukkoṭṭa Náḍálvár; and by reason of his exceeding
great and terrible skill he slew a great number of Tamils. And from 305
thence he went to Sirivala and burnt the two-storied palace and 306
fortress of Puṇkoṇḍa Náḍálvár down to the ground, because he had
not submitted to him, and departed from Tirikkánapper.

And in the meanwhile Jagad Vijaya went up to Neṭṭúr from 307
Aṇivalakki, and departing from thence he destroyed the fortress 309
Madhurammánavíra, Patta Nallúr, and Soraṇḍakkota, to which no man
had access, and returned to Neṭṭúr and tarried there, and caused
Alattúru Náḍálvár and Culla Kaṇkuṇḍa Ráyar to submit themselves
to him. And at one time when this powerful commander was at 310
Patta Nallúr, he sent messengers to Laṇkápura, saying, "It is needful 311
for me that you should make haste and meet me at the river Síha,
and you shall then of a certainty know all that I have to tell you of."
And when Laṇkápura received the message he made haste and departed 312
straightway from Neṭṭúr with his great army. And the forces of the 313

314 enemy that were encamped at Tiruppálúr armed themselves and went
out with a great number of horsemen, and fought fiercely against the
enemy in the midst of the way. But the brave men, whom Déva
315 Laṇkápura and the other warriors led into battle, speedily brake their
ranks and scattered the great host, like as the rays of the sun that
316 dispel a thick darkness. Thus did Laṇkápura, the fury of whose might
was like the fire at the destruction of the world, take Tirrupáli in a
moment. And he abode in the self-same place.

317 And Jagad Vijaya, the commander, who was skilled in all the
318 devices of war, defeated the forces of the Tamils of Pannaṭṭakkoṭṭa
in battle, and took their strongholds and remained in the same place.

319 Then king Kulasékhara, who was an exceeding violent man, joined
320 himself to Tuvarádhípa Velár, Toṇḍa Mánar Vírappe Ráyar, Nigaladha
321 Ráyar, Kalaváṇḍi Náḍálvár, and Kaṇgaya Ráyar, and armed a great
number of his own fighting men, and came to the city of Rájiná fully
322 prepared for war. And this mighty and terrible man commanded his
323 great host to make war with Laṇkápura. And Laṇkápura, who was
324 skilful in command, sent tidings of these things to Jagad Vijaya
325 with a message, saying, "Come up quickly from one side, with your
army in battle array, to join me, so that we may fight against the king
Kulasékhara and put him to flight." And when he had sent this
326 message he put his mighty army in battle array, and departed from
that place, and fought a great battle with the forces of the Tamils.
And their forces were broken there, and they fled and straightway
327 entered the city of Rájiná,[1] and shut the gates thereof both small and
great, and the towers also, and closed themselves therein with their
king.

328 Then Gókaṇṇa Daṇḍanáyaka, Lóka Késadhátu, and Déva Laṇká-
pura, the foremost among the valiant men who pursued after them,
329 joined themselves together and forced the western gates, and battered
330 the walls and towers (on that side). And Déva Laṇkápura and Gó-
kaṇṇa Daṇḍanáyaka broke down the wall and the tower and entered in.
331 Then Lóka Késadhátu, an exceeding mighty chief, and haughty withal,
thought within himself, saying, "By the way that others have opened
332 shall I not enter." So he slew many men and cut down many horses,
333 and brake the southern gate and straightway entered the city. Then
the king Kulasékhara was overwhelmed with terror, insomuch that,
334 leaving behind him even the clothes that he wore, he opened the
eastern gate and got out by the tower, and fled and escaped from the
hands of the enemy by some good luck.

335 Then did they slay many soldiers of the Tamils, and take many
336 horses and much treasure also. And they rejoiced greatly at their
victory, waving their garments on high and leaping for joy, and
clapping their hands together and making themselves merry.

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[1] The Páḷi text has *Rájinda*, which, I think, is a clerical error for *Rájiná*. *Cf.* verse 321 and the concluding paragraph of this chapter.

And Laṇkápura and Jagad Vijaya Náyaka also, with the rest of 337
their valiant men, came up to Rájiná.

Thus do the desires of those attain unto perfection, who have gained 338
merit (in former births) and are endued with great wisdom, who understand law and government and regard glory that inspires awe as a mine of wealth, and whose courage faileth them not, even as the moon increaseth day by day in the two bright weeks of the autumn.

Thus endeth the seventy-sixth chapter, entitled "An Account of the Capture of the City of Rájiná," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXVII.

AND the king Kulasékhara fled from that place (Rájiná) in fear, 1
and took up his abode in the fastnesses of Toṇḍamána. And 2
the hosts of Víranukkar, Kakkóla, and Madhurakkára came to Rájiná 3
and told Laṇkápura everything concerning the king Kulasékhara, and
invited him to go to Madhurá. And Laṇkápura and Jagad Vijaya- 4
náyaka went up to the city of Madhurá in great splendour, and gave 5
the city in charge to Vírapaṇḍu, saying, "This is the house in which
thou wert born, and this was the habitation of thy father," and them-
selves remained there. And they sent unto these (chiefs and princes), 6
namely, Sirivallabha Rájá, Náráyaṇa, Parakkama Paṇḍu, Vírappe 7
Ráyar, Maṇṇaya Ráyar, Seṇkuṇḍi Ráyar, another Vírappe Ráyar,
and Keralasíha Muttara, and gave ornaments to them and other gifts.
To Cóḷagaṇgara, who had submitted himself unto Laṇkápura, they 8
gave the country Parittikkuṇḍi, which he had possessed aforetime, 9
and restored him also to his office. But Kalaváṇḍi Náḍálvár, who 10
had come to Madhurá to submit himself, returned to his country and 11
showed not himself, saying, "I fear to show myself (lest some evil
befall me)." Therefore Laṇkápura went against his country to take
it. And the great warrior, whom no man could resist, fought against 12
him and put him to flight, and, as he had great power and authority,
he seized the country Alagvánagiri. Then another Kalaváṇḍi Náḍál- 13
vár, surnamed Súradéva, besought the general that he would protect
him, and prayed that that country might be given unto him. And 14
Laṇkápura gave that country to him who had entreated it. And then
the great general went up to the country of Kurumba Ráyar and
brought him to submission, and Kaṇgayar also, and tarried in that 15
district.[1]

And that he might bring Nigaladha Ráyar also into submission, the 16
valiant general departed from thence to the place called Tirripputtúr.

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[1] *Niyama.* The sense in which this word is used here is uncertain. I have rendered it "district." The Siṇhalese translators use the same word (*Niyama*), as they generally do when words of obscure meaning occur.

17 And Nigaladha Ráyar gathered together his army and joined himself
18 unto the Cóḷian chieftains Akalaṇka Náḍálvár, Kaṇḍambi Ráyar,
19 Malayagha Ráyar, and Kiñcáratta Ráyar. And he took their numerous
hosts and a great number of their horses, and went up and began a war
20 against them, which it was difficult to bring to an end. But at length
he defeated the hosts of the enemy and his allies and his footmen, and
21 pursued after them on the highway from Tirupputtúr until they came
to Pon Amarávati, a space of three leagues, which was, as it were, one
22 heap of flesh (by reason of the great slaughter of the enemy). And the
hosts of the Siṇhalese utterly routed that great army and entered Pon
Amarávati. And they burned down the three-storied palace that was
23 built there ; and many other houses and barns also that were full of
24 paddy[1] did they burn down. And this valiant commander, that he
might calm the fear of the inhabitants of the country, made a proclamation by beat of drums (assuring them that he would protect them).
And so he brought the people under his authority and returned to
Madhurá.

25 Now at this time the king (Parakkama Báhu) sent forth commandment—and his commandments were urgent—that they should make
ready to hold the festival of the coronation of the prince Vírapaṇḍu.
26 And when Laṇkápura received the king's urgent command he began
27 forthwith to make ready for the ceremony of coronation. And he
appointed Málava Cakkavatti and Málava Ráyar and Thalayúru
Náḍálvár, men of the Lambakaṇṇa race, to perform the duties of the
28 office of Lambakaṇṇa.[2] And he, whose authority no man dared to
resist, caused proclamation to be made by beat of drums throughout
29 the kingdom, and commanded all the chieftains of the Paṇḍu kingdom
to gather themselves together, arrayed in all their robes and ornaments,
30 and attended by all their followers. And he caused the prince to be
31 anointed duly in the temple which stood at the northern gate of the
palace of the former kings, and which aforetime had been honoured
with the sound of the drums of victory. And the famous general then
caused the prince to go round the city in state.

32 In the meanwhile the king Kulasékhara, who had fled to the fastnesses in the mountains of Toṇḍamána, brought Toṇḍamána over to
33 his side. And, taking his (Toṇḍamána's) forces and his own hosts
with him, and one Anujívi Samiddha, a man of great and terrible
34 might, he went forth from the fastnesses in the mountains and attacked
35 the stronghold Maṇgala, and fought a great battle there with Maṇṇaya
36 Ráyar and Seṇkuṇḍi Ráyar, who had submitted themselves to the
Siṇhalese, and took that fortress and so held it.

Then Laṇkápura, when he had found out for certainty how things
37 stood, thought to himself, saying : "This king, our enemy, must I

[1] Rice in the husk.

[2] *Lambakaṇṇa-dhuraṇ.* This was probably some office connected with the ceremonial at the crowning of kings, and which the nobles of this race had to perform.

drive away from that place also, and not return thence until I have cleared of all its enemies that country of rocks and mountain fastnesses."
So saying, he departed from the city of Madhurá and went and forti- 38
fied himself near Maṇgalakoṭṭa. And then he carried on a great war 39
with the brethren of the wife of Toṇḍamána, who held the stronghold Vellinába with a great host, and with the Vellár Kallakka and Munayadha Ráyar and Káliṇga Ráyar. And the famous man seized that 40
fortress and slew many Tamils, and then took Sívaliputtúr,[1] and 41
remained there.

Now at that time the king Kulasékhara, his rival, gathered together 42
the forces that were at Tirináveli, and sent messengers to his mother's 43
brethren and obtained the forces also of Ten Koṇgu and Vaḍa Koṇgu ;
and as he had now a great army he commanded them all to remain at 44
their posts at the fortress Sántanéri.

Then Laṇkápura and Jagad Vijayanáyaka commenced forthwith 45
to march on the way thither that they might take that fortress. But 46
the king Kulasékhara, who was skilful in devising devices, caused the bund of a great tank to be cut that so he might stop the way of the enemy. And when the mighty Laṇkápura heard thereof he bethought 47
himself, saying, " The sight of an empty tank forebodes not good to one 48
who is on his way to fight a great battle." And as there was a great host with him he forthwith caused the breach to be built up, and then 49
went up against that stronghold with great power and might, and fought a great battle and took it. And he slew Kalakka the Vélar and 50
many other Tamils, and took many Tamils also and horses captive.
And straightway from thence he entered the two villages of Toṇḍa- 51
mána, called Sirimalakka and Kattala. And Sirimalakka he burnt to 52
the ground and left nothing but the name thereof, because he had heard that Parakkama Paṇḍu was slain there.[2] And departing from thence 53
the famous general went up to the village Cóḷakulantaka and tarried there some time.

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[1] Sirivilli-puttúr. Caldwell's History of Tinnevelly, pp. 61, 110, and 113.

[2] The second part of verse 52 runs thus in the revised original :—*Katvá Parakkama Paṇḍu Rájá etthágató iti*, which makes no sense either in itself or with the context. The literal rendering of it would be, " Having made king Parakkama Paṇḍu had come here." The Sinhalese translators have not translated this passage in the body of the work, but have, in a corrigenda prefixed to it, given the literal translation with a remark that it looks like a superfluous passage in the place. The fact, I think, is that a slight clerical error has altered the sense of a most important passage. I have, therefore, translated the passage, taking the true reading to be *Sutvá Parakkamó Paṇḍu Rájá ettha ható iti*. The reason why Sirimalakka, out of the two villages of Toṇḍamána that had been entered into, was particularly selected to be burnt down completely becomes now obvious, namely, because it was there that Parakkama Paṇḍu (father of Víra-paṇḍu), who had solicited the aid of Parakkama Báhu, had been slain.

Subsequent to writing the foregoing note I have found out that my conjecture and amended reading are correct. See variant at footnote of the text in chap. LXXVI., verse 86, where the line occurs exactly as I have amended it here. It is evident that the line must have been displaced by some careless copyist, whose copy must have been followed by other transcribers

54 And the king Kulasékhara went up himself to a place called Palaṇ-
koṭṭa,[1] together with his two uncles and their armies and many horses.
And chieftains also of Cóḷa and their hosts took he with them, namely,
55 Akalaṇka Náḍálvár and Pallava Ráyar and Malayappa Ráyar and
56 Kaṇḍamba Ráyar and Kincáratta Ráyar, who was a mighty and power-
57 ful man; and also Kalaváṇḍi Náḍálvár with his force, and Puṇkoṇḍi
58 Náḍálvár at the head of his host. And as he had by this means waxed
very powerful, he resolved that he would this time prevail against his
59 enemies, and commanded his great army to remain at Paṇḍu Náḍu-
koṭṭa and Úriyéri.
60 Then Laṇkápura and Jagad Vijayanáyaka proceeded from the
61 village Cóḷakulantaka to give them battle. And they ordered the
things in such a manner that the enemy's forces that had entered within
62 the two great fortresses cared not to fight in the open field. And so
they raised a strong fortification on the upper side of the tank in the
63 village Úriyéri, and remained in it at night. And the forces of the
enemy that were in the two strongholds broke forth and went up to
the place where the king Kulasékhara was.
64 Thereupon Laṇkápura and Jagad Vijayanáyaka, men who were
65 skilful to seize their opportunity, went up to Palaṇkoṭṭa. And these
heroes fought a terrible battle with the king their rival, and slew many
66 strong men and took many horses, and straightway drave king Kula-
sékhara and took Palaṇkoṭṭa. And from thence they went up to a
67 certain (chief), Tuvarádhípa Vélára by name, and took possession of
the horses and elephants that he had delivered over to them of his own
68 accord. But when they heard that king Kulasékhara had gone up to
Madhurá, they resolved to expel him out of that place, and departed
69 from thence, and went up to Adharaṭṭéri. And there they brought
Nigaladha Ráyar over to their side, and bestowed on him many gifts
70 and favours. And as they yet went forth from that place the king
Kulasékhara was filled with fear and entered the Cóḷa country.
71 And after this Laṇkápura commanded the officer Jagad Vijaya-
72 náyaka to remain at the place called Patta Nallúr, and he himself went
at the head of his army to Tirukkánupper.
73 And king Kulasékhara obtained favour in the sight of the Cóḷian
king by reason of his entreaties and his cunning. And at the command
of that king he took the army and the horse of Pallava Ráyar, and these
74 chiefs of the forces of the Uccaṇkuṭṭha country; namely, Inandapada
75 and Toṇḍamána, Rája Rájakaḷappa and Pattá Ráyar, Kaṇgakoṇḍa-
76 kalappa Ráyar and Nakárá Nibilupádi Ráyar, Niccavinóda Mánava
Ráyar and the brave Narasíha Padma Ráyar, Sekíra Padma Ráyar
77 and Rájiná Brahmahá Rájá, Mádhava Ráyar and Nigaladha Ráyar,
78 Cóḷa Kónára, Chandab Brahma Mahárájá, and Cóḷa Nirikka Ráyar.
79 He also took Niyaráya and Kappincimpékula, Mádhava Ráyar and
80 Kanduveṭṭi, Kongamaṇgala Náḍálvár, and Akalaṇka Náḍálvár,

[1] Palamcottah, the modern name.

Kaṇḍamba Ráyar, Kíḷamaṇgala Náḍálvár, and Visála Muttu Ráyar, 81
and all their horses, and sent them to Toṇḍi and Pása.

And when Laṇkápura heard of these things he resolved to destroy 82
them so that their name only may be left. And so he commanded 83
Jagad Vijayanáyaka to remain at Madhurá, and himself departed
from Tirikkanapper and came to the city of Kiḷénilaya, on the utmost 84
border of Madhurá. And then the hosts of the Cóḷians went against
him in great force. But Laṇkápura defeated them and strewed the 85
road to a space of about four leagues with the dead bodies of the slain.
And he slew many soldiers, even those that cast themselves into the
sea, and made the water thereof red with the blood of the enemy. 86
And he took many horses and Tamils also, and carried Rájinda Brah- 87
mahá Rájá, Naṇḍipadmara, and Cóḷa Kónára also, captive. More- 88
over, the mighty general burnt Vaḍa Maṇamekkuḍi and Maṇamekkuḍi
and Mañcakkuḍi also, even to the ground. And seven leagues distance 89
also of the Cóḷa country did he burn down with fire. And when he had 90
thus rid himself of the Cóḷians he returned thence and entered the
village Vélaṇkuḍi that belonged to Nigaladha Ráyar, and sent a message 91
unto him that he should come thither. But he had already gone over
to the king Kulasékhara. And when he had joined himself unto him, 92
and his forces unto those of Siláméghara and Akalaṇka Náḍálvár and 93
Kaṇḍamba Ráyar and Malayappa Ráyar and Visála Muttu Ráyar
and Kalaváṇḍi Náḍálvár and the forces of Tirináveli and Puṇkoṇḍa 94
Náḍálvár, he waxed very powerful, and went forth to Pon Amarávati
to fight a great battle.

But when the powerful Laṇkápura had heard of these things, he made 95
haste and departed from Vélaṇkuḍi that he might subdue the king, his
adversary. And the mighty and terrible general came forth from five 96
sides and fought a great battle with the hosts of the enemy, and defeated
and scattered them in an instant. And he slew thousands of Tamils, 97
and took many horses, and put the king Kulasékhara to flight.

Then Nigaladha Ráyar feared greatly and sent unto him, saying 98
"I pray thee take away all my treasures and my horses, and forgive 99
me this mine offence." And when this message was brought to Laṇká-
pura he returned answer, saying "Of a surety should thou have obeyed 100
my command. There is no need to me of thy treasures or of thy horses;
but fear not, and present thyself before me." And when he heard this 101
he presented himself before Laṇkápura. And when Laṇkápura saw 102
him, he gave him gifts, and his country, and much treasure also where-
with to build his house that was burned down with fire.

And the famous general departed from thence and returned to his 103
place, and delivered the whole of that country from the enemy. And 104
he commanded that the kahápaṇa coin, bearing the superscription of
king Parakkama,[1] should be used throughout the country, and gave 105
over that kingdom to the prince Víra Paṇḍu. And the men and horses 106

[1] These coins are still found.

and elephants that he had taken in great numbers from the countries of Cóḷa and Paṇḍu he sent straightway to Síhala.

107 Then the king Parakkama Báhu, the lion of kings, founded the fruitful village Paṇḍu Vijayaka, to be a witness of his conquest of the
108 Paṇḍu country; and because that he was always a lover of charity he gave it to the Brahmans (to be held by them) for ever

109 So triumphs Parakkama Báhu, the chief of the race of kings, whose power and might are infinite. And so bears he rule alone over the earth that the ocean boundeth by the supreme power that he possesseth to discern right and wrong.

Thus endeth the seventy-seventh chapter, entitled "The Conquest of Paṇḍu Country," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXVIII.

1 AND thus did Parakkama Báhu, after that he had been anointed king, establish order throughout Laṇká. And being skilled in
2 policy, he was desirous to further the religion of the master, which he loved greatly, and which was his chief purpose in establishing the
3 kingdom. In the villages that were given to the Order, purity of conduct among priests consisted only in that they supported their wives and
4 their children. Verily there was none other purity except this thing.[1] Neither was there any unity in the performance of the offices of the church; and those priests that walked a blameless life cared not even to see each other. And when the king saw these things he was minded
5 first to reconcile the monks of the three fraternities to each other that he might thereby promote the welfare of the religion of the conqueror.
6 And as the king Dhammásóka appointed Moggaliputtatissa (to be the chief of the Council of Elders that was held in his reign), so also did this lord of the land appoint the elder Mahákassapa (to be the chief of the
7 Council of Elders that he held). He was learned in the Three Piṭakas and knew the Viṇaya wholly, and was like unto a solitary light in the
8 succession of the elders, waiting long for the unity of the church. And the elder Ñáṇapála, with his disciples who dwelt in Anurádhapura, did the king invite to the city of Pulatthi; likewise also the priests who
9 dwelt at Saphara,[2] and the elder of Nágindapalliya, together with the elder Moggallána and all the other priests who dwelt in the country of the
10 sub-king, and those of the three fraternities who dwelt in the Róhaṇa with the great elder Nanda of the Sélantaráyatana vihára as their
11 chief. After that the ruler of the land entreated the priests of the
12 Mahávihára that they should be reconciled to each other. But many

[1] A piece of scathing satire that is not met with elsewhere in the sober pages of the "Mahávaṇsa."

[2] Saparagamuva? In the Siṇhalese translation it is rendered "other countries."

priests consented not to be united, inasmuch as the lewd brethren
prevailed (in the church) and the breach was from old time. And 13
some departed to other countries, and others took off their robes, and
many wished not even to sit (with their brethren) in the hall of judg-
ment. And then they began the great trial; and very hard were the 14
questions that had to be determined therein. Verily, it seemed as if
the endeavour to accomplish this unity was like unto the endeavour to
raise the mount Méru. But the king was a just man and partial to 15
none, and resolute withal. And he encouraged the priests, and with
much labour prevailed on them to consent. And when the questions 16
arose for their judgment, he caused the priests, over whom Mahá-
kassapa was chief, to solve them. And that these judgments may be 17
accepted (by them whom they concerned), he joined unto himself the
great doctors learned in the Three Piṭakas, and caused the priests, 18
whose causes could be remedied, to be restored, according to the pro-
visions of the law, to their purity; and thus did he bring to pass the
unity of the priests of the Mahávihára fraternity. And he caused the 19
robes to be taken off of those priests that were reputed evil, and gave
them high offices, saying "Let them not destroy religion for the sake
of lucre." And in this manner did he effect with great labour the 20
purity of the Mahávihára.

And the Abhayagiri brethren, who separated themselves from the
time of the king (Vaṭṭagámani) Abhaya, and the Jétavana brethren 21
that had parted (from the Mahávihára brethren[1]), from the days of
the king Mahaséna, and taught the Vétulla Piṭaka and other writings 22
as the words of Buddha, which indeed were not the words of Buddha,
and set their faces against order and discipline,—these brethren did 23
the king endeavour to reconcile to the brethren at the Mahávihára
brotherhood, who abounded in all virtue, like unto the uniting of glass
with precious stones. But the Jétavana brethren, because that they 24
were devoid of piety or other stable virtue, cared not, even then, to
regard the commandments of Buddha, notwithstanding the majesty
of the great priesthood and the king. Nevertheless the righteous king 25
caused inquisition to be made by them who had knowledge of the laws,
and not even one priest was found who preserved the state in which he
had been ordained. And many of these priests did he cause to return 26
to the life of novices, and from others of them that were reputed evil
did he cause their robes to be taken off; and to them he gave offices
of much profit. Thus did the king, after spending much time and 27
labour, bring about the purity and unity of the church and restore the
priesthood to the place that they held in the days of Buddha.

And every year did this noble-minded king conduct the priests to 28
the brink of the river and cause them to stay in the park, and minister

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[1] The Thériya, or the Mahávihára fraternity, was the oldest and most venerated body of priests in Ceylon, and was regarded as belonging to the line of apostolical succession from Mahinda, and its doctrines and precepts were considered orthodox. The Abhayagiri and Jétavana fraternities were seceders.

29 unto them together with his officers. And he caused boats to be
fastened securely in the middle of the river so that they moved not,
30 and built thereon a beautiful hall of comely proportion, in which he
made the priests to perform the service of the ordination, after that he
had presented them with robes and divers other things that were
necessary for priests.

31 And as he was minded to build great viháras, wherein the priests
that had increased by many hundreds in number might dwell in com-
32 fort, he built the great vihára called Jétavana, as if he displayed before
33 men's eyes the magnificence of Jétavana.[1] And then he caused eight
34 stately houses of three stories each to be built for the elders, who
observed the utmost discipline but dwelt in houses ; and for the use of
the elder Sáriputta, a priest steadfast in discipline, a mansion of great
35 splendour containing many halls and chambers ; about seventy image-
houses of three stories, hard as the rock, to which nothing can be
36 compared, and adorned with images ; seventy-five rooms for dormitories
37 and an equal number of long halls ; one hundred and seventy and eight
38 lesser halls ; four and thirty gates ; two rooms for books ; buildings with
pinnacles and caves ; many halls adorned with the images of gods and
39 brahmas, and flowers and plants painted thereon ; a Tivaṇka[2] house
for the Tivaṇka image, wholly made of brick and mortar, and pleasant
40 to the eye ; a round temple of the tooth-relic built wholly of stone and
41 adorned with beautiful pillars, staircases, walls, and such like, and
ornamented with rows of figures of the lion, the kinnara,[3] and the haṇsa,[4]
and covered with many terraces, and surrounded with divers kinds of
42 latticework ; three preaching halls ; one cétiya ; eight covered walks of
43 great length ; one refectory hall of great length and breadth ; eighty and
five fire rooms for fire-places,[5] covered with tiles ; and one hundred and
seventy and eight closets for water,—all these did he cause to be built.

44 And when he purified the church, he cleansed the priests of their
45 defilements within ; and, that he might purify them from their unclean-
46 ness without, he caused spaces[6] to be inclosed with stones for bathing,
that so they might bathe themselves freely in water during the time of
great drought. (And these were their names), the Round bath, the
Cave bath, the Lotus bath, the Pure bath, and others, adorned with
47 pillars and staircases and places for standing upon, and such like ; and
48 the great king caused many walls to be built round about them. Thus
did the whole College of Jétavana consist of five hundred and twenty
houses.[7] And the king provided all things that were necessary for the

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[1] The famous monastery in which Buddha generally resided.

[2] I believe a three-sided house for a three-sided image is meant here.

[3] A demi-god with the body of a man and the head of a horse.

[4] The sacred swan.

[5] Rooms in which fires are kept for the purpose of warming the body, boiling water, &c.

[6] *Nahána-koṭṭha.*

[7] The buildings enumerated here appear to be more than five hundred and twenty. It is probable that the total given excludes buildings other than houses.

maintenance of the priests, and caused the Order to dwell therein.

And the king of the royal race built there the Áḷáhaṇa parivéṇa, which was approved of all men, on a situation that fulfilled every 49
condition that was necessary for the life of a monk, namely, that it was not too far from dwellings (nor yet very near unto them), and such like. He caused a stately house of three stories to be built for the elder there, with halls of exceeding great beauty and many rooms of great splendour, and adorned with a roof of pinnacles. And he built there forty long 50
halls and an equal number of closets for water, and eight lesser halls, 51
and six gates, and thirty-four rooms for fire-places, and two great 52
walls, and the Subhadda cétiya and the Rúpavatí cétiya also. He 53
made also a beautiful image-house with five stories, that contained 54
the likenesses of gods and brahmas and other beings, and workmanship of flowers and plants, and adorned with pinnacles and caves, and inner rooms, halls, and chambers,—an image-house, which bore worthily the name of Laṇkátilaka, which signifieth the jewel of Laṇká.[1] And 55
he made there a standing image of Buddha of the full size, which was 56
delightsome to behold, and called it Laṇkátilaka. Likewise also he built an upósatha house of twelve stories, Baddhasímá Pásáda by name, that consisted of rooms like cages,[2] with pointed roofs and many chambers and halls and great rooms also.

And that he might cause the bounds (símá)[3] of the upósatha house 57
to be determined, the king arrayed himself in all his royal ornaments 58
and approached the vihára, like the king of the gods, together with his ministers and the women of the king's household, and with a great host of men and chariots. And being exhorted thereto by the great Order, 59
with Mahákassapa for their head, the lord of the land held the 60
plough of gold that was yoked to the state elephant, by the handle thereof, and walked along the bounds making furrows on the ground 61
amidst the great feast, when joyful songs of praise and sounds of music and shouts of joy were heard so that the four quarters rang again. And many people followed him, carrying parasols and innumerable flags and golden caskets and pots and other precious things. And 62
that all doubts might be removed concerning the former consecrated limits, the Order, who dwelt in divers places, first erased those limits,[4]
and, by the way that the king's plough had taken, they duly proclaimed 63
the bounds in agreement with the words of the law, and with all the conditions that were needful to make their doings to be of force.

Thus he set three Khaṇḍasímás and one Mahásímá ; and the stones 64
that marked the bounds thereof stood on the eight quarters, beginning 65

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[1] Lit. "the tilaka of Laṇká." Tilaka in composition is generally used in the sense of pre-eminence. It is the mark made with coloured earth, &c., to denote a religious sect, or for the purpose of adornment.

[2] *Pañjara-géha* ; lit. "cage-rooms."

[3] *Símá* is a duly consecrated boundary round a vihára, or the area within it. where only an ecclesiastical act can be lawfully performed.

[4] Lest this limit should encroach on any other duly consecrated limit already existing, which would make this one invalid.

from the east, at these distances from the Laṇkátilaka (image) house ;
66 namely, forty and four, forty and nine, thirty and eight, thirty and six, thirty and five, fifty and seven, forty and five, and sixty and six yaṭṭhis,
67 each in their order, reckoning the yaṭṭhi at five cubits. The stone that marked the bounds on the south side was forty and eight yaṭṭhis from
68 the Gópálapabbata. The stone that marked the bounds on the north
69 side was fifty yaṭṭhis from Vijjádhara lena. And these stones marked
70 the bounds of the Mahásímá. And the Baddhasímá was inclosed
71 within a space, the length whereof was fifteen yaṭṭhis and the breadth
72 thirteen from the Baddhasímápásáda (upósatha house). And within the Khandasímámálaka was inclosed yet another símá, the length whereof was fifteen yaṭṭhis and the breadth six yaṭṭhis. Likewise also the Baddhasímá at the elder's palace was eighteen cubits in length and twenty cubits in breadth. And the king gave this vihára (Baddhasímápásáda), with all the furniture thereof, to the priests.

73 In the same manner also did this chief of men build the Pacchi-
74 máráma. And with about twenty-two parivéṇas that belonged thereto
75 there were an equal number of two-storied halls of great length, twenty rooms for fire-places, forty and one smaller houses with two stories, thirty and five closets for water, one hall for preaching, and ten gates. This vihára also, with the furniture thereof, he gave to the priests.

76 And this ruler of men built likewise the Uttaráráma, nigh unto the
77 Maháthúpa, after that he had caused the rock that was there to be hewn out. And when he had finished all the work he caused cunning workmen to make three caves in the rock, namely, the Vijjádhara-guhá ("the cave of the spirits of knowledge"), the Nisinnapaṭimá-lena ("the
78 cave of the sitting image"), and the Nipannapaṭimá-guhá ("the cave of the sleeping image").

79 And by the greatness of his own royal might only, without any help[1]
80 from the gods or the sanctified spirits, the lord of the land built the
81 great thúpa, one thousand three hundred cubits round about. It was the greatest of all the thúpas, like unto another Kélása ; and it was called the Damiḷathúpa, because that the Damiḷas, who were brought hither from the Paṇḍu country after it had been conquered, were also employed in the building thereof.

82 He also built in the branch city of Rájavesi Bhujaṇga the Isipatana
83 vihára, which was the delight of the holy monks. And it consisted of one dhátugabbha[2] and three image-houses of three stories each, with
84 precious images adorned with beautiful work, and a two-storied stately

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[1] *Iddhi*, generally "power." But as an indirect allusion is made here to the help that Duṭugemunu (Duṭṭha Gámaṇi) is said to have received from gods and arhats in the building of the Ruvanvelisëya (Ratanaváluka cétiya), I have rendered it by the word "help." And, indeed, that is really what the author means here.

[2] *Thúpa*, *cétiya*, or *dhátugabbha* are pagódas containing relics. The terms *cétiya* and *thúpa* are, however, generally applied to *dhátugabbhas* (dágobas) of extraordinary dimensions.

house of fine workmanship, and two long halls, and four gates, and 85
eight small halls, and a hall for preaching, a covered path, and eight
rooms for fire-places, and six closets for water, and a beautiful inclosed 86
space for bathing made all of stone, and one símá wall, and a park for
the use of the whole Order.

Likewise also at the branch city of Síhapura the lion-hearted lord of 87
the land built the Kusinárá vihára. In it also there were a dhátu- 88
gabbha and three image-houses of three stories each, six walls of great
length, and a hall for preaching, a covered path, sixteen lesser halls 89
and three gates, eleven closets for water, and six rooms for fire-places.

King Parakkama Báhu built also the Véluvana vihára at the branch 90
city of Vijita. In it there were three image-houses of three stories 91
each, with beautiful images and paintings, a thúpa and a covered
path, a two-storied house and four gates, four halls of great length and 92
eight lesser halls, one refectory, one hall for preaching, seven rooms for 93
fire-places, and twelve closets for water.

And at the distance of one league from each other the ruler of men 94
built the Gávuta viháras,[1] containing beautiful image-houses, gates, 95
walls, and halls for preaching. And for the convenience of all priests 96
who loved a solitary life and practised the dhútaṅgas[2] he built the
vihára called Kapila. In it also there were a mansion of great excel-
lence with two stories, a covered path of great length, four halls, and
four houses with two stories each.

And for Kapila, the ascetic, he built a dwelling shaped like an eagle 97
and adorned with divers works of art and ornamented with peaks and 98
such like. There were besides four smaller stately houses and three
closets for water; and these viháras also, with the furniture thereof,
did he give unto the priests.

And he sent a minister to repair the viháras of Anurádhapura that 99
the Tamils aforetime had destroyed, and which many kings before him 100
had not assayed to restore because of the hardness of the work, namely;
the Ratanaváluka thúpa, one hundred and twenty cubits in height; 101
the Abhayagiri thúpa, one hundred and forty cubits; the Jétavana 102
thúpa that reached one hundred and sixty cubits in height; and the
great Maricávaṭṭi thúpa that reached eighty cubits in height. These 103
three thúpas[3] that the Tamils had destroyed were covered with great
trees in which lurked tigers and bears. And because of the great heaps 104
of bricks and clay and the thickets of the forest no man was able to
have access thereto. And after that he had caused the forests to be
cut down and the thúpas to be built up in good order and plastered, 105
he caused the yards of the cétiyas to be cleansed. 106

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[1] Lit. "the league viháras." These were built at one league's distance from each other between the three branch cities and the chief city. See chap. LXXIII., v. 154.

[2] Certain rules of practice adhered to by austere monks.

[3] Evidently a *lapsus* for four; or, perhaps, the writer meant only the first three.

And the Cóḷians had destroyed the Lóhapásáda, a building one
hundred cubits square and an equal number of cubits in height.[1] But
the king caused all the one thousand and six hundred pillars to be set
107 up, and the building to be rebuilt with all the stories thereof adorned
108 with hundreds of rooms and pinnacles and rows of windows with lattice.
And a marvellous work it was.

The sixty great palaces that were called Sépaṇṇipuppha and the
109 ruined palace Mahindaséna, with numerous símá walls and parivéṇas
110 also, did he rebuild. And he caused an alms-hall also to be built, and
made provision for the giving of alms. The Thúpáráma also and other
111 old parivéṇas he caused to be repaired. And he also caused repairs to
112 be made in sixty and four thúpas at Cétiyagiri and its old places.
113 Seeing then that even those men that are the most enlightened are
moved by the one great desire for the performance of deeds of merit,
notwithstanding that they stand secure in the height of their greatness,
what wise man in this world will be negligent in good work that pro-
mote the happiness of all beings ?

Thus endeth the seventy-eighth chapter, entitled "The Building of Viháras," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXIX.

1 THE king being desirous that all needful things for the comfort of
the people of the city should be made easy for them, caused
gardens to be planted in divers places.
2 And he who was the delight of the people caused a garden called
Nandana ("delight") to be planted, and adorned it with many
3 hundreds of fruit trees and flower trees. And being full of zeal, the king
4 planted coconut, mango, jak, areca, palm, and such like trees, about
one hundred thousand of each kind, and bestowed that great garden,
to which he gave the name of Lakkhuyyána, which signifieth the garden
of "One hundred thousand," on the Order, to be by them enjoyed in
5 common. And in that same garden he made two pleasant ponds of
stone with recesses, so that the priests might bathe themselves freely
6 therein in the time of drought. And the lord of the land caused the
Dípuyyána also to be planted, a garden shining with great beauty,
7 wherein he might rest in the daytime and commune with himself. And
he planted these gardens also ; namely, the Mahámégha van' uyyána,
the Cittalatávana, the Missakauyyána, the Rája Náráyaṇa, the
8 Laṇkátilaka, the Tilókanandana, the Vánarákara, the Nayanussava,
9 the Manóhara, the Nimmitapura, the Jaṇghábhára, the Puṇṇavaḍ-
10 dhana, the Saṇsáraphala, the Phárusaka, the Sálipota, the

[1] Lit. "one hundred cubits on each side, one hundred cubits wide, and an equal number in height."

Sómanátha, the Ṭhánakoṇkaṇa, the Uttarakuru, the Bhárukaccha, the 11
Pulaccéri, the Kiḷákara, the Paṇḍavávana, the Rámissara, the Sámi- 12
santós'uyyána, the Cintáman'uyyána, and the Pacur'uyyána. 13

In many villages and towns in the king's country he built ninety and 14
nine new thúpas. And he caused the breaches in seventy and three
dhátugabbhas to be repaired and plastered. Six thousand and one 15
hundred old image-houses did he repair, and rebuilt three hundred old
image-houses. He caused four hundred and seventy-six images of 16
divers kinds to be made, and planted ninety and one bódhi trees. He 17
made also two hundred and thirty houses wherein the priests of the 18
four quarters might rest in their journeys to and fro. He caused fifty
and six halls for preaching to be made, nine covered paths, one hundred 19
and forty and four gates, one hundred and ninety-two covered altars
for offerings of flowers, sixty and seven walls, thirteen déválayas, 20
twelve árámas for the use of priests that were strangers, and two
hundred and thirty halls for strangers. And the king caused to be 21
repaired twenty and nine halls for preaching, thirty and one caves in
the rock, and five viháras with their gardens, and fifty and one halls 22
for strangers, and seventy and nine decayed déválayas.

And this most excellent of men caused many tanks and channels to 23
be built in divers places, that so he might put an end to the calamity of
famine from among men. And the lord of the land built a stone wall 24
and stopped the course of the Kára-gaṇga, and turned the wide flow of 25
the waters thereof by means of the great channel Ákása-gaṇgá,[1] and 26
built that famous king of tanks which was known (unto all men)
as the Sea of Parakkama, and which was like unto a second sea, wherein 27
was water perpetually, and an island shining with a royal palace of great
splendour. Likewise also he built the great tank Parakkama Taláka,[2] 28
in which was a stone conduit of one hundred cubits, hard of access
to men; and also the tanks Mahinda Taláka and Ékáhavápi[3] and 29
Parakkama Ságara[4] and Koṭṭhakabaddhanijjhara and Khuddavápi.[5]

In divers other places did the chief of men construct one thousand 30
four hundred and seventy and one lesser tanks; and in three hundred 31
tanks did the lord of the land cause an equal number of stone conduits
to be made. And many old and decayed tanks also did he cause to be
repaired.

The great tank Maṇihíra, the tank Mahádáragalla, the tanks Suvanna- 32
tissa, Dúratissa, Káḷavápi, Bráhmaṇagáma, Nálikéramaháthamba, 33
and Ráhéra; likewise also the tanks Giritaḷáka, Kumbhílasobbha, 34
Káṇavápi, Padívápi, the tank of Kaṭigáma, the tank Pattapásána,
the tank Mahaṇṇa, the tanks Mahánámamatthaka and Vaḍḍhana; 35
the tanks Mahádatta, Káṇagáma, Víra, Váláhassa, Suramána; the 36
tanks named Pásáṇagáma and Káḷavalli; the tank Káhalli; and the 37
tanks Aṇgagáma, Hillapattakkhaṇḍa, and Madagu;—these decayed 38

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[1] "The celestial river." [2] "Parakkama's lake." [3] "The lake of one day." [4] "Parakkama's Sea." [5] "The little tank."

39 tanks did the king restore to their former state ; and also four hundred
40 and sixty-seven smaller tanks that had gone to decay.

And in about one thousand three hundred ninety and five tanks did the king, who knew the condition thereof, repair the breaches and make them exceedingly durable.

41 And the king built the channel by name Gambhíra that issued from
42 the floodgate Makara in the Sea of Parakkama ; likewise also the great
43 channel Hémavatí that issued from the self-same floodgate towards
Mahámég havana ; the famous channel known as Nílaváhiní that issued
44 from the sluice Málatípuppha of the same (Sea of Parakkama) ; also
the channel Salalavati that issued from the sluice Kiḷákaruyyána : the
45 great channel Vettavati that proceeded from the famous sluice Vetta-
vati ; the channel Tungabhadda that proceeded from the sluice on the
46 south side ; likewise also the channel Maṇgala-gaṇgá from the sluice
47 Maṇgala ; the channel Campá from the sluice at the gate Caṇḍi ; the
Sarassati that issued from the tank Tóya and poured out the waters
48 thereof into the tank Puṇṇavaddhana, from the west side whereof
proceeded the channel Véṇumati, and also the channel Yamuná that
proceeded towards the west, and Sarabhú that proceeded towards the
49 north ; the channel Candabhága which passed through the middle of
Lakkhuyyána, and the channel Nammadá which flowed by the corner
50 of Jétavana vihára ; the channel Nérañjará that proceeded from the
same tank towards the north side ; the channel Bhágirathí that pro-
51 ceeded from the tank called Anótatta ; the channel Ávatta-gaṇgá that
proceeded therefrom towards the south side ; the channel Tambapaṇṇi
52 that proceeded towards the north from the tank Ambála ; the channel
Aciravatí that proceeded towards the west side from Mahávāluka-gaṇgá,
and was designed to turn away the danger of famine for a long time ;
53 the channel Gómatí that proceeded thence towards the east side ; the
54 Malápaharaṇí that proceeded towards the north side ; the (lesser)
channels Sataruddha, Nibbinda, Dhavala, and Sída which issued from
55 (the great channel) Aciravatí towards the east side ; the channel Kálindí
that proceeded towards the south side from the opening in the south
56 of the great tank Maṇihíra ; likewise also the channel Kávéri which
supplied water for the lake Kaddúra Vaḍḍhamána from the tank
57 Giritaḷáka, and the channel Sómavatí that conducted the water from
the lake Kaddúra Vaḍḍhamána to the village Arimadda Vijaya.[1]

58 The king also built the Gódhávari channel that proceeded from the Kára-gaṇga into the tank Parakkama Ságara.

59 And this royal person restored the decayed channel Jaya-gaṇga that proceeded from Káḷavápi until it came to Anurádhapura.

60 He built five hundred and four and thirty smaller channels, and repaired and restored to their former state three thousand and three hundred that had been brought to ruin.

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[1] Most probably a village formed for the purpose of commemorating his victory over Arimaddana, the king of Rámañña.

In many places also in the country of the sub-king did this skilful 61
chief of men cause a variety of works to be wrought.

And in the place whereon stood the house in which he was born, 62
even in the village Puṇkhagáma, he built the Sútighara cétiya, one
hundred and twenty cubits in height. And in the same country he 63
caused to be made twenty-two dhátugabbhas, thirty-seven bódhi
trees, one hundred image-houses, fifteen caves in the rock, twenty-one 64
lodging places to be used in common by the priests who came from the
four quarters, and eighty-seven inns for strangers. He also built about 65
twenty and nine covered altars for offerings of flowers; seven halls
for preaching, and five walls, besides forty and three images that he 66
made of divers kinds, and twenty and four image-houses that he
repaired.

And that the fields might yield increased harvests, the king caused 67
the tanks Mahágallaka and Tálagalla to be built, and stopped up the 68
courses of the streams Rájininijjhara, Télapakkanijjhara, Jajjara-
nijjhara, and Vilattákhaṇḍa, that issued from the mountains.

And the king repaired three hunderd and fifty and eight breaches in 69
tanks, and built the stone conduits of thirteen tanks, and great stone 70
walls in one hundred and sixty smaller tanks, and restored about
thirty and seven tanks that had been brought into utter ruin (in that
country).

And as he was desirous of performing works of merit (in other parts 71
of his kingdom), he caused many works to be done in the towns and
villages of the Róhaṇa country also. And on the place where his 72
mother was cremated, even at Khíragáma, he built the Ratanávali
cétiya, one hundred and twenty cubits in breadth. This royal person 73
formed (in Róhaṇa) sixteen dhátugabbhas, seven bódhi trees, and an
equal number of bódhi houses and bódhi groves; about forty and 74
three two-storied image-houses, two halls for preaching, seventy and 75
five images, seven and thirty lodging places for priests who came from
the four quarters, seven and forty walls, twenty gates, nine and fifty 76
inns for strangers, four árámas, three images of the Metteiya Bódhi-
satta, and five dancing halls. And when he had caused these things 77
to be made, the king made repairs and improvements in divers (other)
places also; and these were their number; seven and thirty thúpas, 78
two and twenty bódhi groves, two hundred and four and seventy large
image-houses, one relic-house, seven houses with images sleeping, 79
forty caves in rocks, four brick buildings, four long halls, six three-
storied stately houses, nine and twenty halls for preaching, three 80
covered paths, one hundred and six and twenty dwelling-houses, one 81
hundred and eight and twenty libraries, four inns for travellers, four 82
and twenty déválayas, one hundred and three gates, and one hundred
and six and twenty walls,—these works did the ruler repair.

And the king built two hundred and sixteen tanks that belonged 83
to the Order, such as the great tank Uruvéla, the tanks Paṇḍu and
Kólamba and others. He repaired sixteen tanks that were breached, 84

eighteen decayed supporting walls,[1] and two hundred and five small
85 tanks that had been brought to ruin. He built stone sluices in ten
tanks, and opened four and forty channels in divers places.

86 In this manner did he make beautiful viháras, gardens, ponds for
bathing, and the like, and adorn the whole of Laṅká with them.

87 Thus did this lord of men, Parakkama Báhu, reign three and thirty
years. He was endued with excellent wisdom and might; his delight
was always in the religion of the master, and he enjoyed in an exceeding
great degree the reward of the many and divers acts of merit that he
had wrought.

Thus endeth the seventy-ninth chapter, entitled "The Formation of Parks and other Improvements," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXX.

1 THEN the great king Parakkama Báhu's sister's son, a man of
great learning and a poet withal of great renown, became the
2 ruler of Laṅká by the name of Vijaya Báhu. And this most merciful
3 sovereign, on the day that he was anointed king over the realm, wisely
set at liberty such of the inhabitants of Laṅká as his mother's brother,
the great king Parakkama Báhu, had cast into prison and had caused
4 to suffer grievous pains and penalties. To all of them, wheresoever
they were, he restored also all their lands and possessions, and spread
5 happiness all over the realm. And as Alaká was the capital of Kuvéra,
and Amarávati was the capital of Sakka, so also was the city of Pulatthi
6 his capital. And he wrote with his own hand, in the Páḷi tongue, a
letter of great merit, and sent it unto the king who dwelt in the city of
7 Arimaddana. And as his father's father, the king Vijaya Báhu, had
8 done before him, he made a great friendship with that king. Thus did
this great and renowned king shed glory over the religion of the supreme
Buddha, and give delight thereby to the priests that dwelt in Laṅká
9 and in Arimaddana. Nor did the king transgress in the least any of the
rules contained in the laws of Manu, but contented the people greatly
10 by following the four ways of conciliation. And he was endowed with
great tenderness of heart and purity, which are the chief of the virtues,
and was full of faith in the Three Sacred Gems, the chiefest thereof being
11 Buddha. Moreover, he was always of a gentle disposition and cheerful
mind, and ministered unto the Order, supplying them with the four
12 things that were needful unto the priesthood, of the best kind. This
wise and prudent king showed also great energy, and like unto a

[1] *Ávaraṇa*, an outer wall or barrier. I am doubtful as to what sort of work this word is applied here and in other similar places. It means probably abutments or supporting walls.

Bódhisatta, did all things that were beneficial to beings, by every
means. He was also endued with a noble mind, and in giving judg- 13
ment yielded not to the four evil influences that pervert justice,[1] but
encouraged the good and discouraged the wicked. Thus, having 14
performed divers acts of great merit, this king, whose fame as a
ruler, both of the kingdom and of the church, was great, reigned only
one year.

For a certain Mahinda of Kálin̥ga, a false friend, caused his death 15
by foul means with the help of an accomplice, a cowherdess, Dípani by 16
name. But this foolish man was able to rule the kingdom with great 17
trouble for five days only, because that he succeeded not in obtaining
the consent and the support of the chiefs of the army, and the men of
valour, and the inhabitants of the country, and the king's ministers,
who were all greatly enraged with him for the deed that he had done.

And Kitti Nissan̥ka, who was a descendant of the race of Kálin̥ga, 18
and the sub-king of the king Vijaya Báhu, put him to death and him-
self became king. And after he had been anointed king in the noble 19
city of Pulatthi, he built of stone the beautiful temple for the tooth-
relic, and caused the Ratanávali cétiya to be raised to an exceeding 20
great height, and adorned that shrine of surpassing beauty with a
pinnacle of gold. He built a vihára also, which he called after his own 21
name, and adorned it with a hundred halls, and gave the keeping
thereof to the priests, and himself ministered unto them. He built 22
the Jambukóla vihára also with polished walls and pillars dazzling with 23
gold and silver, the floor whereof was painted with vermilion and the
roof covered with gilded tiles. And three and seventy gilded images
of the teacher did the wise king cause to be set up therein. And being 24
moved thereto by faith, this ruler of the land went up to Samantakúṭa
with the four divisions of his army, and worshipped at the shrine there.
And he formed gardens of flower trees and fruit trees throughout the 25
island of Tambapaṇṇi, and built many beautiful mansions as it became
(a king).

Thus did this king heap up merits of divers kinds day by day, and 26
rule the kingdom wisely for nine years.

His son Víra Báhu then became king. But he reigned one night only, 27
and yielded to the power of death.

Thereupon Vikkama Báhu, the younger brother of the self-same 28
king, Kitti Nissan̥ka, held possession of the kingdom for three months,
when Cóḍagan̥ga, the king Nissan̥ka's nephew, slew him, and reigned 29
in his stead for nine months.

Then the great and powerful commander Kitti deposed the king and 30
plucked out his eyes, and ruled the kingdom in great security for three 31
years with the help of Lílávatí, the queen of the great king Parakkama
Báhu.

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[1] *Catassó Agati.*—Four evil states of mind that tend to pervert justice, namely, love, hatred, fear, and ignorance.

32 And after him, Sáhasamalla, the lion-hearted king, who was sprung
33 from the Okkáka race, ruled the kingdom for two years. And then
Áyasmanta,[1] the chief of the army, a bold and resolute man, and one
34 whose might no man could withstand, ruled the country according to
law and justice for six years with the help of Kalyáṇavati, the chief
queen of Kitti Nissaṇka. And he promoted the cause of his favourite
royal family (the line of Káliṇga).

35 Now this queen Kalyáṇavati was moved with a great zeal for the
religion of the teacher. She built a vihára in the village of Paṇṇa-
36 sálaka after her own name, and in the end owing thereof gave unto it
lands, slaves ,the necessaries of a monastic life, and gardens and such
37 like. And with her consent, Áyasmanta, the chief of the army, born
38 of the Khandhávára family, who had the control of the affairs of the
whole kingdom of Laṇká, sent Dévádhikári to Valliggáma and caused
him to build a vihára there, of great beauty, which he dedicated to the
39 noble Order. He also caused the famous parivéṇa to be built there,
which was called Sarájakula-vaddhana ("Promoter of the welfare of
40 his favourite royal race") after his name ; and in a time of great dearth
he gave for its support lands, in which were included gardens and other
41 necessaries of a monastic life, and slaves also. And as he desired to
do good he separated the four castes which had hitherto been mingled
together, and caused a treatise to be composed called Dhammádhi-
42 karaṇa ("Rules of Practice"). Thereafter, a prince named Dhammá-
sóka reigned one year. He was but three months old when he began
43 to reign. But Aṇíkaṇga, the chief governor, came with a large army
44 from the Cóḷa country and put to death the prince Dhammásóka
together with Áyasmanta, who held the city of Pulatthi ; and he
45 reigned seventeen days. Then Camúnakka, even his own valiant
46 general, slew the king Aṇíkaṇga ; and the fool set up Lílávatí, the
chief queen of the great king, who had reigned once before, and ruled
47 the kingdom through her for one year. Then the king Lókissara, who
48 had been wounded by a lance on his side, came up from the opposite
coast with a great army of Tamils, and brought the whole land of Laṇká
into subjection under him, and reigned nine months in the city of
Pulatthi.

49 Now at this time Parakkama of the Káḷanágara race,[2] the chief of
the army, and a man of great power and might, even the first among
50 the men of valour, again anointed the queen Lílávatí who was sprung
from the race of the sun and moon, and in whose form was to be seen
51 the majesty of kings. And when about seven months of this queen's
52 reign had passed, Parakkama, the famous king of Paṇḍu, landed from

[1] The Sáhasamalla inscription records a large grant of lands to this chief, who is there called Áyushmat, the Sanskrit form of Áyasmanta.

[2] This is the minister who is mentioned in the Dáṭhávansa as the restorer of Queen Lílávatí to the throne of Laṇká. That work passingly alludes to the state of disorder and anarchy that prevailed in the island at this period, and pays a high tribute of praise to the virtues that adorned this queen.

the Paṇḍu country with a great army of Paṇḍians, and deposed the
queen and Parakkama, the chief of her army. And he delivered 53
Laṇká from the foes that were like thorns in the kingdom, and reigned
three years in the noble city of Pulatthi, and transgressed not the laws
of Manu.

And it came to pass that, because of some wicked and cruel and 54
grievous deeds that the inhabitants of Laṇká had done, the gods who 55
had been placed in different parts thereof to watch over them and to
protect them cared no longer for the country, and looked not any more
after their safety. Thereupon a certain wicked prince of the Káliṇga 56
race, Mágha by name, invaded the country at the head of twenty 57
thousand strong men from Káliṇga and took possession of the island of 58
Laṇká. And he was a follower of false faiths, and had a mind only to 59
do mischief. Like unto a wild fire that consumeth the tender plants
of the forests of charity, and like unto the sun when he closeth up the
petals of the sacred lily of justice, and the moon when she obscureth
the splendour of the lotus pond of patient endurance[1]—even so was
his mind wholly enslaved by ignorance. And this Mágha, who was like 60
unto a fierce drought, commanded his army of strong men to ransack
the kingdom of Laṇká, even as a wild fire doth a forest. There- 61
upon these mighty men, wicked disturbers of the peace of mankind,
stalked about the land hither and thither crying out boastfully, " Lo !
we are the giants of Kéraḷa." And they robbed the inhabitants of 62
their garments and their jewels and everything that they had, and
violated even the chastity of families that had long been preserved
inviolate. They cut off also the hands and feet of the people, and 63
despoiled their dwellings. Their oxen and buffaloes also, and other
beasts, they bound up and carried them away forcibly. The rich men 64
they tied up with cords and tortured, and took possession of all their
wealth, and brought them to poverty. They broke down the image- 65
houses and destroyed many cétiyas. They took up their dwellings in
the viháras and beat the pious laymen therein. They flogged children, 66
and sorely distressed the five ranks of the religious orders.[2] They
compelled the people to carry burdens and made them labour heavily.
Many books also of great excellence did they loose from the cords that 67
bound them and cast them away in divers places. Even the great and 68
lofty cétiyas, such as the Ratanávali which stood like the embodiment of 69
the glory of all the pious kings of old, they spared not, but utterly
destroyed them, and caused a great many bodily relics to disappear
thereby, which were unto them as their lives. Alas ! Alas !

Even so did those Tamil giants, like the giants of Mára, destroy the 70
kingdom and the religion of the land.

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[1] The water-lily opens at night and closes at dawn : the lotus opens at dawn and closes at night.

[2] Ordained priests and nuns, novitiates of both sexes, and candidates for priesthood.

71 And then they surrounded the city of Pulatthi on every side, and
72 took Parakkama Paṇḍu captive, and plucked out his eyes, and robbed
all the treasures that were therein, with all the pearls and precious
stones.

73 Thereafter Máṇábharaṇa and the chief of the strong men anointed
74 Kálin̥ga Mágha king over the glorious kingdom of Lan̥ká. And when
he had thus brought the country into subjection under him, he dwelt
75 in the city of Pulatthi. This king caused the people to follow after
false faiths, and contrived to mingle the four castes that had hitherto
76 not mingled themselves. To the Kéraḷites he gave fields and pastures,
houses and gardens, servants and oxen and buffaloes ; yea, everything
77 that pertained to the Sin̥halese. The viháras and parivéṇas, and many
78 sacred places also, did he give as dwelling places to his strong men, and
despoiled the possessions that had been dedicated to Buddha and the
Dhamma and San̥gha, that so he might heap a multitude of sins to go
79 down to hell. Even thus did Mágha the king act like a tyrant, and
reign twenty-one years over the kingdom of Lan̥ká.

And so did one king after another, moved thereto by the lust of wealth and power, murder his predecessor, though by reason of this crime none enjoyed long life, or even the sovereignty of the kingdom after they had attained unto it. Let the prudent man, therefore, abstain from taking life and renounce the desire for wealth and power.

Thus endeth the eightieth chapter, entitled "The Reigns of Sixteen Kings," in the Mahávan̥sa, composed equally for the delight and amazement of good men.

CHAPTER LXXXI.

1 NOW in the reign of that king (Mágha) there dwelt, scattered in the
2 beautiful cities and hamlets that they had built for themselves
in the great strongholds and mountainous parts of the country, some
great and good men who defended the people and the religion from the
disturber.

3 Subha Sénápati (a chief of the army) built a city like unto Álaka-
4 mandá on the top of Subhapabbata, a mountain difficult of access to
the enemy, and dwelt there like unto Vessavana, keeping at a distance
the Kéraḷa demons, and defending that portion of the country and
the religion thereof.

5 Bhuvanéka Báhu, the ruler and governor of the land, whose fame
6 had spread abroad throughout the country, also built himself a fortress
on the top of Góvinda, a rock which the enemy could not easily
approach ; and he dwelt there, and defended the Róhaṇa country and
its religion and its priesthood.

7 In like manner also, San̥kha, the chief of the army, built himself a
8 fortress of great beauty on the lofty mountains Gan̥gádóṇi, which is in
9 the Maṇimékhalá country, and abode there. And though the cruel

hosts of the king Mágha were but a distance of two leagues from him,
yet cared he not for them even so much as a blade of grass, but valiantly
defended that country and the religion thereof.

Now at that time there lived a man of great might, the renowned 10
king Vijaya Báhu, a prince who was in truth of the lineage of king Siri
Saṇghabódhi. And through fear of the enemy he concealed himself 11
for a great while, at times in a forest and at other times in a fortress, 12
until he had gained the sovereignty over all the Vanni country and 13
brought the chief men among the Siṇhalese into allegiance with him.
Whereupon this mighty king went forth with a great Siṇhalese army,
and dispersed the four hosts of the enemy which had been ready to
battle, like unto a great cloud of glory as it dispelleth the darkness.
And he drove all the mighty men among the Tamils from the hamlets 14
and houses wherein they dwelt according as it pleased them, and deli- 15
vered that beautiful country of Máyá from the foes who were like thorns
unto it. And on the highest top of the Jambuddóṇi mountain he built 16
a pleasant city with walls and gates of great beauty; and the wise and
valiant lord of the land dwelt there in ease and comfort, and governed
the kingdom.

Now in those troublous times yet another thing had come to pass. 17
For before (the invaders had entered the city and taken it) Vácissara 18
and all the other great elders had departed from the city of Pulatthi, 19
and, taking with them the bowl-relic and tooth-relic of the teacher,
had assembled themselves together in the Máyá country, and, in a
certain place on the Kotthumala[1] mountain, buried the two relics there 20
in a place of safety. And of these priests, Vácissara and certain other 21
great elders crossed the sea, even though it was then boisterous, and
went to the country of Paṇḍu and the country of Cóḷa and other
countries also to seek for protection for Laṇká, wherein depended the
welfare of religion.

But king Vijaya Báhu, who was like unto a mine in mercy, sent his 22
ministers after them, and brought them back from thence. And when 23
they were come he saluted the great elders, and inquired of them where
the two relics, the tooth and the bowl, had been kept. And when 24
they had replied unto him that they were in such a place, the king was
filled with exceeding great joy,[2] and causing the elders to go before him 25
in a body, the lord of the land followed after them with his army to the
Kotthumala mountains; and having caused a great festival to be held 26
round the rock, he beheld with great delight the two relics of the tooth
and the bowl. And the king's joy on that day was exceeding great, 27
as if he had gotten himself the cakka jewel,[3] or a great treasure, or as

[1] Kotmalé.

[2] *Pañcavaṇṇáyapitiyá.* With the five degrees of joy. These are described as 1, slight joy; 2, momentary joy; 3, sudden joy; 4, transporting joy; 5, all-pervading joy.

[3] The magic car of a Cakkavatti monarch, which carries him from one continent to another.

28 if he had entered into Nibbána. And he lifted up the two relics in
great pride of heart, as if he had obtained possession of the wealth
of Mandhátu,[1] and carried them in great procession from hamlet to
hamlet and from city to city.
29 And the ruler of the land brought the self-same relics to the beautiful
city of Jambuddóṇi, where the good people had already begun to hold
a joyful festival.
30 Thereafter the wise king continued to make great offerings daily
according to a fixed course. And in this wise did this king think within
31 himself: "A place of safety shall I build with great care, strong and
32 most difficult of access, that so, if in time to come an interreign might
occur no danger shall happen unto the two relics of the sage from the
33 foe and the stranger." And having thought thus within himself, he
caused the Billaséḷa[2] rock to be encompassed and defended with
ramparts and gates, so that no enemy in the earth could enter therein,
34 save the gods of the sky. And on the top of the rock he built the
35 temple of the tooth-relic with great splendour, like unto a heavenly
mansion that had descended from the world of the gods. And he built
around it dwelling-places for the Order, consisting of noble houses and
36 halls, lakes and ponds, and beauteously furnished retreats both for the
37 day and the night. And amid great feasting the king placed in the
relic-house the two relics consisting of the tooth and the alms-bowl.
38 And he gave that house over to such of the elders as adhered most
strongly to the laws of discipline; to whom also he entrusted the keeping
39 of the relics and provided means for their support. And he ordained
a course of daily offerings and ceremonies to be duly performed in
honour of the relics.
40 Thereafter the lord of the land began to render services unto the
religion of the supreme Buddha with great devotion. And to them
that might ask in what manner, it shall now be told.
41 The king being exceedingly grieved in mind that a great number of
42 the books of the holy law were destroyed by the enemy throughout the
43 island of Laṇká, gathered together a number of pious men of great
learning from among the people, and many scribes also, men who were
not given up to sloth but were gifted with good manners and wrote
44 skilfully and with great speed. And the lord of the land set them to
45 work to transcribe the sacred book of the law, which consisted of eight
and four thousand divisions. And to them he paid in money as many
gold kahápaṇas as there were divisions in the book of the law. He held
a festival also in honour of the scriptures, and so heaped for himself
much merit.
46 And if there dwelt anywhere in the three Síhalas any who were elders,
great officers of the church renowned for their zeal and devotion, any
47 of the second degree also of priests that had been ordained, and any

[1] A Cakravarti Rájá of the first kalpa. He is said to have enjoyed the highest earthly happiness.
[2] Beligala.

novitiates, yea, all such as supported the religion of the master did he
bring together; and them also that were at variance with each other
did he reconcile.

Again he bethought himself, saying, "The ordination of priests is 48
the chief means whereby to advance religion. Now, therefore, it would
be well if it could be done in good order." And having communed 49
thus with himself, he gave unto the great priesthood, yea even unto all
who dwelt together in unity, the eight requisites of the monastic life.
And being greatly delighted in mind therewith, he caused the 50
ceremony of ordination to be performed for seven days, beginning with
great rejoicings and festivals held in honour thereof.

And the lord of the land built an áráma, called after his own name 51
and known through all the land as Vijayasundara áráma, which he
gave to the Order after that he had ordained that it should belong to the
priesthood in common. And he sent to the priests, saying "If any 52
pious priest or novitiate study the Three Piṭakas and give up his whole
time in learning them, let not such person be subject to the trouble of 53
procuring the wherewithal to live, but let him graciously come to my 54
door and receive thereat whatever thing he may stand in need of." 55
And having reverently sent unto them in this manner, the lord of the
land, who was a liberal giver, gave alms of great value unto a great
number of monks who went up to the palace gate (for relief). And for the 56
cost of cooking the food for the elders and superior elders that held offices
in the church, he made provision also. In this manner indeed did the 57
defender of the land encourage religion, and by this means did he, of a
truth, honour the Three Sacred Gems, the chiefest of which is Buddha.

And for the priests he made a vihára, as it became them, at Vattala- 58
gáma, and called it Vijaya Báhu, after his own name. At the Kalyáṇi 59
vihára also the king renewed the great cétiya which the mighty men
of the Tamils had destroyed, and set a golden pinnacle on it, and built 60
a gate also on the eastern side thereof. He also repaired the breaches 61
in the image-house and the rampart and all the other buildings that
stood there. And he sent forth a command that all the temples and 62
image-houses and viháras and parivéṇas and cétiyas and their terraces 63
and the ramparts and gates that were in the country of Máyá should
be thoroughly repaired and restored as they had been before.

And after that the king again desired earnestly to make yet more 64
changes for the benefit of the church and the people. But he thought
to himself in this wise: "The pleasures of the kingly office have come 65
to me in my old age when the days of my youth have passed, and verily
I have enjoyed them. Now, therefore, the time that remaineth unto 66
me is short, wherein I can defend the people by subduing all the cruel 67
foes who have survived the conquerors and advance the welfare of the
land by causing all the repairs to be finished in the viháras that have
been pulled down and destroyed." Having thought thus within 68
himself, the wise king and those who were skilled in the interpreting of 69
signs (whom he had called together unto him) examined the signs (on

the bodies) of Parakkama Báhu and Bhuvanéka Báhu, both of them
his true-born sons. And when he was satisfied that there were signs
70 on the body of Parakkama Báhu which showed that he would conquer
his enemies by his might and glory and bring the whole of Laṇká, to
71 an extent that had never before been exceeded, under the dominion of
one canopy, and that he would also advance the prosperity of the ex-
ceedingly pure religion of the omniscient one, and would spread his
72 fame abroad through all the corners of the earth, so that he would
receive gifts, from divers countries, of princesses for his inner palace,
73 and flourish as the monarch of the whole island,—then the king's eyes
74 were filled with tears of joy thereat, and he seated him on his lap and
poured kisses on the crown of his head. And ofttimes also he looked
75 tenderly towards the younger prince, his brother, who stood near unto
him, and gave excellent counsel to them twain on divers matters. And
76 he commanded that they twain should be well instructed and made
77 skilful in all knowledge. And to the priests who had assembled them-
selves together for that purpose, with the great and renowned Saṇgha
Rakkhita as their leader, he afterwards gave the elder of his two sons,
Parakkama Báhu, that they should have the charge of him. Likewise
also he gave unto them the two relics of the tooth and the alms-bowl
78 that belonged unto the sage, and the care also of all the priesthood and
people of Laṇká, and himself ruled righteously over them.

79 Thus did this ruler of men sow the seeds of the kingly office in the
great field of Laṇká, and having reigned over it for four years he
departed to heaven.

80 And in like manner as this chief ruler of men, Viajya Báhu, defended
the whole land and the religion of the conqueror, so may kings also who
come after him defend them both, and give none occasion for fear.

Thus endeth the eighty-first chapter, entitled "The Reign of one King," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXII.

1 AND when his father was dead the prince Parakkama Báhu joined
2 together all the people of the three Síhalas into one body, and
after that he had adorned the beautiful city, he, who was as it were
equal unto the king of the gods, held the feast of his coronation before
3 all things. And because he was a man of much learning he received
4 the great name, Kalikála Sáhicca Sabbaññu Paṇdita.[1] And he gave
the office of sub-king to his younger brother Bhuvanéka Báhu together
with half of the kingdom.

5 And saying to himself, "The damsel Laṇká shall I make mine, yea
even wholly mine, and give her not to another," he cherished in his
6 heart the noble desire of crushing out the enemy. And he said in his

[1] "The all-knowing pandit of the Kaliyuga era of literature."

heart, " But before all things must I hold a feast in honour of the tooth-relic of the sage, and after that shall I go to war against the Tamils."
And so he brought forth the tooth-relic from the Billa mountain[1] with 7
great pomp and ceremony unto the noble city of Jambuddóṇi. And he 8
caused a tooth-relic house of great beauty to be built nigh unto his palace, at great cost, seeing that he had a great desire to worship the relic when-
ever he thought thereof, even during the three periods of the day. And 9
he raised a costly altar in the midst thereof, and covered it with a
cloth of great value, and caused a receptacle for the tooth-relic to be 10
cut out of a precious stone of great size ; and to cover it he made a large 11
casket of exceeding great beauty, of precious gems of divers colours ; 12
and a second casket of great brightness made he of five thousand 13
nikkhas[2] of gold to cover this ; and a third of twenty-five thousand 14
nikkhas of silver to cover the last. And after he had caused the city 15
to be decorated, commencing from the relic-house, he held the great
feast of the tooth-relic with great honours. And when he had taken 16
the tooth-relic into his own hands that were like unto a lotus, he made a solemn declaration[3] in the midst of the great priesthood in this wise :
" Our blessed lord Buddha, the god of gods, the saint possessed of 17
miraculous power, came three times to this island of Laṇká. And 18
because that he seated himself in divers spots on those times, sixteen
places has he made holy here as his páribhógika shrines.[4] Wherefore 19
it is that Laṇká remaineth not under the rule of kings that are followers of false creeds, but prospereth only under such as are of the true faith.
Aforetime also, in this island, did Aséla the son of Muṭasíva, who was 20
skilled in all policy, reign over this land and defend the religion of the 21
conqueror after that he had vanquished Séna and Guttika, the sons of the
horse merchant. Abhaya the king also, known to all men as Duṭṭha 22
Gámaṇi, defended the religion and the country after that he had
vanquished Elára the Cóḷian. And after him did Vaṭṭa Gámaṇi protect 23
the religion and the country after that he had routed the five fierce Tamil
tyrants in open battle. Thereafter did that chief of men (Dhátuséna) 24
protect the religion and the land after that he had prevailed over the six
Tamil kings with their mighty men. Likewise also the great Vijaya 25
Báhu protectedt he religion and the land after that he had routed the

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[1] Beligala.

[2] A weight equal to five *suvaṇṇas*, according to the Abhidhánappadípiká. It seems, however, to be applied to different quantities.

[3] *Saccakiriyá*. Declaring a truth solemnly, and invoking the accomplishment of some benign object by virtue thereof.

[4] Shrines containing relics which were articles worn or used by Buddha in his lifetime, in contradistinction to *sárírika* or bodily relics :—*e.g.*, in the case of Buddha, the tooth-relic and the collar-bone relic are *sárírika* ; the alms-bowl and the bódhi tree, &c., are *páribhógika*. The sixteen holy places alluded to in the text are Mahiyaṇgana, Nágadípa, Kęlaṇiya, Adam's Peak, Divágubá, Díghavápi, Mutiyaṇgana, Tissamahá vihára, Mahá Bódhi, Mirisavęṭiya dágoba, Ruvanvęli Mahá Seya, Thúpáráma, Abhayagiri, Jétavana, Sęgiriya, and Kataragama.

26 Cólians in battle and put them to flight. And even now, Mágha and
27 Jaya Báhu, the haughty Tamil usurpers, dwell in the Patiṭṭhá country,[1]
and are destroying the religion of the master and the viháras and
dwelling-places therein. Them, even them, do I hope to vanquish and
28 to advance the religion and the welfare of the land. This is indeed a
true saying.

"But now shall I speak of another matter. The renowned and
29 prosperous kings of Kósala and others hearkened to the discourses
of the master while he yet lived, and beheld divers miracles;
30 and their desires were thus fulfilled. And Dhammásóka, the mighty
31 king, and others who arose after Buddha was dead, beheld also
the wondrously created form of the supreme one, and they all, even
32 each of them, made their lives worthy. And when the chief of the
world had finished his ministry as Buddha, and had laid him down on
33 his bed of final emancipation[2] in the garden of the Mallas, many lesser
resolves also did he doubtless make above the five great ones,[3] which
were to come to pass in future times. Wherefore cometh it that even
34 unto this day all the relics that are of that lord's body, and those that
35 are connected with his memory, do manifest wonders in this world by
the operation of his will. Wherefore also it seemeth to me that the
36 blessed one, the chief of sages, when he made each separate resolve,
37 and beheld kings in the remote future who were to stand as faithful
and obedient followers of the religion which was to last for five thousand
years, with the eye of wisdom beheld he me also among that number.
Now, therefore, if it be so that I too have been seen by the sanctified
38 one, and if I also have been included in the number of those faithful
39 kings and mighty men who have gone before me, and if it hath been
ordained that I should crush the enemy in fierce battle and advance the
40 welfare of the religion of the land and the kingdom, then indeed would it
be well if this tooth-relic should now manifest to me a miracle whereby
I may be assured." And when the king had thus made an end of
speaking he stood in deep thought.

41 And at the self-same moment the tooth-relic leaped from his lotus
42 hand into the sky, shaped like a crescent, creating a likeness of the
great sage, of exceeding beauty, and lighting the whole city with the
43 thick rays of six colours that sprang therefrom. And after that it had
manifested this great miracle and delighted the king it descended from
the sky and lighted on his hand.

44 Then the whole city was filled with confusion because of the cheers
45 and applause that rose from all sides from among the great multitude

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[1] *Pihiṭi-raṭa.* The northern country. Hitherto this division of the kingdom has been called *Rája-raṭṭha* or *Raja-raṭa.*

[2] *Parinibbána-mañcasmiṇ.*

[3] They are, the three miracles in connection with the severance of the branch of the great bó tree; the miracle at the Thúpáráma on depositing the collar-bone relic; and the miracle of the Ruvanveḷi dágoba on depositing a *dróṇa* full of Buddha's relics. See Mahávaṇsa, chap. XVII.

of people and the great body of the priesthood, who rejoiced at the wonderful miracle that they had witnessed.

And the great king, great in understanding and power, proclaimed 46
himself boldly in the midst of the great assembly in this wise : " This 49
day hath new life been given unto me ; this day hath my life been made noble ; and on this day hath my life become fruitful. Through the power of my merit have the people seen this day such a miracle, and have heaped for themselves a great store of merit. And now know I that I also have been numbered among the kings of former times who followed the religion of the sage and who have been celebrated by their virtues."

And after this the lord of the land offered unto the tooth-relic the 50
sixty-four royal ornaments, including his crown and his bracelets and
such like. And then he placed it with great care in the receptacle that 51
he had made of gems, which was kept in the dazzling casket of gold, 52
which latter he again put with much reverence in the beautiful casket of great value that was made of silver.

Thus did the king enclose the tooth-relic with all care and in due 53
order within the three caskets, and place it in the temple of the relics. And he held a great feast in honour thereof for seven days, during which time offerings were made to it of the seven kinds of jewels, and garlands and perfumes and eatables of divers kinds.

Thus endeth the eighty-second chapter, entitled " The Exhibition of the Tooth-relic Miracle," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXIII.

NOW from that time forth all the people who dwelt in Laṇká saw 1
the power of the king's merit that it was exceedingly great, and 2
conducted themselves towards him with respect and fear and with pleasure and affection. Nor could they at any time make light of his
commands. The rulers also of divers other countries, whose minds 3
were drawn to him by the regard that they had for his dignity, sent every man presents unto him.

And those men who were worthy of being beheaded, this king suffered 4
to escape only with chains and imprisonment, after that he had sorely
rebuked them. Them also who were worthy of being cast into prison, 5
the king, in his mercy, rebuked, and inflicted on them a suitable punish-
ment. And those who were doomed to be banished, the lord of the 6
land, like the great lawgiver Manu, fined in a thousand pieces of money.
On them that deserved to be fined he frowned only, and brought them 7
back to the path of duty by rebuking them in divers ways. And by the 8
power of his might and his great kindness he began to break the power 9

of his enemies in Laṇká, especially of those who had betaken themselves to the fastnesses in the mountains and divers other strongholds, and were not conquered by the king, his father, who had vanquished
10 the terrible foe. And he gave himself no trouble, but, as he was seated on his throne, wholly brought into submission under him the princes of the Vanni[1] of Síhala, who were possessed of men and materiel in great abundance.
11 And this king of men caused all the brave and lion-hearted Siṇhalese of the three Síhalas to assemble themselves together, and pleased
12 them greatly. And he strove to harass the chiefs among the strong men of the Tamils who had built themselves fortresses and taken hold
14 of divers parts of the country. With this end in view, he armed the
15 Siṇhalese and sent them on all sides in search of battle, like lions among the furious elephants. And the strong and mighty men of the Siṇhalese made frequent attacks on them, like unto Garuḷas,[2] and harassed the strong men of the Tamils, that were like serpents.

Now at this time a host of forty thousand strong men of the Tamils
21 and the Kéraḷas, under the two Tamil kings Mágha and Jaya Báhu, had dwelt for a long time in the land, committing deeds of violence; and they held the fortresses that they had built at these and other places; namely, the rich and famous city of Pulatthi, the village of Koṭṭhasáraka, Gaṇgátaṭáka, the village Kákála, the country of Padi, Kurundi, Mánámatta, Mahátittha, and also Mannárapattana, the port of Pulaccéri, Válikagáma, the great and rich country of Góna and of Gónusu, and the port of Madhupádapa and Súkara also. But being sorely pressed by the mighty men of valour among the Siṇhalese, they could not any longer abide in their places for fear, and so made haste and entered the city of Pulatthi, and took counsel there among them-
22 selves in this wise: "Verily, Parakkama Báhu is a king of great might and renown. And is there any one on earth who can withstand his
23 authority? Even the princes of the Continent are now gone over to his side, and all the Siṇhalese, of a certainty, have remained faithful to
24 him only. Yea, even some of our own Tamils are among his servants. What need is there then that we should speak of any others? What
25 therefore is now meet to be done? The greatness of our glory has even now faded like as the glory of the fireflies fadeth before the glory of the
26 rising sun. It is impossible that we could any longer dwell in the island of the Síhalas. Let us therefore return to the Continent."
27 And when they had thus determined in the assembly, they took to
28 themselves elephants and horses, pearls and jewels of great value, and
29 royal crowns, and all the women of the king's household and their ornaments and chests of silk. And all such things of any value as they could lay their hands on they took with them, and hastened out of the

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[1] *Vañña-rájaká.* This is the first time this word occurs in this work.

[2] A fabulous bird—the enemy and destroyer of serpents. See note on chap. L., v. 27.

city for fear. And by the power of the king's good fortune confusion
fell upon them, and they were bewildered and knew not by what way
they went. And indeed it so came to pass that they took the western 30
gate for the eastern gate, and, proceeding thereby, brought themselves 31
to Káḷavápi, where the army of the Siṇhalese lay encamped. And 32
alas ! they sacrificed there not only the goods that they carried away
with them, but every man his life also to the mighty men of the Siṇha-
lese, and thereby fulfilled the end that the king had in view.

Thus did the Siṇhalese get back their riches in great heaps ; and 33
from that time forth they became as prosperous as before, just as the 34
inhabitants of Mithilá (in the days of old) became the possessors of the
riches that about a hundred kings had cast away in fear.[1]

And when the king had thus destroyed the strange enemy by the 35
power of his might, he took heed to himself to secure the prosperity of
the whole island of Laṇká.

But when the king had reached the eleventh year of his reign, a 36
certain Malay prince, known to all men as Candabhánu, landed with 37
a fierce band of Malays, and deceived the people, saying "Verily we
also are Buddhists." And these wicked men, who landed in divers ports, 38
shot poisoned arrows, like terrible snakes, on whomsoever they saw, 39
and ceased not to harass them. And they ran hither and thither about
the country in great fury, and laid waste the whole of Laṇká. And as 40
the fury of a flood of water had laid waste the place that the fire and
lightning had already destroyed, even so did the Malays harass Laṇká
that Mágha and the others had already harassed.

Thereupon the king sent his nephew, the valiant prince Víra Báhu, 41
with an host of strong men against the Malays to do battle with them.
And the great and terrible Víra Báhu, who was like unto Ráhu in 42
appearance, utterly destroyed Candabhánu ("the moon-beam") in the
field of battle (as Ráhu destroyeth the moon) in the sky. And he 43
placed valiant men from among the Siṇhalese in divers places, and
began the fight with the strong men of the Malays. And in the battle 44
which ensued, the arrows, tipped with poison, that were shot quickly
from engines by the fighting men of the Malays, fell in plenty amongst
them. But the mighty men of the Siṇhalese, who were skilful marks- 45
men, brake them in pieces with their sharp broad arrows. And like 46
as Rámá slew the Rakkhasas, even so did Víra Báhu slay in battle the
strong men of the Malays in great numbers. And in his great fury did 47
Víra Báhu again and again lay low the forces of the Malays, even as the
tempest layeth low the forest.

And when he had thus fought against the Malays and driven them 48
from the country and delivered Laṇká from the enemy, even unto the 49
length and breadth thereof, he went up to Dévapura[2] and worshipped
the lily-coloured god[3] there, and made divers offerings unto him.

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[1] Referring to one of the incidents narrated in the story of the Ummagga Játaka.
[2] Dondra Head. [3] Vishṇu, the remains of whose temple still exist.

50 And he himself caused a monastery to be built there, which was called Nandana ("The Delight"), because that it gave delight unto the people.
51 After that he returned to the city of Jambuddóṇi and went up into the presence of Parakkama Báhu, who was filled with great joy at seeing him.
52 And the king Parakkama Báhu, whose glory was spread through the whole land, after that he had carried on many wars and destroyed all the terrible hosts of the enemy, enjoyed in peace the pleasure of victory.

Thus endeth the eighty-third chapter, entitled "An Account of Victories over hostile Kings," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXIV.

1 AND after this the king, who was well versed in the laws of Manu,
2 separated and marked out, as they stood before, the lands and houses and fields that belonged to private families by inheritance, from which the stranger, their enemy, had kept them out for a long time,
3 and caused them to be restored to their rightful owners. Likewise also he ascertained and fixed the lands and gardens and other substance
4 that had been dedicated to Buddha and the Dhamma, and the lands that were given for procuring what was needed for the support of the priesthood, and the lands that belonged to the chapters and priests separately, and the lands that belonged to the eight establishments and
5 also to the parivéṇas. And these he caused to be restored accordingly. In like manner also he ascertained and established each in their place the five orders of menials and the ten orders of menials that belonged
6 to the royal households. And the lord of the land so ordained the affairs of the kingdom that all the inhabitants of Laṇká prospered and became exceeding rich, and the whole country abounded with food.
7 And with great care he expelled from the priesthood all such lewd
8 monks as had led indiscreet lives from the time of the former kings, seeking their living by unlawful means and conducting themselves according to their own pleasure. And thereby purged he the religion
9 of the perfect and supreme Buddha. And the king sent many presents
10 to the great country of the Cóḷas and brought therefrom priests of great eminence, learned in the Three Piṭakas, and endued with piety, and of great purity in their life; and by this means he united the two sections of the church[1] in Tambapaṇṇi.
11 And it came to pass that of the many and pious priests who dwelt
12 always in the country of Tamba, there was a certain great elder known as Dhammakitti, who had become famous by his great zeal and piety.

[1] *Ubhaya-sásanáni.* "Both the churches." I believe the Mahávihára establishment and the establishments of Abhayagiri and Jétavana are meant. See chap. LXXVIII., vv. 20—23.

And when the king heard that a lotus had once sprung up in the path 13
of this elder as he went on his way begging, he was greatly astonished, 14
and sent religious gifts and offerings of perfumes and sandal ointments 15
and such substances that were touched against the tooth-relic, and
other royal gifts also to the Tamba country, and caused the great elder
to be brought to the island of Laṇká. And when the king saw him he
was glad and rejoiced greatly as if he had seen an Arahá,[1] and made
great offerings unto him, and ministered carefully, with the four 16
requirements of a monastic life, unto him who was a vessel worthy of
offerings and honour.

And as the king was desirous of preserving the church which he had 17
nurtured and raised up, he built round about the city many monas- 18
teries for the whole Order in common[2] that were fit places for the abode
of the eight great elders of the eight establishments and for learned
and thoughtful elders who dwelt in villages and in the forests. And 19
these were buildings of great breadth, and were adorned with many
mansions composed of open halls in great number, with ponds of divers 20
kinds, and covered walks surrounded by gardens of fruits and flowers
that served as retreats both by day and night. And these monasteries 21
he dedicated unto them, and caused a great feast to be held afterwards,
at which offerings were made of all things that were needful unto the
priesthood.

And after this the king gathered together the great body of the 22
priests who dwelt in the villages and forests, and chose from among 23
them such as strove diligently after purity of life, such also as practised 24
the dhútaṇgas, such also as were accustomed to the practice of
austerities, such also as were endued with rectitude and the like virtues,
such also in whom were implanted the principles of a virtuous life, yea,
all these did he choose ; and after that he had caused an abode in the
forest to be built for them on the mountain Puṭabhatta[3] he gave it unto
them and ministered unto them. And because of these hermits who 25
practised severe austerities he made it to appear as if there were Arhats
in Laṇká during his reign.

Moreover, when he saw that the elders who were learned in the 26
scriptures were but thinly scattered in the island, he brought them
hither from India, and the books also that were necessary for them.
And he caused the priests of Laṇká to be taught in all the branches of 27
religion and logic and grammar and all the other sciences, and made
learned men of many priests. Thus did this wise king spread abroad 28
morality and religion among the priesthood, and by that act of faith
and devotion did he show his great regard for the departed Buddha.

And his younger brother, even the sub-king Bhuvanéka Báhu, he 29
caused to be taught the Three Piṭakas and made him skilful therein.
And he caused him to expound the duties of elders,[4] and bestowed the 30

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[1] *Arhat.*

[2] *Saṇghárámа.* A term generally applied to large religious establishments.

[3] Palábatgala.

[4] *Théra Dhammaṇ.*

31 rank of elder, in the midst of the assembly of the priesthood, on those priests who had hearkened to the address, and caused offerings to be made to the elders of all such things as were needful for a monastic life.
32 And as he sought to obtain the merit whereby he might cross the great ocean of successive life through the eight noble paths, he held
33 great feasts eight times ; namely, in the third, the sixth, the eleventh,
34 the twelfth, the seventeenth, the twenty-first, the twenty-seventh, and the thirtieth year of his reign. (And these he held in this manner.)
35 He caused a great building to be raised on sixty pillars, and finished it
36 with a great open hall of exceeding beauty that ran all around it. And after that he had adorned it with beautiful cloths of divers colours he caused a great multitude of priests to take up their abode there in rows.
37 And because of his great love for the priesthood he caused great offerings and ministrations to be made unto them daily in his name,
38 and bestowed the rite of ordination on many novices. And after that he caused the ranks of elder, chief elder, incumbent of temple, and such
39 like high offices, to be bestowed on priests. Then he caused numerous
40 articles that should be held in common by the Order, and were of great value, and divers goodly things that were necessary for priests, to be gathered together in heaps of the size of great elephants. And the lord of the land first gave royal gifts of the things that were necessary
41 for priests to the chief elders and incumbents of temples, and then he gave the eight things that were needful for the monastic life to all those elders and priests who had completed the term of dependence on a
42 spiritual teacher, in their due order. Thus did this king, the greatest of men, cause the great and noble feast (of ordination), perfect in its
43 eight requirements, to be held for seven days at a time. After this also he caused the feast of ordination to be held many times, and made the religion of the Conqueror to prosper.
44 And, like as the moon produceth nectar and swelleth the expanse of water in the ocean, so did this king thoroughly extend the excellent religion of the Tathágata, the supreme lord of the true doctrine, by rendering divers services thereunto.

Thus endeth the eighty-fourth chapter, entitled " Services rendered to Religion," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXV.

1 AND afterwards the king built the Mahávihára in the noble city of Sirivaḍḍhana wherein he was born—a city that could not be
2 compared for its scenery—and endowed it with great possessions. It consisted of stately houses and open halls, of high walls and gates, and
3 was ornamented with bódhis, cétiyas, groves, and image-houses. The workmanship thereof was diverse and of exceeding beauty, and it was
4 adorned with great splendour. And in the vast space that extended

from the city of Jambuddóṇi to the city of Sirivaḍḍhana, the length 5
and breadth whereof was about eight yójanas[1] and one usabha, (the
highway was) made even like the face of a drum, and was covered
throughout with sand, exceeding fine and soft. And the divers flags and 6
banners which ornamented the sides thereof were so great in number 7
that they seemed to hide the rays of the sun; and rows of plantain
trees were placed along the length thereof, with divers vessels for water,
of exceeding beautiful workmanship, filled with ornamental flowers.
And within this vast space the chief of men caused royal arches to be 8
raised, one at every space of five cubits, at every space of ten cubits 9
a cloth-arch, and at every space of hundred cubits a stately house of 10
great size, consisting of three stories and lofty spires, and containing
images of the supreme Buddha,—all finished with paintings of exceed-
ing great beauty.

Afterwards he ornamented the vihára with many painted arches 11
round the circuit of the vihára wall, of great size and beauty,—arches 12
that looked contemptuously on the beautiful bow of the chief of the
gods;[2] with white parasols that looked like the moon in her fullest
splendour, and beautiful flags of five colours and divers shapes, like 13
beautiful dancers dancing in the firmament of heaven; with rows of 14
splendid halls glittering with jewels, like beautiful rows of mansions
that were come down from the world of gods; with numerous images 15
of Brahmas dancing in rows with parasols in their hands, that were
moved by instruments; with moving images of gods of divers forms 16
that went to and fro with their joined hands raised in adoration; with 17
moving figures of horses prancing hither and thither with the beauty
of waves that rise and fall one after the other in the great sea; with 18
moving likenesses of great elephants, clothed in the trappings of
elephants, making men doubt whether they were not rain-clouds that
had descended to the earth;—with these and divers other shows of 19
this kind which delight the world, and are used at feasts, did he make
the vihára exceeding attractive.

Then again the king commanded all the priests and novitiates and 20
the lay devotees also, male and female, who were dwellers in the island 21
of Laṇká, to wait for the procession in great crowds without the vihára 22
and around it, at the space of a league from each other, raising shouts
of applause and uttering the praises of the supreme Buddha, and holding
in their hands offerings, flowers, and such like things that were needful
at feasts in honour of Buddha; and (he likewise commanded) all others, 23
men and women who knew the value of the Three Sacred Gems, to adorn
themselves in their best apparel (and to tarry for the procession) with
things that were fit for offerings. And the king also, moved by great 24
devotion, decked himself in all the royal ornaments and, in the midst 25

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[1] According to Childers the *yójana* is about equal to twelve miles. But see Abhidhána P., v. 196.

[2] Indra's bow.

of his four-fold army, placed the two relics of the tooth and the
alms-bowl in a carriage of great splendour, decorated with all the
26 ornaments of an equipage. Then he caused rows of men to carry
before the procession these articles and divers others that were used at
27 feasts ; namely, banners of gold and banners of silver, water-pots of
28 gold and water-pots of silver, chowries of gold and chowries of silver,
29 caskets of gold and caskets of silver, beautiful fans of gold and fans of
silver, *pokkharaṇis*[1] of gold and *pokkharaṇis* of silver, and flower vases
30 made of gold and flower vases made of silver. Then the king, followed
with the sound of the five instruments of music and forming a
31 procession of great magnificence, carried the relics by stages along the
32 decorated highway into the city of Sirivaḍḍhana, and placed them on
the seat that was prepared for Buddha in the spacious ornamented hall
that was built in the middle of the vihára, and caused offerings to be
made thereunto by the divers people (who had assembled there).

33 And when the morning was come all the people arrayed themselves
34 in their best garments, and, being exceeding desirous of gaining merit,
went up with flowers of the jasmine and champac and ironwood, and
other kinds of flowers of divers hues mixed with flowers of gold (leaf)
and the like, and devoutly made their offerings to the tooth-relic and
35 the bowl-relic. And they made offerings also of many heaps of sweet
36 white rice that looked like heaps of glory that had long gathered around
the great king, and of divers kinds of fruit, such as plantains, jak,
mango, and the like fruits that were exceeding ripe, sweet, and luscious.
37 Then the king himself, in like manner, made offerings of divers kinds to
38 those two noble relics ; and then he who was taught in all good manners
ministered unto the Order and carefully provided them with food and
drink,—food hard and soft, and drink that could be sucked, and drink
39 that could be swallowed. And the lord of the land, who was exceeding
delighted on that occasion, bestowed on several hundreds of priests
40 the eight things that were needful for monks. Afterwards, throughout
the three watches of the night, he illuminated the vihára all round with
lakhs and crores of lighted lamps fed with perfumed oil, and with
41 garlands of divers lamps perfumed with camphor oil, so that the whole
face of the land looked like the firmament that was studded with stars.
42 And the lord of the land held a feast in honour of Buddha, to which
51 all men were drawn by the sweet songs of singers and the dances of
many dancers as they danced in divers characters on the excellent
stages that were raised here and there,—a feast the tumult whereof
was greatly increased by the sound of the five musical instruments
which, like a blast proceeding from the sea of his merits, sufficed to
drown the roar of the ocean and to put to shame the thunder of the
clouds,—whereat also the voice of religion was heard from pulpits
reverently set up by the faithful at divers places, whereon sat preachers

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[1] *Pokkharaṇi* is a lotus pond. These were probably miniature representations of it.

of the sacred law, who, with beautiful fans in their hands, proclaimed the good law that convinced the hearts of the hearers thereof,— a feast which also was made pleasant by the shouts of the four classes of Buddha's disciples,[1] who went hither and thither viewing all things with admiration and congratulating each other as they praised the virtues of the Three Sacred Gems, exclaiming, "Oh, the Buddha! Oh, the Dhamma! Oh, the Saṅgha!"—whose praises also were sung in strains like those of the Nandis[2] by the masters of the ceremonies[3] as they stood in crowds on every side invoking the blessings of Buddha.

And for seven days the lord of the land held this great feast in honour 52
of the Three Sacred Objects (Buddha, the Law, and the Church) in such 55
a manner as if he were showing here (on earth) how even the chief of the gods held the feasts of Buddha in heaven, and as if he proclaimed how the kings of the olden time, the great rulers of the Siṇhalese, held their feasts in honour of the supreme Buddha, and as if he proclaimed to all men how the perfections of the omniscient Buddha, like unto the wish-conferring tree of heaven, yield fruit in and out of every season.

And afterwards when he (the king) had made the Mahávihára the 56
property in common of the brethren, he dedicated it to the great priesthood, and thus filled the measure of his merit and his fame.

Thereafter the king built a parivéṇa adorned with lofty mansions, 57
which was called Parakkama Báhu, after his name; and when he
had furnished that vihára[4] with furniture that was suited to it, and 58
endowed it with many fruitful lands, he held a great feast (at its dedication).

The king also caused the parivéṇa, Bhuvanéka Báhu, called after 59
his name, to be built at Billasélavihára by his sub-king, which was 60
adorned with mansions, halls, and the like buildings. In the same 61
way as was before related (of the Mahávihára) at the city of Sirivaḍḍhana, he devoutly held a great feast in honour of Three Sacred Objects for seven days, whereat he gave gifts of all things meet to be offered thereto.

And again the king caused a large vihára to be built by that same 62
sub-king in the noble city of Hatthigiri;[5] and when he had also built a 63
beautiful parivéṇa (there) on his account, called Mahámahinda Báhu, he held a great feast, and thus heaped up much merit.

And he made great repairs to the decayed temple of five stories that 64
was built aforetime by king Yaṭṭhálatissa in the excellent city of 65
Kalyáṇi; and he finished it with plaster work and restored it to its

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[1] Monks, nuns, lay disciples, and female devotees.

[2] Speakers of prologues in a drama, or panegyrists.

[3] *Bali-bhójaka-jeṭṭha.* This is an obscure word; but I believe it is meant here for the chiefs of servers or managers in festivals, who were entitled to enjoy the surplus or remains of food offered during the ceremonies.

[4] I have inserted the original words to show that "parivéṇa" and "vihára" are often used indiscriminately to mean a monastery.

[5] Kuruṇégala.

66 former state. He also repaired in the self-same city, the house wherein
the sleeping image of the king of sages lay, and also the image-house
67 called the Tivaṇka. There also the lord of the land levelled the square
68 courtyard of the great cétiya and paved it in proper order with broad
stones. Moreover he constructed in a proper manner a large open hall
69 in the front thereof. And after this the lord of the land, with great
70 devotion, made offerings of flowers, lamps, and food at the feasts that
were held by him in honour of the bódhi, the cétiya, and the supreme
Buddha—offerings of no common order, many in number, and pleasing
71 to the people—and obtained merit (thereby). Furthermore, the king
caused a beautiful grove of coconuts to be planted in his name, nigh
72 unto the vihára, and dedicated it thereto, that so a feast of lamps might
be held in the vihára daily.

73 Again, at the vihára named Hatthavanagalla,[1] where the king Siri
Saṇghabódhi gave his head away unto the beggar that came to him,
74 and whereon the king Góṭhábhaya then built a circular relic-house of
75 two stories, yea, even that relic-house did this lord of the land turn into
76 one of three stories adorned with a lofty pinnacle of gold. And at that
self-same vihára, on the place where the dead body of the king his
77 father was laid (on the funeral pile), he built a beautiful cétiya, and
afterwards built an image-house with eight sides in the same place, and
fixed a stone statue of the supreme Buddha there.

78 Now there lived one who had received from the blessed chief of the
82 world, the supreme Buddha, in his lifetime, as an inheritance, his
great Paṇsukúla robe,[2] and on his death had reigned over the kingdom
of righteousness. And when he had heard that there was but one relic
of the tooth left of that son of Buddha, the elder Mahákassapa, and
that, in times past, had reached Tambapaṇṇi in due course, and was
yet preserved in Bhímatittha[3] vihára in the district of Pañcayójana,
this great king conceived a strong love and regard unto the elder who
83 had the charge thereof, and proceeded to that great vihára with his
84 four-fold army. And it rejoiced him to see the noble relic that was
there, insomuch that he reverently kept up a feast of relics for three
days with sweet-smelling flowers of divers kinds in great plenty, and
lamps, incense, and food in great abundance.

85 And it came to the ears of the lord of the land that at the noble city
86 of Dévanagara, which is like unto a mine of merit, there lay decayed
the temple of the lily-coloured god,[4] who is the king of gods. And
indeed it was an ancient temple, in that it had been built many years
87 ago. And he went up to that beautiful city, and made the temple of
the king of the gods that stood there to look as new and bright as the
palace of Ṣakra, and made it like unto a storehouse abounding with all

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[1] Attanagalla.

[2] A robe made of cast-off cloth found on dunghills, the wayside, and such like places.

[3] Bentoṭa.

[4] Vishṇu. The epithet alludes to his colour which is that of the blue lily.

wealth. And after that, the chief of men made that city to abound 88
with all prosperity, and to be as goodly as the city of the gods (Déva-
nagara). And he ordained that an Ásálhi festival[1] should be held every 89
year in that city in honour of the god.

Then the great king came to the noble city of Jambuddóṇi, and, 90
round about the vihára, Siri Vijayasundara, that the king his father 91
had built, he raised lofty walls and gates, and repaired and renewed
the three-storied relic-house. There also he set the tooth-relic of the 92
great sage on a high and costly throne, and, in the same manner as has 93
been told above, he held for seven days a great feast in honour of the
Three Sacred Objects, a feast that ensures all prosperity.

And he (the king) longed every day to behold a beautiful picture of 94
the blessed one—a perfect likeness of the master as he was in his life-
time. So the chief of men employed many skilled painters to paint on 95
a beautiful cloth a surpassing likeness of Buddha, as the blessed one 96
appeared on earth when he walked on the great bridge of gold and
gems.[2] Thereafter the king, being liberally minded, assembled the 97
whole body of priests who were dwellers of Laṇká, and the great body
of his people also, and, in the manner described above, caused a great 98
feast of Buddha to be held in the city of Sirivaḍḍhana for seven days.

And when the king had heard of the exceeding great merit that was 99
derived from the bestowal of the kaṭhina robe,[3] he was greatly pleased,
and he thought to himself thus, saying "An excellent gift of eighty 100
kaṭhina robes must I indeed give in memory of the eighty glorious chief 101
disciples of him who standeth like a solitary bridge whereby men could 102
cross the boundless and awful ocean of transmigration,—the banner of
the proud race of the Ṣákyas, whom all mankind do honour,—the lord
of the earth, the kinsman of the earth, and the kinsman of the sun,[4]—
a Rishi, whose senses have been subdued,—a sage, yea, a prince of sages
and a teacher." And when he had meditated thus, the learned king 103
gathered together the inhabitants of Laṇká—a great multitude of men
and women—and set them all to work to prepare the cotton and other 104
things, and speedily finished the work of the robes. And he caused 105
the eighty kaṭhina robes to be given in the course of one single day,
with all the goods and chattels that were lawful for the priests to use.
And he who was well skilled in the proper way of giving gifts, prepared 106
all these things and gave them in charge of all the elders who dwelt at
Tambapaṇṇi.[5] And in honour of the eighty great disciples he made 107

[1] A festival held in the month *Ásálha* (June–July).

[2] *Mahá-ratnacankama.* The bridge of gold and gems said to have been created by Buddha at Kapilavastu, his birthplace, in order to display his supernatural power before his kinsfolk. See Buddhavaṇsa for details.

[3] A robe made for a Buddhist priest in the course of a single day and night at the end of the Vas season, or Buddhist lent.

[4] The Ṣákya race being considered as a branch of the Solar dynasty.

[5] The kaṭhina robe must be presented or offered to the Saṅgha, on whom only devolves the duty of selecting one out of their number as the most fitting to become its recipient.

108 eighty great offerings separately on that same day. In this manner
did he give to the great priesthood kaṭhina robes in great abundance
on many occasions, and so heaped up great merit.
109 Likewise also the king, whose mind was moved by noble ambition,
resolved many a time to dedicate to the supreme Buddha the kingdom
110 of Laṇká. And to this end he adorned the royal palace like the palace
of the chief of the gods, and decorated the city befittingly like unto
111 the city of the gods. Then, within the palace, he placed the tooth-
112 relic of the great sage on a costly throne, and when he had assembled
113 the great priesthood of Laṇká he held a high feast with a display of
114 divers chowries and umbrellas, of divers jewelled crowns, of ornaments
115 and clothes, of heaps of divers gems, of elephants and horses, of hosts
116 and chariots, of the sound of divers drums and chanks, of flags and
117 banners, of rows of plantains, of basins of milk, of flower plants, of
sweet flowers, of divers gorgeous litters and the like, of divers kinds
of excellent rice, of divers kinds of cakes, of lamps, incense, and
perfumes,—with these and the like things for public display, worthy of
a king, did he reverently hold a great feast for seven days at a time.
118 Afterwards this eminent king with his four-fold army proceeded to
119 Samantakúṭa, the crest-jewel of mountains, and there worshipped the
footprint of him who is the god of gods, the king of righteousness, the
teacher,—a footprint worthy of the honour of gods and other beings.
120 And, being moved thereto by faith, he gave unto that famous shrine a
121 district that extended about ten leagues around that noble hill, and
contained many gems, and was full of people, both men and women.
And afterwards he again offered thereunto jewels and ornaments.
122 Thus did this wise king, who had faith in Buddha, raise heaps upon
heaps of merit, as if he raised a bridge to cross the ocean of transmigra-
tion or a ladder to ascend to the world of the gods.

Thus endeth the eighty-fifth chapter, entitled "The Performance of Divers Acts of Merit," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXVI.

1 MOREOVER the king thought within himself, saying: "Indeed it
2 seemeth right to me that I, who am the ruler of the whole of Laṇká,
should journey throughout the land and worship the holy shrines
therein with great devotion, that so I may perform works of merit and
3 benefit the people; (but inasmuch as I am not able to do so), who is there
among my ministers that hath the power and wisdom to heap up this
wealth of merit for me and to benefit the people of the land according to
4 my desire? This minister of mine, even Dévapatirája, hath, until now,
always conducted himself with reverence and affection towards Buddha,
5 the Law, and the Priesthood. (Great, indeed, is his piety); for once he
prayed that he might become a Buddha and planted a coconut, having

earnestly prayed and resolved (that some sign should be shown him
that his desire would be fulfilled), and lo, there opened up three buds 6
from the three eyes thereof. And again, a second time did this minister 7
pray, saying "May I become a Buddha!" after that he was so
overcome with compassion for a beggar, and had offered him all his
substance, yea, even his wife and children. This self-same man, 8
therefore, is he who will understand and fulfil all my desire." And when
he had communed with himself in this manner he sent and spake unto
him, saying "The path that leadeth to Mount Sumana[1] is exceeding 9
difficult to pass through, because that it is stopped in divers places by 10
marshes and water and rocks, as if the wicked Mára, the tempter, had
placed them there. To the inhabitants of the eighteen countries, who 11
go thither to worship the footprint of the sage and to acquire merit
thereby, the journey is great and toilsome. Do thou, therefore,
restore that road and put it into good order.

"Again, at Hatthavanagalla vihára,[2] where in the days of old a 12
certain great elder, possessed of miraculous power, attained Arhat- 13
ship, and by the power of his own merit caused both the heaven and
the earth to resound with thunder, even there did Upatissa, the king,
at that time build a temple of five stories and cover it with tiles of gold. 14
But it hath been told me that that temple hath even now been destroyed 15
by the lapse of time, and that the pillars thereof only remain. Do thou,
therefore, my good friend, restore that building also in my name.

"And at the Bhímatittha vihára, where the king Nissaṇka planted 16
an orchard, do thou likewise, in my name, lay out a large garden full of 17
coconut and other fruitful trees."

And when he had thus spoken the king commanded him to devote
himself with diligence to each special work.

And the minister replied, saying "Yea, be it so," and then proceeded 18
first to Gaṇgásiripura.[3] And there he caused a stately image to be 19
made of the god Sumana, complete in all its parts, which he adorned 20
beautifully with ornaments of gold and jewels.

And then, as he was desirous of going from thence to Samantakúṭa,
he proceeded and took with him the image of the god in procession, 21
and went to the village Bódhitala,[4] from which place he began the work
of building bridges.

And nigh unto the mouth of the Khajjóta river[5] he built a bridge 22
of about thirty-five cubits in length, and another of thirty cubits in
length across the same river. Likewise also at Ullapanagáma[6] he 23
built one of thirty-six cubits in length, and at Ambagáma[7] a great 24
bridge of thirty-four cubits in length, very strong and beautiful, so
that even elephants and horses, black cattle, buffaloes, and the like
could pass over it safely. And on the causeways of these great bridges
he caused to be built houses, large and beautiful, and adorned with 25

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[1] Adam's Peak. [2] Attanagalla vihára. [3] Gampola. [4] Bótala.
[5] Kadó-oya. [6] Ulapana. [7] Ambagamuwa.

26 high pillars and such like. And he assembled a great number of priests together from divers places and treated them bountifully and held a great feast.

27 In divers other places also he built halls for resting and bridges, and
28 laid down steps of stone in divers ways. He caused the great forest to be hewn down and a public path made; and then he went up to
29 Samantakúṭa and worshipped the footprint there, and set up the image of the god on the ground within the courtyard of the shrine,
30 and built an open hall over the sacred foot. He also caused a wall
31 to be built around it; and as he was a man of great forethought, he fastened the open hall with great chains to posts of iron, and so made it firm. Then again he honoured the sacred foot with a feast of lamps
32 and the like, which continued for three days. And he bore a lamp of perfumed oil, even on his own head, and, on behalf of his master,
33 the great king, walked round the sacred foot, bowing thereunto frequently as he did so, and kept the lamp burning (so that it went
34 not out) for the whole night. And all these things, in due order from the beginning, did he cause to be inscribed on a stone pillar of great
35 height which he set up there with joy, as if he were raising a pillar of
36 glory to Parakkama Báhu, the great king of kings. And afterwards, when his purpose had been fulfilled, he informed all these things to the king by the mouth of a messenger.

37 And after that he went to Hatthavanagalla vihára, and, in the manner that the king had commanded him, he spent much money and
38 caused a temple to be built with three floors, and a lofty pinnacle, and gave it to the great lord Anómadassi, who was a man of great
39 wisdom and understanding. Afterwards, at the king's command, he made provision for its support and caused the same to be inscribed on a stone.

40 Thence this great minister proceeded to the port of Bhímatittha. And there he built a bridge, eighty-six cubits' span, at the mouth of
41 the Káḷanadí[1] river; one of about one hundred yaṭṭhis'[2] span at the village Kadalíséna;[3] one of forty yaṭṭhis' span over the Sálaggáma
42 river[4] and one of fifty cubits' span over the Sálapádapa river.[5] Thus did he build these and other bridges at divers places where it was difficult
43 to cross over; and likewise also he made numerous gardens and halls for preaching and the like, and did even give away much alms and hold feasts (in connection therewith).

44 Afterwards this great minister of the king formed a large coconut
45 garden, full of fruit and fine shade, and gave it the famous name of Parakkama Báhu; and it extended from the Bhímatittha vihára unto
46 the ford of the Káḷanadí, a space of about one yójana in width. And

[1] The black river, Kalu-gaṇga.

[2] A yaṭṭhi is equal to seven cubits of two spans to the cubit.

[3] Kehelsen, Kehel-lenáva ?

[4] Salgamu-gaṇga.

[5] Salruk.

as he was an exceeding liberal man he held a great feast and gave 47
presents to the priesthood of twenty-six kaṭhina robes of exceeding great value, the which, even from the spinning and the weaving of the cotton and the like, he caused to be wrought in one day in the divers villages of the province. And again, as he journeyed through the 48
country, making gifts of robes in like manner, he bestowed on the priesthood six and twenty kaṭhina robes also.

And when he had caused the great forest Mahálabujagaccha[1] to be 49
cut down altogether and rooted up, he made a fine village thereon and 50
planted a large grove of jak trees near it. And there he made an image-house of three stories, surrounded by a round wall enclosing a 51
bódhi, a cétiya, and an aráma, and made a great feast in connection therewith in the king's name.

Even thus did he (the minister) who bore the name of Rájañña[2] 52
perform great deeds of merit; and he returned and informed the king of all that he had done.

Thereupon the king also conceived a great affection for him, and 53
granted many villages which he had formed, such as Mahálabujagaccha 54
and others, to be held by him and his family. Afterwards the king 55
proceeded to the temple of the relics, taking the minister also with him; and in the midst of the priesthood he made this proclamation, saying, "Lo! this is my noble minister whose heart delighteth always in the Three Sacred Objects and in me. Therefore is this (minister), 56
who hath devoted himself to the interest of Buddha and the king, a 57
dear and beloved (servant of mine). And I also do, therefore, offer unto the sacred tooth-relic that which is most dear unto me." So saying he dedicated the noble minister with his wife and children to (the service of) the tooth-relic of the sage.

Thus from that time forth this ruler of the land employed the 58
self-same noble Dévapatirája in making offerings of divers costly things to the Three Sacred Gems which are honoured by the world.

Thus endeth the eighty-sixth chapter, entitled "The Causing the Performance of Divers Acts of Merit," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXVII.

AND now at one time there came a great drought upon Laṇká, 1
as if it were a curse; which dried up everything. And when 2
the harvests withered and famine seemed certain, and the inhabitants of Laṇká were everywhere oppressed with terror, lo! the king caused 3
divers kinds of offerings to be made to the Three Sacred Objects, the 4
cétiyas, the bódhis, and also to Nátha, Metteyya, and other mighty

[1] Mádelgasvanaya. [2] A Kṣatriya, or a prince of royal blood.

gods that were worthy of honour; and he filled Laṇká, even every
5 part thereof with great rejoicing. And he assembled together the
great priesthood, and, with the ceremonies that were due, made them
6 to chaunt the Paritta. And when he had duly borne the tooth-relic
in procession round about the city, he prayed and resolved in his mind,
7 saying "Let there be rain!" And lo! there arose great clouds on
8 every side: and they shone with lightnings; and great thunderings
9 followed, delighting the ears of the whole nation. And the clouds
began to pour down rain, and made an end of the great drought,
and caused the people to rejoice, and despoiled the famine, and
decked the regions around with beauty, and refreshed the harvests of
the land.

10 And the dwellers of Laṇká praised the virtues of the king and the
13 virtues of the king of sages, saying again and again "By the power
of Buddha alone do these clouds that gladden our hearts thus give
showers of rain. Who, therefore, among the gods, brahmas, or men,
is able to know the greatness of Buddha's virtues? And our king also,
he is a man of great glory and great power. There hath been none like
unto him, nor shall there be."

14 And the king, while he yet protected the religion and the state
righteously, and made his own life truly profitable, and enjoyed the
15 pleasures of state for a long time, once sent unto his five skilful sons;
16 namely, Vijaya Báhu, Bhuvanéka Báhu, Tilókamalla, Parakkama
17 Báhu, and Jaya Báhu, and also unto Víra Báhu, the son of his younger
sister,—and began to give counsel unto these six in this wise, saying:
18 "Hearken to my words, O children! There are in this world three
kinds of sons, to wit, the base-born, the well-born, and the high-born.[1]
19 Of these, they who are not able by a virtuous life to enjoy the sub-
stance of their parents that had continued in their family for generations,
20 but waste and ruin it like unto the monkeys who destroy a garland
and then wander about in poverty,—of such do the ancient sages
21 say that they are base-born sons. And they who have inherited such
22 substance and enjoy it as their parents did, and preserve the inheritance
23 of the family, know ye that such men are known as well-born (sons
worthy of their fathers). And now shall I describe the other (kind).
They who add greatly to the substance that have come down to the
family by inheritance and enjoy the same in happiness,—these wise
24 men are known as high-born. Now, what my father gave to me was
25 but the one country of Máyá only. And after that I had taken the
charge thereof I have conquered the two other countries, and included
again all the three kingdoms under the dominion of one canopy.
Moreover, I have subdued all the Tamils against whom he could not
26 prevail. Even all the Vannian princes who had betaken themselves
to the fastnesses in the mountains and other strongholds, and lived (in
freedom) in divers parts of the country, have I brought around me.

1 *Avajáta, Anujáta, Atijáta.*

In strange lands also have I caused my fame to spread; and thus have 27
I governed the kingdom for a long time with justice and equity. I 28
obtained royal princesses with gifts from India, and so made even
the princes of other lands your kinsmen. The valiant Paṇḍian and 29
Cóḷian kings, of the lineage of the sun and the moon, have sent unto
me gifts of crowns and royal ornaments. Of jewels have I gotten me 30
great heaps, even as Kuvéra (the god of wealth) got himself the 31
nine treasures, to wit, the saṇkha and the like; and these heaps shall
suffice for all of you, not only for the present, but for the future also,
that your children's children may enjoy them even unto the seventh
generation. By me also have the wicked been restrained and the 32
good defended, and the (divers branches of the) religion of the supreme
Buddha made to work in perfect harmony. Therefore have I proved 33
myself a high-born son of the king my father. Children, be ye also
high-born sons like as we are! In days of old, the sixty-thousand sons 34
of the king Ságara, who was of the lineage of Okkáka, formed as many 35
cities, and divided the whole land of Jambudípa into sixty-thousand
portions, and reigned in peace each one in his own kingdom; and again, 36
in the days that are now past did the ten princes divide Jambudípa
among themselves into ten parts, and reign peaceably and well. In 37
like manner do ye also, my children, divide this land of Laṇká among
yourselves as it seemeth good to you, and reign well, advising and
counselling one another; but, my sons, let not the stranger, your enemy, 38
see that ye are in the least divided among yourselves." In this manner
did he advise his own sons and his nephew.

Afterwards the king gathered all the chief priests and the people 39
together, and asked them, saying "Whom think ye among these six 40
princes, my sons and nephew, is worthy of the kingdom?" And
when the chief priests heard these words they made answer saying:
"O great king! these thy royal princes, and this thy nephew also, 41
are men of high spirits, valiant, and skilled in all knowledge. They 42
all are experienced in war, and have destroyed their enemies, and have
protected the religion and the state, and are, indeed, worthy to govern
the kingdom. Nevertheless, the prince Vijaya Báhu, thy eldest son, 43
O king! hath, from his childhood, taken delight in the Three Sacred
Gems. His heart hath ever been inclined to minister unto the priests 44
in their sickness and infirmity; he speaketh and maintaineth the
truth, and is grateful and endued with faith, wisdom, and virtue;
he is a help to them that are helpless among the aged and infirm, and 45
full of compassion towards the afflicted. And when he took the 46
government into his hands he released from bondage many kinsmen
of the priesthood, and many of the common people who had been sent 47
into slavery,[1] and redeemed them by giving gold, jewels, and such
precious things to their masters. Even thieves who rob the king's 48

[1] It appears to have been the custom for a debtor who could not satisfy his creditor to work under him as a slave. A custom akin to this is said to exist in Siam.

49 house, after their sentence hath been passed, are wont to come to him
without fear or alarm, and escape in safety with their lives, suffering
50 not so much as the loss of a limb. And, O king ! whenever he saw in
the villages men who had become defaulters by withholding the tribute
that was due to the king and taking it for their own use, he was wont
to give them his own money (wherewith they might pay the tribute).
51 And as he knew the ways of government, he absolved all those who
suffered privation from their dues, and thus gave protection to the
52 people. Even some of the Siṇhalese Vannian princes who should have
been subdued by you are wont to show themselves first to him, and
53 afterwards to appear before you without fear. The high-born wives
54 of your ministers counsel their husbands in all love, saying " Do ye
henceforth continually and steadfastly serve Vijaya Báhu, who will
55 uphold the dignity of our families in the time to come." It is even
56 said that parents desirous of hearing the sweet lisping voices of their
children of two or three years old, ask them, saying " Whom desire
ye to serve ?" and they answer, saying, " Vijaya Báhu ; him shall we
57 serve." It is said also that when children are beaten by their parents
58 in their anger, they go up and make their complaint to him, and that
he sendeth unto the parents and adviseth them kindly that they should
59 not any more punish their children of tender years. And after that
he had admonished them in this manner, he would give them money
out of his own treasury wherewith to buy food for their children.
60 Even like unto the man who hath eyes to see, and while he yet beholdeth
61 the sky with its full moon, still asketh, saying, " Where is the full
moon ? " how cometh it, O gracious king ! that thou inquirest of the
priesthood when thou thyself knowest well that thy son possesseth
62 the virtues that are fit to adorn a kingdom. Nevertheless, O good
and great king ! hear us. This prince possesseth indeed auspicious
signs that fit him not only to govern the island of Laṇká but even the
whole land of India.

63 And when the king heard these and many other praises of his son
from the mouth of the priests, his eyes were filled with tears of joy,
64 and he called affectionately unto his son Vijaya Báhu, and set him
65 on a seat near him equal to his own. And then the great king directed
him regarding all the things that he had left undone in the church and
66 in the kingdom, in this wise : " The Ratanávali cétiya hath the stranger,
our enemy, destroyed : do thou, therefore, build it up and adorn it
67 with a pinnacle of gold. That city of Pulatthi, the former capital of
68 the kings of Laṇká, the noblest gem on the brow of cities, do thou
restore to its former condition, with walls and towers, with well-built
gates on its four sides, and with a deep moat surrounding it ; and
69 there, in the former relic-house which was like unto a beautiful
mansion in heaven, do thou place the two relics of the tooth and the
70 alms-bowl ; and remember that I also am desirous of holding the feast
71 of my coronation in this city of former kings. Do thou also take the
whole congregation of priests who are in the three divisions of Laṇká,

as also the great body of the people, to Sahassatittha,[1] and, with gifts and offerings, hold a feast of ordination in the Mahávaluká river ; and do thou thus cause the religion of the conqueror to prosper." 72

And when he had spoken these and such like words, and had told 73
him all that was needful to be done for the advancement of the church and the kingdom, he placed the government in the hands of his son.

And after that the king gave unto his charge the other five princes, 74
and the two relics of the tooth and alms-bowl of the great sage, and the congregation of priests, and the whole body of ministers, and the land of Lanká.

Thus endeth the eighty-seventh chapter, entitled "The Handing over of the Government of the Kingdom," in the Mahávansa, composed equally for the delight and amazement of good men.

CHAPTER LXXXVIII.

AND the prince[2] Vijaya Báhu, whose mind knew not any fear, 1
consented to it, saying "Be it so !" and he took upon himself the weight of the Government. And then he thought to himself, 2
saying, "To the king, my father, even while he yet liveth, shall I show myself his high-born son." And so, among the seven things that were 3
needful for the king's work of government[3], to wit, the lord, the minister, the friend, and others, he began to search him out a man meet to be the king's friend—one to be trusted, one wise in counsel 4
and faithful in adversity, one that lied not but made himself pleasant. And he considered the matter ofttimes, saying "Who indeed is there now that suiteth me ?" And he bethought him, saying : "Surely 5
Víra Báhu the governor liveth, the son of my father's younger sister, a wise man endued with many virtues and skilful in all business. From our childhood, when we played with each other in the sand, 6
even until now, have I known him as one that trusteth in me as (he hath likewise trusted) in all good men. (Our friendship, moreover, 7
is so great that) he endureth not to abide anywhere without seeing me, nor can I endure to abide anywhere without seeing him. And he is 8
endued also with powers of mind and body exceedingly great, and striveth always, as I do, to further the welfare of the church and the kingdom. And therefore fulfilleth he all things that be needful in 9
a friend." And so he sent unto him and gave him the place of a

[1] Dástota.

[2] He is called "king" in the text ; but as he was only vested with the administration of the government while his father held the actual sovereignty, I have rendered the word *Rájá* by "prince," in order to avoid confusion.

[3] *Satta Rájangáni.*—The seven requisites of regal administration, viz., the monarch, the friend or ally, treasure, territory, a fortress, an army. Sometimes two more are enumerated, viz., the citizens and the *Puróhita* Brahman.

10 faithful friend. Then he thought to himself, saying: "It is indeed
meet that I should begin my work with a most noble act of merit that
will draw the minds of men thereto. The two relics of the tooth and
11 the alms-bowl have been committed to my care. It behoveth me,
12 therefore, to build a new temple for them; but inasmuch as the old
house of the tooth-relic that was built by the king my father hath
13 fallen into decay, that shall I restore and renew." So he brought
together, from divers places, a great number of artificers skilled in
14 all kinds of craft, and many other workmen also, and thus caused
15 repairs and improvements to be made in them so that they looked
two-fold more beautiful than the former works. And when he had
made an end of all the work of the tooth-relic house, which looked as
beautiful as a mansion in heaven, he placed therein the two relics of
16 the supreme Buddha, and ordained that honours and offerings should
be paid thereto daily, greater than had been paid hitherto, and that
his own watch should be duly set over them.

17 And from thenceforth the prince so behaved himself that the love
that the king his father bore him increased continually and was now
two-fold and three-fold more (than it had been at any time before).

18 And the prince caused his younger brothers, Parakkama Báhu and
19 Jaya Báhu, to tarry always with the king his father, that so he might
not have any cause for sorrow by reason of his separation from all his
20 sons. Moreover, he sent for his younger brother Tilókamalla, and put
21 him in command of the Siṇhalese host that held the country which
22 extended from the city of Jambuddóṇi unto the southern sea. And he
made him to dwell in the village Mahávatthala, that so he might
23 protect the king his father on the south side. But as their enemies
were wont always to land from the opposite coast at the village
24 Khuddaválika on the north side, the ruler of the land thought that there
was none better than his younger brother Bhuvanéka Báhu to defend
the country on that side, where fearful battles were always fought.
25 And so he sent for him and gave him the command of the great army
26 that held the northern country, and commanded him to tarry at
Sundarapabbata,[1] to defend the king his father from danger on that side.

27 Then the prince prepared himself and journeyed throughout the
country with Víra Báhu, and put down all the evil-doers, and freed
28 Laṇká from the enemies that were like unto thorns thereto. After
that, when he had obtained leave from his father, he set out, saying
29 "Now shall I repair and restore the city of Pulatthi." Then the great
and tender-hearted king Parakkama Báhu followed his son, because
30 of the love that he had for him, as though he were borne onward by a
31 flood, albeit that his son had wished him not to do so. Thereupon he
bowed down before his father and besought him again and again;
and after that he had turned him back by force (of much entreaty), he
proceeded on his journey.

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[1] Yápauva.

Thereupon the king made a proclamation saying, "Let all men who 32
have any love for my son follow him." And the king's word was no 33
sooner proclaimed than all the royal ministers of state, all the officers, 34
all the mighty men of valour, all elephant riders, all horsemen and
charioteers, were filled with great joy, and prepared themselves,
saying "It is said that our Vijaya Báhu, the Bódhisatta,[1] goeth to the 35
royal city of Pulatthi to restore it. If indeed he goeth, then shall we 36
also straightway go with him." And so when they had thus prepared 37
themselves they departed (from their dwellings) to go with him. But
when certain of the officers and soldiers, by reason of their idleness,
wished not to go, it is told that their wives spake thus unto them: 38
"Dear lords, whether ye accompany us or not, we have resolved to 39
follow him who seeketh after the good of his country only; and we
shall dwell in the noble city that shall be built by him." So saying,
they departed before their husbands. It is also told that even the 40
young children abandoned their fathers who wished not to go, and
followed him on that occasion. But when the prince saw that a great 41
multitude followed him, leaving their lands and houses and possessions, 42
he was filled with compassion for them, and exhorted them with many
words, and turned back from their journey all such as he thought
necessary should be made to tarry behind.

And he took with him as much of the four-fold army as he desired 43
to have, and went up to that high rocky stronghold called Vátagiri.[2]
And on the top of that mountain he built a glorious palace, and 44
surrounded it with a very high wall, and buried all the valuable treasure 45
therein that the king his father had given him, that so it might avail 46
him in time of need. And on that self-same great rock he built a 47
beautiful monastery, and when he had invited the great elder, the chief
of the vihára, Mahánettappásáda, he gave him the charge of that noble
building, and held a great feast at the dedication thereof, and made
provision for its support.

From that place the prince went to Sumanakúṭa, and after he had 48
worshipped the footprint of the sage he came to Gaṇgásiripura.[3]
There he repaired the breaches in the ancient vihára, Nigamaggáma
pásáda;[4] and after he had made provision for the support of the priests 49
who dwelt there, he arrived at Sindúravána. And there the prince 50
built the vihára by name Vanaggáma pásáda; and after that he built, 51
in the name of the king his father, the parivéṇa Abhaya Rája, to which 52
he gave divers things that were needful to monks, as also lands and
other things.

From thence the ruler of the land went to the noble city of Hatthigiri.[5] 53
There, at the beautiful Mahávihára that his father's royal brother[6] 54

[1] This seems to have been a name given him, on account of his many virtues, by the people, of whom he appears to have been a great favourite; and, in history, he is distinguished from the other Parakkamas by this *sobriquet*.

[2] Vágiri-gala. [3] Gampola. [4] Niyangampáya. [5] Kurunẹgala.

[6] Bhuvanéka Báhu. See chap. LXXXI., vv. 68 *et seq.*

had built, was the place where his body was buried—a place that
was always to be had in reverence. And as he beheld it again and
55 again together with the prince Víra Báhu and (in the presence of) the
army, he waxed sorrowful, and meditated thereat on the unabiding
56 nature of all earthly things. Then he caused an excellent image-house
of three stories to be built and a great image of Buddha to be made
57 there. And then he caused a beautiful likeness of his uncle to be made,
and adorned it with every royal ornament, and set it up in the same
58 place. To the image-house, as also to the image of his uncle, he
dedicated fruitful lands that were able to produce what was lawful
59 for their support, and many servants and attendants; and the prince
called it (the establishment) Bhuvanéka Báhu parivéṇa, after the
60 name of his uncle. Then he turned it into a city filled with people,
both men and women, and surrounded it with a wall and a moat and
61 such like works. After that the brave prince departed therefrom
and, taking with him the four-fold army, went up to the city of
Subhagiri.

62 Now at this time Candabhánu, the chieftain who had been discom-
63 fited and put to flight in a great battle, collected a great number of
Tamil strong men from the Paṇḍu and the Cóḷa countries and strength-
ened himself mightily, and descended again upon Mahátittha with his
64 host of Malays. And from thence, that prince, after he had subdued
the inhabitants of the Padi, Kurundi, and other countries, proceeded
65 to Subhapabbata and encamped there. And he sent word (to Vijaya
66 Báhu), saying "I will surely take the three Síhalas,[1] and shall not
leave them unsubdued. Therefore, deliver up the kingdom to me,
together with the tooth-relic and the bowl-relic; otherwise make war."

67 Thereupon Vijaya Báhu sent unto prince Víra Báhu, and after they
had taken counsel together they set their great army in battle array,
68 and proceeded both of them together, saying "Oh, that we may this
69 day behold the strength of each other's arms!" And they surrounded
the great army of Candabhánu and fought a fierce battle, like unto the
70 battle of Rámá. And that day the enemy's strong men were utterly
defeated and put to confusion in the field of battle. And they threw
down their arms, and bowed themselves down with fear, and spake
71 flattering words. And some moved not, but stood still like pillars
72 and prayed for help, and others trembled and wept sore. On that day
also the enemy's soldiers fled with fear on every side, some towards
the woods, others towards the sea, and others again towards the
73 hills. Thus did he (Vijaya Báhu) fight the battle and put Candabhánu
to flight, weaponless, after that he had slain many of his soldiers.
74 And he took his chief women and all his horses and elephants; his
75 sword and other weapons, many in number; his great treasure; his
royal chank and the royal umbrella; the royal drum, and the royal
banners. All these, however, he sent unto his father.

[1] Ruhuṇu, Pihiṭi, and Máyá.

In this manner did he fight this great battle and obtain the victory; 76
and after he had subdued the country he brought Laṇká under the dominion of one canopy.

Afterwards he enclosed that city (Subhapabbata) also with a high 77
wall and a moat, and built there and finished a palace of exceeding 78
great beauty, and made provision for the support of the great priesthood that dwelt in that city. And he encouraged his younger brother 79
Bhuvanéka Báhu, and caused him to stay at Subhapabbata as before.

And after this the ruler of the land went to Anurádhapura and 80
cleared the holy places, such as the Thúpáráma and others, cutting 81
down the huge forest that had grown around them like unto a fastness that Mára had created, and built up the rampart which was (unto him) like a bridge over the river of (his) desire. And the chief of the land 82
repaired these holy places and made them to look bright, and held a great feast in honour thereof.

And being minded to finish the repairs of the Ratanávali cétiya, 83
which the king his father had commenced but left unfinished, he made 84
haste and gathered together from their divers dwelling-places all the inhabitants of the city who had left it, and placed there a great body of skilful artificers. And the prince made provision for the support 85
of the priesthood, whose chief was the great elder of Sénánátha parivéṇa, 86
and established him there to have the oversight of the repairs.

Thereupon the Vannian princes of the Patiṭṭhá country brought 87
many gifts and presented themselves before the prince. And he also 88
made presents unto them of litters,[1] and white umbrellas, chowries, and such like, as also the emblems of the princes of the Mahá Vanni, so that they were all well pleased. And then he commanded them to 89
defend that city, and went up from thence to the city of Pulatthi.

And there he sent for the prince Víra Báhu and took counsel with 90
him, saying "Let us make this chief city a goodly one and fill the 91
four corners of the earth with the incense of our praise." And this ruler of men then sent a messenger unto his father, who was to speak in this wise:—

"There are now in the city of Pulatthi, palaces, image-houses, 92
viháras, parivéṇas, cétiyas, relic-houses, ramparts, towers, bird-shaped 93
houses,[2] mansions, open halls, preaching halls, temples of the gods, and such like buildings; whereof some are yet standing, although the 94
trees of the forest have grown over and covered them. Others are fast falling, because that the pillars thereof are rotten and cannot support them. Others, alas! are bent down with the weight of huge 95
walls split from the top to the bottom, and are tumbling down, because 96

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[1] *Andóli.* I believe this is a name for a seat or conveyance with a swinging motion, from *Andóláyati*, to swing or oscillate.

[3] *Aḍḍhayóga.* Described as a house, the roof of which is shaped like a bird's wing.

that there is nothing to support them. Sad, indeed, is it also to see
others, unable to stand by reason of decay and weakness, bending
97 down to their fall day by day, like unto old men. Some there are with
broken ridge-rafters and damaged beam-ends, and some with roofs
98 fallen down and the tiles thereof broken. In some the tiles have
slipped through the breaches of the decayed roof, and in others only
99 the walls and pillars remain. Some there are with fallen doors, and
door-posts that have been displaced, and others with loose staircases
100 and ruined galleries. Of some buildings there only remain the signs
of their foundations, and in others even the sites cannot be dis-
101 tinguished. What need is there of further description? This city,
which is now so ugly and displeasing to the eye, we purpose to make
102 beautiful and pleasant. Let the king grant us leave, thereto, and let
the feast of coronation be held in this great city afterwards!"

103 And the king also, when he heard these things, was much pleased,
because that he was himself minded to make it the chief royal city.
104 And he called all his great ministers together, and bade them command
all the inhabitants of Laṇká that they should each betake himself (to
105 his trade or occupation). Then he gathered together smelters, turners,
106 basket makers, blacksmiths, potters, goldsmiths, painters, porters,
labourers, slaves, outcasts, skilful bricklayers, masons, carpenters, and
107 divers kinds of workers in stone. And again, he gathered together
all sorts of blacksmiths' tools, such as bellows, sledges, pinchers, and
108 anvils; and also numerous sharp saws, adzes, axes, wood cleavers,
109 stone-cutters' chisels, knives, hammers, spades, mats, baskets, and
110 such like:—all these tools and materials, and much treasure consisting
of pearls, cat's-eyes, and other precious things, together with a great
host of people, did he send unto his royal son.

111 Then the prince Vijaya Báhu was much pleased thereat. And in
that country which had been lying desolate and in ruins for a long time,
112 he caused the tanks, ponds, dykes, pools, and such like stores of water
113 that had their great embankments breached and broken, to be built
up as before, so that they were filled with water, and covered with
divers kinds of lotuses, and full of all manner of fish.

114 And after that he restored many fertile fields which had aforetime
115 produced divers kinds of grain; and he caused the crops everywhere
to flourish, and the whole of that beautiful country to abound with
plenty.

116 And the prince caused the noble city of Pulatthi to be restored
to its former state, and surrounded it with a deep moat like unto the
117 sea, and with a circular rampart like unto the Cakkavála rock; and
spread abroad over it divers gardens, divers ponds, many viháras and
118 cétiyas, numerous bird-shaped buildings, many palaces and mansions
119 of divers kinds of work, many open halls, numerous temples of gods,
divers kinds of towers, many rows of beautiful houses, numerous
120 streets, well arranged gates on the four sides thereof, and beautiful
squares and courtyards.

Thus did he make the city of Pulatthi like unto the city of Indra, 121
so that (by the magnificence thereof) it surpassed Mithila, discomfited Kañci, laughed at Sávatthi, vanquished Madhurá, despoiled Báránasí, robbed even Vésáli, and made the city of Campá to tremble.

Thus endeth the eighty-eighth chapter, entitled "The Restoration of the City of Pulatthi," in the Mahávaṃsa, composed equally for the delight and amazement of good men.

CHAPTER LXXXIX.

AFTERWARDS the prince sent a messenger unto his father, 1
saying "This city of Pulatthi hath now been built as it was built aforetime, so that there may be in it all things that are needful
for a great city. It shineth also now with the greatness of wealth and 2
prosperity. It surpasseth Jétuttara[1] and coveteth Ságala. And after 3
it hath subdued Sunsumáragiri will it deign to notice Sáketa? And lo!
it also longeth to take Rájagaha captive. And having destroyed 4
Saṇkassa, it despiseth even Indapatta, and seeketh friendship only 5
with Kapilavatthu. As Ṣakka, the chief of the gods, is to the city
of Ṣakka, even so is the king, the chief of kings, to this city. Now, 6
therefore, let it please the most mighty king to come hither and hold the feast of the coronation."

And when the king heard these tidings from the mouth of the 7
messenger he was exceeding glad. And he surrounded himself with
his army and proceeded in royal state and with great rejoicing from 8
the city of Jambuddóṇi to the chief city. And the prince Vijaya Báhu 9
also went forth a league's distance (from the city) to meet the great king, and accompanied him into the royal city.

Then in that city he (the prince) caused the feast of the king's 10
coronation to be held in due order for seven days, and made an end
thereof. And he gave Víra Báhu the charge of that great country, 11
who, after he had been installed in that prosperous city, went with 12
the king his father to the city of Jambuddóṇi that he might bring the relics of the sage into the chief city.

And then he gathered the great body of the inhabitants of Laṇká 13
together, and made smooth the highway from the city of Jambuddóṇi 14
unto the noble city of Pulatthi, a distance of about five yójanas.
And therein, at the distance of half a yójana from each other, he caused 15
excellent resting places to be built, ornamented with gay flags, rows
of plantain trees, arches, and the like. And when he had placed the 16
two relics of the great sage, the tooth and the alms-bowl, on a stately
chariot, gorgeous and beautiful as a chariot of heaven, he issued forth 17

[1] This and others that follow are the names of famous ancient cities in Hindustan.

18 from the great city of Jambuddóṇi with a great company of priests
ministering around the grand and auspicious chariot of the relics,
19 like a host of brahmas around the great chariot of brahma. And
24 the magnificence of the procession was much increased by a great
concourse that were appointed to perform divers duties, and who went
before and after it, shouting *sádhu* continually, and bearing in order
parasols of gold with pendants of pearls, golden chowries wrought
with pearls, pots made of gold and silver, fans of gold and silver, vases
of gold and silver, chanks wrought with gold and silver, caskets of gold
and silver resting upon stands of gold and silver, basins of gold and
silver, mirrors wrought with gold and silver, bracelets wrought and
ornamented with gold and silver, horses of gold and silver, elephants
of gold and silver, and lamps, candlesticks, and the like of gold and
25 silver. And rows of noble elephants accompanied it, covered with the
trappings of elephants ; rows also of excellent horses ornamented with
26 all the trappings of horses ; and companies of mighty men of valour,
arrayed in the ornaments of strong men and armed with divers weapons ;
27 and rows of princes and ministers adorned with divers ornaments
28 and arrayed in gay apparel. And those who desired to gain merit
followed it shouting : " Oh, this is good ! Oh, this is good ! Oh, this is
29 good ! " And many devoted men and women, who led a pure life,
30 ranged themselves around it, bearing offerings and flowers, and pressed
on to the front without hindrance, vieing with each other, saying
31 " I will be the foremost." And the shouts and cries of the lusty
32 guards of the palace, as they smote each other (in sport) like unto
men engaged in fight with each other, filled the place with a tumult.
33 And the music of the players playing on the five kinds of instruments,
the delightful sounds whereof spread through all the quarters of the
34 land, added beauty thereto. Bards who sang songs of joy, and
minstrels who praised the glories of their king continually, were present
35 thereat. And trained dancers of divers kinds attended it with great
zeal, whose dancing and singing it was a pleasure both to see and to
36 hear. And he maintained this great display without confusion, and
brought up the procession along the highway adorned for the purpose ;
37 and as he came in due course to each resting place that was prepared
beforehand, he placed the relics there and performed great ceremonies ;
38 and setting forth again in due order from one resting place to the other,
he brought up the relics of the great sage to the chief city of the king.
39 Then the prince made the whole city a scene of great feasting and
rejoicing ; and at a lucky hour on a lucky day, when the stars and
40 the planets were favourable, he placed the two relics, with great
41 reverence, on the great throne adorned with divers gems, in the ancient
temple of the relics—a temple which was the noblest of temples,
and which was as goodly as the palace of the king of the gods in the
42 magnificence of its adorning. From that time forth the prince made
thereto offerings, that increased daily, of the four kinds of perfumes ;
43 of excellent incense ; of divers kinds of flowers, such as *punnága*, *nága*,

púga, and the like ; of lamps without number, that burned with precious
camphor ; of rows of torches wet with perfumed oil ; of dishes of fine 44
rice boiled in sweet milk ; of boiled, sweet-smelling rice in a heap like 45
the top of mount Kélása ; and of all kinds of food, hard and soft and
such as could be sucked or drunk up. And the wise prince maintained 46
this great feast of the relics, to which the minds of all men were drawn,
with the blowing of conch-trumpets, for three months, before he made
an end thereof.

And after this the prince determined with himself, saying "The 47
ceremony of ordination will I cause to be performed at Sahassatittha
without fault or blemish." And to that end he first sent the prince 48
Víra Báhu thither, and caused him to build many thousands of beautiful 49
dwelling-places for priests, and a large and lofty building also,
supported on sixty pillars, shining with decorations of divers kinds and
ornamented with arches made of coloured cloth. And when all the 50
four monastic requirements and divers other things needful for the
feast of the ordination were got ready; when all the Vannian princes 51
of divers countries in Patiṭṭhá, Róhaṇa, and elsewhere had brought,
with all respect, alms of provisions for the use of the great priesthood,
such as many kinds of fish, flesh, and the like, with various condiments 52
and loads of rice, and milk, curd, ghee, honey, treacle, sugar, candied 53
sugar, and the like,—then did the prince Vijaya Báhu proceed thither 54
and send an invitation by messengers to all parts, saying "Lo! we
are about to hold a feast of ordination. Now, therefore, such monks 55
as are well-disposed towards us—be they great elders, middle elders,
or juniors—let them, even all of them, endeavour to come to Sahassa- 56
tittha." Hearing these tidings, all the multitude of ascetics who 57
dwelt at Tambapaṇṇi rejoiced and were exceeding glad ; and they 58
all departed, each from his monastery, leaving none behind them, not
even a priest in charge of the stores. And the great monks came, 59
all prepared, in due course, to Sahassatittha, and assembled themselves
together without delay. And the prince beheld Sahassatittha again 60
and again, and lo ! it was filled with monks ; and his mind was thus
set at ease. Then did the lord of the land treat the great priesthood 61
full well with dainty meat and drink of the best kind. And he held a 62
great feast at Sahassatittha, and made offerings daily. And he caused 63
the priests who were set to officiate to perform the rite of ordination
on those who sought it, and held the feast of the ordination for a
period of half a month. Afterwards he conferred dignities and offices, 64
such as Mahásámi-páda,[1] Múla-páda,[2] Maháthéra-páda,[3] Parivéṇa- 65
théra-páda,[4] and the like, on such monks who made the religion to
shine brightly, and were worthy of them. The prince then gave them 66
goodly gifts, as befitted a king, of the eight monastic requisites, to
the value of a thousand pieces of money ; and to all the other monks 67

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[1] The great lord.
[2] The chief.
[3] The great elder.
[4] The warden.

also did he make gifts of monastic requisites of great value ; and many of the things that were left he sent to the priests of the Paṇḍu and
68 Cóḷa countries. And when he had fully accomplished the desire of
69 his heart, he sent a messenger to the king his father, saying : "Whatsoever merit hath been performed by me with a pure mind hath been performed on behalf of the king my father."

70 And when he had thus caused the rite of ordination to be performed on many priests within the consecrated limit, that was defined without any fault, even the Udakukkhépa símá,[1] at the broad ford of Sahassa in the Mahávāluká river, he caused the religion of the blessed Buddha that contained the nine kinds of scripture[2] to flourish gloriously.

71 And king Parakkama Báhu also, the greatest of kings, after he had placed the burden of government on his own son, and by him had performed a great amount of merit during a long period, departed for heaven in the five and thirtieth year of his reign.

Thus endeth the eighty-ninth chapter, entitled "An Account of the Coronation and other Feasts," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XC.

1 AND when this king was dead his son, the prince Vijaya Báhu,
2 reigned over the whole kingdom of Laṇká. Now in the second year of his reign a certain man named Mitta, one of his generals, became a traitor. And as this wicked man lusted for the king's
3 power he gained over a servant in the king's household, and by means of this servant, whose heart he had deceived by bribes, he caused the
4 king to be put to death one night. And when the prince Bhuvanéka
5 Báhu, the king's younger brother, heard these things he departed from the city of Jambuddóṇi and entered into a litter which was covered, for fear, and forthwith began to journey to the fortress of Subhácala.
6 Thereupon the men whom Mitta, the wicked general, had bribed from
7 the beginning, namely, the nine wicked and cruel brethren of the
8 Munasíha family, straightway pursued after him and cruelly hurled their pointed weapons against the carriage of the prince with so great fury that the bands and trappings of the litter were all cut away.
9 Thereupon he leaped out from the carriage to the ground and proceeded
10 with great haste to the village Káḷagalla without fear. There he took him an excellent elephant out of the stall in which elephants are tied,
11 and mounted him and continued his flight, and after that he had crossed the great river Koḷabhinna, which was then in flood, he escaped to the self-same Subhapabbata.

[1] A space in a sheet of water, duly defined, for purposes of ordination and other ecclesiastical functions.

[2] *Navaṇgikaṇ Sásanaṇ.*

Then Mitta, the general, entered the palace of the great king at 12
Jambuddóṇi; and there, with wicked intent, he sat on the beautiful 13
throne and showed himself to all the people, arrayed in the king's
robes and ornaments. After that all the ministers who had espoused 14
his cause gathered themselves together, and supported each other,
saying: "The allegiance of the whole army, both of them that are 15
born in the country and of the stranger, shall we secure altogether
by a liberal payment of their wages." And when they had resolved 16
thus, they began first to give wages to the strong men of the Áryan
warriors, at whose head was Ṭhakuraka. But they refused to accept 17
thereof, saying "We have always been regarded worthy of trust;
and it is indeed the soldiers of the Siṇhalese whose allegiance should 18
first be bought with their pay, and whom you should always satisfy by
every means in your power." Thereupon the ministers answered and 19
said, "Be it so"; and when they had caused all the soldiers of the
Siṇhalese to be paid they asked them (the strange soldiers) to accept
their wages also. But they all refused a second time, saying "Let 20
our wages be given to us afterwards: we shall not take it now."
Nevertheless the ministers continued to press them hard in every way 21
with reasons why they should accept their wages. Whereupon all the 22
seven hundred Áryan warriors rose up in a body, saying "We shall
speak (all the words that we wish) in the presence of the king; and 23
so they went up to the king's palace. But when they saw Mitta, the
general, seated on the throne there, they stood before him and did
reverence to him for a moment. Then Ṭhakuraka, a brave warrior, 24
gave a sign to his comrades, and straightway drew out his sharp sword, 25
and cut off the head of the general in an instant and cast it on the
ground.

Thereupon there was a great uproar in the city; and all the Siṇhalese 26
soldiers who were powerful gathered themselves together and asked
the Áryan warriors wherefore they had done this unlawful thing. 27
And they replied, saying "We have done this in obedience to the 28
command of Bhuvanéka Báhu who is now at Subhapabbata." There- 29
upon all the warriors, both Áryans and Siṇhalese, joined themselves
together, saying "Be it so." Then they brought the chief prince, 30
Bhuvanéka Báhu, from the city of Subhácala to the city of Jambud-
dóṇi, and anointed him king over the kingdom with great honour.

Thenceforth the king secured the allegiance of both the armies by 31
giving them their wages and other gifts. And he drove away all his 32
Tamil foes, as Káliṇga Ráyar, Cóḍagaṇga, and the others who had
landed from the opposite coast, and also removed the Siṇhalese 33
Vannian princes Kadaliváta, Mápána, Tipa, Himiyánaka, and others.
And when he had delivered Laṇká from the enemies who were like 34
thorns thereto, he dwelt in the city of Jambuddóṇi for a few years,
and went from thence to the city of Subhácala, and caused that royal 35
city to be greatly extended and adorned so that it shone with exceeding
great beauty, and himself dwelt there.

36 And the king gained the love of all his subjects by his just rule,
37 and he became righteous and exceeding devoted to religion. The
ruler of men caused all the Three Piṭakas to be written by learned
38 scribes of the scriptures, and rewarded them liberally, and placed those
books in the divers viháras of Laṇká, and thus spread the Páḷi scriptures
39 throughout the land. Many a time also did the lord of the land cause
the feast of the ordination of priests, which is a blessing to the world,
40 to be held with great pomp and splendour; and thus did he cause
the religion of the sage to extend and to flourish,—a religion which
is most glorious, and which should be adored by all the inhabitants
41 of the three worlds. He made also great offerings daily to the tooth-
relic, and ministered to the priesthood with the four things that are
42 needful for monks. In this manner did he do good while he yet dwelt
at Subhagiri; and when he had governed the kingdom for eleven years
he also departed this life for heaven.

43 And there arose a famine in the land. Then the five brethren who
governed the Paṇḍian kingdom sent to this island, at the head of an
44 army, a great minister of much power who was a chief among the
Tamils, known as Áriya Cakkavatti, albeit he was not an Ariya.[1]
45 And when he had landed and laid waste the country on every side he
46 entered the great and noble fortress, the city of Subhagiri.[2] And he
took the venerable tooth-relic and all the solid wealth that was there,
47 and returned to the Paṇḍian country. And there he gave the tooth-
relic unto the king Kulasékhara, who was even like unto a sun
expanding the lotus-like race of the great Paṇḍian kings.

48 Then the prince Parakkama Báhu, son of that Vijaya Báhu who
49 was surnamed Bódhisatta, and grandson of that great and powerful
50 king Parakkama Báhu (the second), raised the canopy of dominion—
that delightful emblem of noble kings, by reason of its cooling shade.
It was like unto a cloud that was intended to shelter the people of
Laṇká from their scorching affliction, and like unto the orb of the
51 moon on the day that she is full. And now he began to consider
52 within himself by what means he would be able to get back the tooth-
relic of the great sage, which all his ancestors before him had adored,
from the Paṇḍu country whither it had been taken. And when he
saw that there was none other means save conciliation, the lord of the
53 land proceeded with a certain number of crafty and strong men, and
went up to the Paṇḍu country, and presented himself before the king
54 of Paṇḍu. And he pleased him exceedingly every day by his pleasant
conversation, so that he obtained the tooth-relic from the king's hands.
55 And he returned therewith to the island of Laṇká, and placed it in
the old temple of the tooth-relic at the noble city of Pulatthi.

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[1] He being a Draviḍa or Tamil had no right to the name of Ariya or Árya.

[2] The names Subhapabbata, Subhácala, and Subhagiri are all meant for the city of Yápauwa—*pabbata*, *acala*, and *giri* being synonyms for a mountain. Subhapabbata would mean "the beautiful mountain," and so would the Siṇhalese *Yahapau*, contracted to Yápau.

And the lord of the land took up his abode there, and began to reign 56
over the kingdom, and transgressed not the laws of Manu. And he 57
made offerings every day to the tooth-relic, and was diligent in gaining
much merit. He ministered to the priesthood with robes and other 58
requisites ; and when he had thus advanced the prosperity of the church
and the kingdom he yielded to the power of death.

Then the prince Bhuvanéka Báhu, son of Bhuvanéka Báhu the lord 59
of the city of Subhácala,[1] became king at Hatthisélapura.[2] And this 60
chief of men who desired to gain merit and was devoted to works of
charity and other good deeds, made provision for the supply of alms
daily to one thousand priests. The king celebrated the feast of his 61
coronation every year in a manner worthy of the dignity of a king,
and then held a festival of ordination in the month of Jeṭṭhamúla 62
(June–July) with great rejoicings, and thus shed light on the religion
of the conqueror. And when he had performed these and many other 63
meritorious works of a like kind in divers ways, he yielded himself to
the law of mutability in the second year of his reign.[3]

Thereupon his high-born son, Parakkama Báhu, a wise and mighty 64
prince, was crowned king in that noble city. And as he had a great 65
love for the three sacred objects, he assembled the priests together
and caused the rite of ordination to be performed many times.

Afterwards the king caused a three-storied temple of the tooth-relic, 66
of great beauty, to be built within the courtyard of the king's palace, 67
with beautiful walls and pillars and paintings, surmounted with spires

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[1] *I.e.*, Bhuvanéka Báhu the First who was the son of Parakkama Báhu the Second and the brother of Bódhisatta Vijaya Báhu (IV.), whom he succeeded. It was he who enlarged and adorned the city of Subhácala or Yápau. Hence the epithet.

[2] Kurunẹgala.

[3] The editors of the revised text note that some books contain a different reading of verses 57–63, and give the passage (which is unfortunately imperfect) in a footnote. It runs thus :—" And it came to pass that the king (Parakkama Báhu III.) began to imagine constantly that the prince Bhuvanéka Báhu, son of Bhuvanéka Báhu the lord of Subhácala, would endeavour to take the kingdom. So, at one time, he commanded the king's barber to go with the king's servants and scoop out the eyes of that prince, albeit he was his own brother (cousin). Thereupon the barber went and on him." (Here follows a gap, and after that a portion of a word which reads *kundará*, followed by another gap.) " The king celebrated the feast of his coronation in a manner worthy of the dignity of a king ; and after that he held a feast of ordination in the month of Jeṭṭhamúla (June–July) with great rejoicings, and shed light on the religion of the conqueror. He gave the eight things that are needful to the monks, in great number, and kaṭhina robes also to many priests." (Then follows verse 63 and the rest.) The editors have adopted the reading embodied in the text as the genuine one ; and, indeed, they could not help doing so, as that narration is consecutive and unbroken. But there are, I think, strong grounds for suspicion that the broken narrative is the original, and that it has been tampered with subsequently with the object of suppressing the revelation of some disgraceful incident in the life of Parakkama III., the son of the pious and humane " Bósat Vijaya Báhu," who was the idol of his people. It would, however, be necessary to examine the palm leaf manuscripts before pronouncing a decided opinion.

68 of gold and adorned with door panels also of gold. And he covered the
69 ceiling thereof with cloths of silk and the like, of divers colours, which
was adorned with beautiful chains of gold and of silver and of pearls
hung on every side. And when he had fixed a beautiful curtain-wall
70 of silk, he raised a splendid throne and overlaid it with exquisite
71 coverings. And this covering he adorned all round with rows of vases of
72 gold and silver, and rows of ornamented candlesticks of gold and silver.
73 And then, with great reverence, he placed thereon the casket of the
74 tooth-relic and the casket of the bowl-relic, and commenced to hold
75 daily, in a worthy manner, great rejoicings in connection with the
relic feast of the teacher. It was a feast that delighted the world,—
smelling with the perfumes of divers flowers and the incense of smoking
censers; served with all kinds of meat and drink; pleasing the ear
with the joyous music played on the five kinds of instruments, and
made pleasant by the songs and the dances of divers players.

76 And he made offerings to the tooth-relic of houses and lands, of
men servants and maid servants, and of elephants, oxen, buffaloes,
77 and the like. And he thought within himself, saying, "Henceforth
let the same ceremonies be observed daily, in regard to the tooth-relic,
as were observed towards the supreme Buddha while he yet lived";
78 and of his own free will he wrote a book in the Siṇhalese language,
79 expounding the same, called "The Ceremonial of the Tooth-relic";[1]
and he caused the rites to be performed to the relic daily according to
the tenor thereof.

80 Moreover, the king appointed to the office of king's teacher a certain
81 great elder from the Cóḷian country, who was a self-denying man,
and conversant with many languages, and skilled in the science of
reasoning and religion. And he read all the Játakas with him, and
constantly heard them expounded, and learnt them all, keeping in
82 mind their signification also. Thereafter he translated in due order
83 all those beautiful Játakas, five hundred and fifty in number, from
84 the Páḷi language into the Siṇhalese tongue. And he caused them to be
read in the midst of an assembly of great elders who were conversant
with the Three Piṭakas; and when he had purged them of faults
and caused them to be transcribed, he spread them abroad throughout
the whole of Laṇká.

85 And afterwards he invited a certain elder of great learning named
86 Médhaṇkara, and gave the charge to him of these Játakas, so that they
might be preserved in the line of succession of his pupils. And he
87 built a parivéṇa also for him after his (the king's) name, and caused
the four villages Puránagáma, Sannírasél̤a, Labujamaṇḍaka, and Mora-
vaṇka to be given to him.

88 At Titthagáma vihára,[2] where the great Vijaya Báhu built a temple,
89 five and forty cubits long, which had gone altogether to decay, this
90 king, Parakkama Báhu, built a fine two-storied temple, thirty cubits

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[1] *Dáṭhádhátu Caritta.* [2] Toḷagamuwa vihára.

long, with tall spires, and then gave that building, as it shone with
divers paintings, to the great and venerable elder Káyasatthi, who 91
dwelt in the parivéṇa called Vijaya Báhu. He also gave, for the 92
benefit of that parivéṇa, a village named Sálaggáma, near the bank
of the river Gimha : [1]and in that delightful village of Titthagáma he 93
formed a grove with five thousand coconut trees.

Then at Dévapura[2] he caused a long two-storied image-house to be 94
built with two exquisite doors, containing a sleeping image (of Buddha),
and caused the surrounding grove and the village Ganṭhimána[3] to be 95
dedicated to Buddha.

At Valliggáma vihára[4] he caused a two-storied temple to be built, 96
which was named Parakkama Báhu, after his own name ; and the lord 97
of the land made it the common property of the great priesthood,
and dedicated thereto a large village called Sáligiri[5] for its maintenance.

Nigh to the town of Rájaggáma,[6] in the fine village of Viddumagáma, 98
he built the excellent vihára, Sirighanánanda, consisting of a parivéṇa,
a bódhi, and an image-house, and gave it to his teacher, the great elder 99
who came from the Cóḷian country.

Afterwards in that pleasant country called Máyádhanu,[7] he built a 100
new city with fine walls and gates, and erected a beautiful dévályaa 101
there. It had a tall spire and two stories, and was surrounded by a
wall with gates. Therein he placed an image of the lotus-coloured 102
king of the gods,[8] and made great offerings thereto. And when he 103
had thus done much good to the kingdom and the church, and had
performed many deeds of merit, he yielded himself up to the power
of death.

He who had the power of merit that was heaped up in former births, 104
devoted himself to that which tended to his own good and the good of
others, and cast off the love of uncertain riches, and thus did all things
that were meritorious. O ye good men, who value faith, think of that
which tends to your own welfare ; think of the mutability of all things,
and lay up for yourselves treasures by doing good, the chief of which
is charity and piety.[9]

After his death there was a king named Vanni Bhuvanéka Báhu, 105
and after him Jaya Báhu, a very powerful king. And after the death

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[1] Gin-gaṅga.

[2] Dewundara or Dondra Head.

[3] Geṭamánna.

[4] Veligama vihára.

[5] Elgiriya.

[6] Ratgama.

[7] The country round about Sítávaka.

[8] Vishṇu.

[9] This seems to be the proper conclusion of the chapter, ending as it does like all the preceding chapters, with a hortatory verse composed in a different metre to the *Anusṭup*, the metre employed in the composition of the narrative itself. The remaining five verses must have been added by some subsequent writer who, from lack of material or noteworthy incident, merely made a record of the names of the three kings who followed Parakkama Báhu IV. The occurrence of three errors in the space of five verses strengthens our supposition that they were added at a later period, when literature was in a state of decay and literary composition became faulty and imperfect, as will be seen on reference to the remaining chapters of the Mahávaṇsa. See *supra* chap. XCIX., vv. 77–82 and note thereon.

106 of these two kings there reigned a fourth ruler of men bearing the name
107 of Bhuvanéka Bahu, who was a man of great wisdom and faith, and a mine of excellent virtues; and he dwelt in the delightful city of
108 Gaṇgásiripura,[1] near the Maháváluká river. He who attends to the order of succession should note that in the fourth year of this king's
109 reign there passed one thousand eight hundred and ninety-four years from the Nibbána of the sage.

110 The kings of old who lived at a time when Buddha's religion flourished, which is a time that is hard to be met with, were constantly diligent in the exercise of every virtue, such as charity and the like. Remembering this, do ye also perform meritorious deeds in a worthy manner.

Thus endeth the ninetieth chapter, entitled "The Narrative of Eight Kings commencing from Vijaya Báhu," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XCI.

1 AND after the death of (Bhuvanéka Báhu IV.) there reigned two kings in that self-same city (Gangásiripura), namely, Parakkama Báhu (V.) and the wise Vikkama Báhu (III.).

2 Now, in the time of the king Vikkama Báhu there was a mighty
3 prince of great wisdom, Alagakkónára by name; and he dwelt in the
4 beautiful and famous city of Perádóṇi,[2] which is on the banks of the river Mahóru-gaṇgá.[3] And he was endued with majesty and faith and such like virtues, and desired greatly to promote the welfare of the church and the kingdom.

5 It was told by them of old time, saying "There is a city, Kalyáṇi by name, that shineth with its temples and bódhis and excellent walks; its ramparts, walls, image-houses, and cétiyas, its fine market
6 places, and its superior gates and arches." And the great sage moreover, visited this city of Kalyáṇi that was so greatly praised. On the southern side thereof, and nigh unto the village Dárúrugáma,
7 which contained a large pond, and was a goodly place, wherein dwelt men of great wisdom and virtue, he built the famous city of Jayavaddhanakóṭṭa, and adorned it with rows of great ramparts and gates and towers.

8 And this great man dwelt in that city; and being desirous of acquiring merit, he did much good, such as the advancement of religion and the like

9 And this man became king in that city by the name of Bhuvanéka
10 Báhu V. And as he was full of faith, he made offerings always to Buddha and the other sacred objects with great devotion, and gave alms daily, and other gifts in abundance to the priesthood. And

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[1] Gampola. [2] Pérádoniya. [3] Mahaveḷi-gaṇga.

that he might advance the welfare of the church, he assembled the
priests together, and after that he had made inquisition he caused the 11
robes to be taken off from them that were wicked, and showed favour
unto them that behaved themselves well, and gave them courage;
and thus did he make the religion of the conqueror to shine brightly.
And he caused a casket to be made of seven thousand pieces of silver, 12
and placed the tooth-relic therein, and made offerings thereto with
great devotion. And when he had reigned twenty years his days were 13
numbered, and his own mother's son, Víra Báhu by name, succeeded
to the throne; and he also, in like manner, did all that tended to the 14
welfare and prosperity of religion, and yielded himself up to the king
of death.

Thereafter, in the one thousand nine hundred and fifty-third year 15
after the Parinibbáṇa of the blessed Buddha, the king Parakkama 16
Báhu (VI.), who was indeed a temple of wisdom and courage, and born
of the race of the sun, came to govern the great and glorious kingdom
in the lovely city of Jayavaḍḍhana, and began devoutly to make
offerings to the Three Gems. This lord of the land built for the 17
tooth-relic of the great sage a beautiful three-storied temple, delightful
to behold. And he made a casket of gold, inlaid with the nine precious 18
gems,[1] and covered it with another casket of gold inlaid with precious
stones shining with divers rays; and this also he enclosed in another
golden casket that he had made. Moreover, he made a great and 19
excellent casket gilt with gold of the first and most beautiful kind;
and as the king was desirous of being happy as long as life lasted, and
even after it had ceased,[2] he deposited the tooth within the four caskets.
And when he remembered all the great feasts celebrated in Laṅká by 20
the kings who were devoted in truth to the noble religion of the supreme
Buddha, he bethought him, saying, "I also shall not be slow to make
offerings, but will do so, in like manner, from the profits of this
kingdom." And when he had reflected in this wise he made offerings 21
to the relics, in the fullness of faith, by every means in his power. And
he caused alms to be given daily unto the priesthood together with
the eight things necessary for monks, and celebrated a feast every
month. To the priests of the three countries[3] he caused the gift to be 22
given of the kaṭhina robe yearly, and a great almsgiving and robes 23
to be given every year. Thus did this king of great renown and virtue
heap up merit.

And at the village Pappaṭakánana[4] the wise king built, for the benefit 24
of his mother, the Sunettá parivéṇa[5] and called it after her name;
and he also made aneárama for the priesthood, and dedicated much 25

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[1] *I.e.*, pearl, ruby, topaz, diamond, emerald, lapis-lazuli, coral, sapphire, and *gómeda*, which last is supposed to be a variety of agate.

[2] *I.e.*, during the course of transmigration and in Nirvána.

[3] Ruhuṇu, Pihiṭi, and Máyá.

[4] Pepiliyána.

[5] Better known by the name of Sunetrádévi parivéṇa.

26 land thereto. And he caused a store of provisions to be laid there, so that alms might be given sumptuously for three days to the priesthood who had come from the three countries to celebrate the dedication, and heaped up merit in great abundance.

27 And he caused a copy of the excellent Three Piṭakas to be made together with their Aṭṭhakathá and Ṭíká, and encouraged the religion
28 of Buddha. He also granted lands and possessions to the scribes, so that they might devote their time daily to the writing of sacred
29 books only. He caused repairs also to be made at Mahiyaṇgana and
30 other shrines in divers places, and plastered them. Likewise also at the Gaḍaládóṇi aráma, Laṇkátilaka, and other places, he caused
31 plastering and all other needful work to be done. And on many occasions did he cause the rite of ordination to be performed with great feasts and great rejoicings.

32 And this chief of men, after that he had taken upon himself the burden of government, performed many acts of merit throughout a period
33 of fifty and two years, during which he gave away twenty-six thousand one hundred and forty suits of robes and other things necessary for
34 monks. And this wise king, being full of faith, bestowed two and
35 thirty kaṭhina robes on the priesthood. And as he rejoiced in the three sacred objects and made the religion of the conqueror as though it were altogether his own, he spent money beyond measure and performed various acts of merit.

36 And as he was endued with faith, wisdom, and loving-kindness, and was a jewel of virtue, he knew the vanity of riches that are gotten, and therefore occupied himself diligently in good works. Knowing this, do ye, who desire your own good and rightly understand and seek after happiness as long as life lasteth and when it ceaseth, acquire to yourselves an abundance of the merit that conferreth blessings in divers ways.

Thus endeth the ninety-first chapter, entitled "A Description of Four Kings commencing from Parakkama Báhu," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XCII.

1 AND when he was dead his grandson, Jaya Báhu,[1] became king; but Bhuvanéka Báhu (VI.)[2] slew him and ascended the throne.
2 And he reigned seven years after he was anointed king. After the
3 death of that king, Parakkama Báhu, who was known as the Pandit[3] because of his great learning, became king in that beautiful city. And

[1] Víra Parákrama Báhu according to the Rájávali.

[2] Sapumalkumárayá, son of Parákrama Báhu VI., according to the Rájávali.

[3] Paṇḍita Parákrama Báhu, adopted son of Bhuvanéka Báhu, according to the Rájávali.

after him there reigned a king by name Víra Parakkama Báhu,[1] and
after him the prince Vijaya Báhu, who was adorned with many virtues, 4
became king ; and on his death there reigned a king named Bhuvanéka
Báhu (VII.). And these kings advanced the prosperity of the church 5
and the kingdom, according to their faith and ability, and went the
way of their deeds.

And when two thousand and eighty-five years were passed after the 6
Parinibbána of the supreme Buddha, a certain Víra Vikkama, born 7
of the race of Sirisaṇghabódhi, an exceeding mighty man, became king 8
in the city of Seṇkhaṇḍaséla Sirivaḍḍhana,[2] a city that was surrounded
by the river Mahávéluká as if by a trench. And this king took up
his abode there, and gained the heart of his people by the practice of 9
the four kingly virtues,[3] and began to perform meritorious acts with 10
devotion.

He removed the (bowl) relic of the great sage to a spot of ground
not far from his palace, of great beauty, and built a cétiya there ; and 11
also an enclosure nigh unto it, with a two-storied house, for holding
the upósatha service. And around the city he built eighty and six 12
houses with tiled roofs for the priesthood, and caused the priests to
dwell therein. And he ministered to them and hearkened to the
preaching of the sacred doctrines of the conqueror. He celebrated a 13
great feast and hearkened devoutly to about fifty and five discourses
that were read throughout the whole night. He caused (sacred) books 14
to be written on thirty thousand (palm) leaves, and made offerings to
the Three Piṭakas of about sixty thousand (pieces of money). And he 15
caused a hundred and eighty images to be made of the supreme
Buddha, and a hundred and forty caskets also to hold his relics ; and
thus did he lay up a heap of merit. And he proceeded from his own 16
city on foot, and journeyed about seven leagues in the course of one
day ; and after that he had celebrated a great feast with divers perfumes 17
and flowers, lamps, incense, and the like, he worshipped the shrine
at Mahiyaṇgana.

And the ruler of men went to Sumanakúṭa in one day, and worshipped 18
the sacred shrine there after that he had poured one hundred pots of 19
oil into the lamp, the circumference whereof was fifteen cubits and
the height five cubits.

And as he had set his heart on the noble road (that leadeth to
deliverance) he repaired the difficult highway (to the peak) ; and for 20
the comfort of the pilgrims that passed and repassed it he caused steps
to be built therein of seven hundred and eighty stones. And when 21
he had thus performed numerous acts of merit in divers ways, the
lord of the land determined to hold a feast of ordination. And he 22

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[1] Brother of Bhuvanéka Báhu VI.—Rájávali.

[2] Kandy.

[3] *Catu-saṇgaha-vatthu.* Childers renders this phrase by "elements of popularity," and correctly defines it as "largesse or liberality, affability, beneficient rule, and impartiality." See his Dictionary *s.v. Saṇgaho.*

caused many houses to be erected on the banks of the river, and brought
23 thither priests who dwelt in the three countries. And when the wise
24 king had made great offerings to them, he invited five and thirty of
their number, the chief of whom was the great elder Dhammakitti (to
25 form themselves into a body for performing the office). And after that
he had chosen three hundred and fifty and five good men of good
families, he caused them to be ordained amidst great rejoicings.

Now (in the days that were past), a certain king of Páṭaliputta,
26 Mahaséna by name, was not satisfied with feeding one thousand priests
27 daily, but was moved by a nobler desire, and determined upon giving
alms with the substance that he gained honestly.[1] So he gave up the
splendours of the kingly office and proceeded (in disguise) to the city
28 of Northern Madhurá; and after that he had worked there for wages,
and gotten himself substance, he gave alms therewith faithfully.

And when this wise king, who delighted in clean gifts,[2] had heard
29 (this story) he formed a rice-field with the labour of his own body,
and gave alms in a suitable manner, with the rice that was obtained
therefrom.

30 And as he took pleasure in the sacred objects he made offerings of
robes, two thousand and one hundred and eighty and two in number,
31 and expended on account of meritorious works five hundred and eighty
32 and seven thousand pieces of money. This ruler of men caused to be
given away as gifts sixty and two elephants and horses, and four
33 hundred and fifty head of oxen and buffaloes. Thus did this king,
who was a seeker after merit, perform good deeds in divers ways and
purify the road to heaven.

34 And as he was faithful and exceeding wise and devoted always to
the welfare of others, he knew the vanity of life and the things of this
life, and, therefore, performed in a suitable manner many meritorious
works that bring blessings in divers ways. And ye who have a wholesome dread of the terrible sufferings of renewed existence, know this,
and ponder on that which abideth and that which abideth not, and
renounce the lust of the body and all the pleasures thereof, and be
diligent in the performance of good deeds.

Thus endeth the ninety-second chapter, entitled "An Account of Seven Kings beginning with that of Jaya Báhu," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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[1] *Vatthu-suddhiṇkaritvána*, "having made the substance pure." The most meritorious of alms consists in the giving of that which has been honestly got, or obtained with the sweat of one's brow.

[2] Meaning, a gift of a thing honestly gotten.

CHAPTER XCIII.

NOW while this famous king (Víra Vikkama) reigned in this manner, 1
a number of (lesser) kings, born of the race of the sun, lived in 2
divers places at Jayavaḍḍhana and the like countries near the seacoast; and among them there was a certain king, Máyádhanu by name, who
was a mighty chief of men. Now he had a son named Rájasíha, who 3
was an exceeding cruel man. And he was wont to accompany his
father in his wars in divers places; and being puffed up with victory, 4
this great fool, in the wickedness of his heart, slew his father with his
own hand and took possession of the kingdom. And he was known 5
as Rájasíha of Sítávaka. And for some time he took a delight in
religion and performed meritorious acts. But one day, the king, after 6
that he had given alms to the priesthood, was seized with fear, and
inquired of the great elders, saying, "How can I absolve myself from
the sin of killing a father?" Thereupon the learned elders expounded 7
the doctrine to him; but they could not satisfy the perverse mind of
the wicked man. And when he heard these words, saying, "The 8
consequence of a sin that hath been committed cannot be destroyed,"
he was provoked to anger, like unto a serpent full of poison when it is
beaten with a stick. And he turned to the followers of Siva, and 9
inquired of them; and when he heard them say the words, "It is
possible," he drank them in as if they were nectar; and then he smeared
his body over with ashes and became a worshipper of Siva. And after 10
that he began to destroy the religion of the conqueror by slaying its
priests and burning its sacred books and breaking down its temples;
and thus did he bar the way that leadeth to heaven. He embraced 11
heresy, and became like unto a thorn in the path of continued existence.[1]
And he placed the ascetics of sin and heresy at Sumanakúṭa, that so 12
they might take all the profits arising therefrom. Thus did this 13
foolish and unrighteous man suffer much misery, because he knew not
the path that he should have followed, but took the path that he
should not.

Thereupon many priests stripped themselves of their robes through 14
fear of the king. But those of them who feared the evils of renewed
existence left their dwellings and went in divers ways.

And when the king had destroyed the religion of Buddha, which is 15
the most spotless (in the whole world), and which alone tendeth to
the happiness of all men, he reigned in this country by the power of
his former merits. And, verily, this sinner did rule with a strong arm 16
after that he had brought the whole island of Laṇká to subjection
under him.

And this ruler of the land, although by his royal authority he had 17
displayed the might of his power in the multitude of sins that he had

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[1] Meaning that he made existence more painful by depriving it of the sources from which hope could be derived.

committed, yet fell at the last into the hand of death. Hereby may wise men know the mischief that is wrought by those who are moved by the ignorance of sin and disbelief, and with fear avoid all temptation and do much good.

Thus endeth the ninety-third chapter, entitled "An Account of Two Kings commencing from Máyádhanu," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XCIV.

1 NOW in that king's (Rájasiṇha's) reign a certain prince of Gaṇgásiripura, born of the race of the sun, went down to the city of
2 Kólamba;[1] but as it was not permitted him to remain there, he went
3 to the city of Góvá[2] and abode there for a long time. And there he killed (in a fight) a powerful and famous chief named Gaja Báhu, and
4 was rewarded with many favours (for that valiant act).[3] And this wise prince knew his time and returned to the island of Laṇká, and received the support of the inhabitants of Pañcuddharattha,[4] and
5 became very powerful. And after the death of him who had killed his father (Rájasiṇha), in the two thousand one hundred and thirty-
6 fifth year after the Nibbána of the sage, this faithful, virtuous, and powerful king ascended the throne in the city of Sirivaḍḍhana with the
7 name of Vimala Dhamma Súriya. And this famous king built eighteen
8 towers in divers places around the great city, and united them with a high and thick rampart, and set guards in them to defend the city from
9 the enemy. And he freed the whole kingdom of Laṇká from danger, and took for his chief queen a virgin of the like rank with himself.
10 And after that he was anointed king over the kingdom, this famous ruler, being desirous of merit, set himself earnestly to advance the prosperity of the church and the kingdom.

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[1] Colombo. [2] Goa.

[3] The incident is narrated in the Rájávali as follows:—"While he remained here Conappoo Bandára" (afterwards Vimala Dharma Súriya), "who had fled to Colombo, committed a crime, for which he was tried before Sallappoo Dharma Pawla Rájáh and Captain Mohroe, and sent to Goa. When Conappoo had been in Goa about three years, it came to pass that he expressed a desire of getting an opportunity of fencing with a captain called Gajabáhu, which captain was so expert at fencing, that no person, not even the viceroy, durst approach his door without first laying aside his sword, for who dared even to approach the quarters of the said captain with a sword could not escape without fighting and getting killed. This desire of Conappoo Bandára having come to the ears of the viceroy, he sent for Conappoo and asked if he could fence well; he answered, that he could fence; and accordingly he girded on his sword, and went to the door of the great captain, and was immediately addressed by him with, "Cingala, thou must not depart without fighting;" and, immediately, they both began to engage, but Conappoo cut the said Captain Gajabáhu in two pieces, on account of which valiant action several captains, and also the viceroy of Goa, conferred presents upon Conappoo."—Upham's Rájávali, page 310.

[4] Lit. "the five upper countries."

And when the ruler of men made inquiry and learned that the tooth 11
of the supreme Buddha was preserved in the vihára at Labujagáma,[1] 12
in the district of Sapharagáma, he was exceeding glad, and caused it
to be brought to his beautiful city. And in order that he might worship 13
it daily and perform the ceremonial thereto, the wise king caused a 14
beautiful two-storied relic-house to be built on a beautiful piece of
ground near the palace. And he placed the tooth there and worshipped
it always with great devotion.

And as there were no ordained priests throughout the whole island 15
of Laṇká he sent ministers to the country of Rakkhaṇga, and invited 16
and brought over to this island Nandicakka and other priests. And 17
he made them take up their abode in the beautiful city of Sirivaḍḍhana,
where he ministered to them with kindness. Then he built a beautiful
house in the Udakukkhépa símá at the ford Gaṇṭhamba[2] in the Mahá- 18
váluká river ; and, in the two thousand one hundred and fortieth year 19
after the Nibbána of the sage, he conveyed the priests thither, and 20
caused a great number of men of good families to be ordained in the
midst of that priesthood, and preserved the religion of the supreme
Buddha. He also caused many persons from good families to take
the order of novitiates in the church, and ministered to them bounti- 21
fully with the four things that were necessary for monks. And as he 22
sought after merit he did much good in these and many other ways,
and purged the road to heaven.

Afterwards the wise king caused his younger brother, who had put 23
on the robes and entered the church, to disrobe himself, and after that
he had placed him in charge of the kingdom he passed away according
to his deeds.

Thus did this defender of the land, who was endued with the power 24
of wisdom, perform many meritorious deeds, and display the might of
his power by causing the religion of the conqueror to flourish. Even
such an one, albeit that he was learned and rich in faith submitted to
death. Knowing this, therefore, let men lay to heart the uncertainty
of this life and its evils, and be diligent in good works.

Thus endeth the ninety-fourth chapter, entitled "An Account of King Vimala Dhamma," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XCV.

AND this king, Sénáratna by name, who was anointed king over 1
the land, was zealous in giving alms and doing other works of
merit. He practised the four virtues of kings and gained the love of 2
his subjects. And then he held a feast in honour of the tooth-relic
with great almsgiving. He raised his elder brother's own queen to 3
the dignity of chief queen and took up his abode in the city.

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[1] Delgamuwa.

[2] Geṭambé.

4 And it came to pass that in those days certain merchants traded in
the port of Kólamba, and continued so for a long time till, in process of
5 time, they waxed very strong. These men were called Paraṇgis,[1] and
were all of them wicked unbelievers, cruel, and hard of heart. And
they entered into fruitful provinces and laid waste fields and gardens,
6 and burned houses and villages, and ravished women of rank, and
7 sorely troubled the Siṇhalese in this manner. They broke into towns
and temples and image-houses, and destroyed bódhi trees and images
8 of Buddha, and such like sacred things. And they destroyed the
country and the religion thereof, and built forts in divers places, and
maintained continual warfare.

9 Thereupon the king, Sénáratna, took the tooth-relic to the country
of Pañcasata and other places that abounded with fastnesses in forests,
10 mountains, and rivers, and kept it in a place of safety, and caused the
11 guardians of the relic also to abide in the same place. And when he
had also made preparation for the performance of the ceremonial unto
12 it, and secured the safety of the tooth-relic, he left the city, taking
with him his treasures that were of great value, and the sons of his
royal elder brother, and his excellent queen,—a well-favoured and
virtuous woman, who was then big with child—whom he conveyed
13 carefully in a carriage,[2] and himself went to Mahiyaṇgana. And while
he yet dwelt in that city she bare him a glorious son, endued with
14 marks of greatness, under a good and fortunate star. And on that day,
15 at night, the leader of the enemy's army dreamed a terrible dream
16 (and the dream was this): from the western side of that city there
issued a spark which was at the first of the size only of a firefly; but it
increased by degrees in size as it went on its course, till, when it reached
the middle of the port at Kólamba, it waxed exceeding great and set
everything on fire in a moment. And on that self-same day (on which
17 the prince was born) the enemy's hosts that had approached Siri-
vaḍḍhana fled in great terror before his glory. And in process of time
18 the child grew up like unto a second moon; and the king took great care
19 of his son, and of everything else that belonged to him. And when he
20 knew that the time was come he took all his possessions and returned
21 to the city of Sirivaḍḍhana. And when the sons of his elder brother
and the son that was born to him had come to years of understanding,
the ruler of men, whose heart melted with compassion towards them,
divided his kingdom which was girded about with mountains and other
fastnesses, and caused the division to be written down carefully on
three (palm) leaves, and placed those three leaves near the relic of the
22 tooth. And he took the princes thither, and caused them to take up
each a leaf according to his choice. Then the country of Úva fell to
23 the lot of Kumárasíha, the eldest prince; and the country of Mátalé to

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[1] Portuguese.

[2] The Siṇhalese translators have rendered *yoggéna* by "in a befitting manner"; but I think *yoggaṇ*, a carriage, is what is meant here. The queen being *enceinte* she had to be taken carefully in a carriage or conveyance.

Vijayapála, in like manner ; and the five upper countries to Rájasíha,
the youngest. And when the king beheld the leaves that had been 24
thus drawn, and saw the leaf for the five upper countries which had 25
fallen to the lot of his own son, he was delighted, and predicted that he
would be a great man. And the ruler of men then gave each of the
princes the country that fell to his lot. And he reigned seven years, 26
performing works of merit such as almsgiving and the like, and advanced
the welfare of the church and kingdom according to his ability.

And when the lord of the land had thus divided the country and 27
bestowed it with much affection on his own son and the others, that so they might take good care of Laṇká and its religion, he yielded himself to death, which none can resist.

Thus endeth the ninety-fifth chapter, entitled "An Account of King Sénáratna," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XCVI.

NOW after that, as the time passed, these three rulers of men lived 1
peaceably, each in his division, enjoying the pleasures of the 2
kingdom and making war against the Paraṇgis ; in the which they were victorious in divers places. But afterward the three royal brethren
fell out, and were at variance with each other. And of these three, 3
the famous Rájasíha dethroned his elder brethren and added their
dominions to his own. Now when the eldest prince (Kumárasiṇha) 4
was put to death by poison, the prince (Vijayapála), who was then at
Mátalé, entered into a carriage and left the country ; and, after that he
had crossed the boundary he went to the foreign land, together with 5
a certain man whom he had taken (to do him service). Thus the
remaining prince Rájasíha, an imperious man, whom none could 6
approach or conquer, and brave as a lion, took possession of the whole
country, even as his father had possessed it in the beginning. And he 7
was courageous and brave in battle, and endued with great strength of body, as if the gods of the true faith had created him for the intent that he might advance the welfare of the land and the religion thereof.

Once, while he sported with young men, he rode a horse and went 8
out with one who rode another. And as soon as the sign was given his 9
horse ran along the course and sank in a miry place that was therein.
Thereupon the brave and courageous prince leaped up from his horse 10
to the back of the one that was coming behind him, and pushed down
the rider thereof and rode away upon the back of his steed. Again, at 11
the dangerous ferry called Suvannatthambha,[1] the mighty prince made a leap from the rock on this side the river, and safely reached the rock
that was on the other side. And when he had thus displayed divers 12

[1] Siṇhalese : *Ranteṇ-toṭa.*

feats of strength, the celebrated king was desirous to advance the
13 welfare of the church and the kingdom, and prepared materials of war
and the like things in divers ways, and gathered together the Siṇhalese
14 who were ready for war. Then the gracious king, at a fortunate
moment, set out from the city of Sirivaḍḍhana, with elephants and
15 horses and royal attendants; with mighty men of valour and great
officers of state and others; with companies of fighting men armed
16 with bows, swords, spears, and other weapons, and surrounded with
drums and other instruments of music. And taking with him the sons
of Buddha for the purpose of giving alms, and performing such like
17 meritorious acts, the fearless king proceeded from place to place,
18 sounding the drum of war as terrible as the sound of thunder. At the
very beginning he fought a great battle with the enemy that had
entered the country of Pañcuddharaṭṭha, and slaughtered a great
19 number of the wicked. And the ruler of men drove the vile and cruel
enemy from their several positions, and broke up their camps, and
20 gained the victory over them. And the enemy looked on this side and
21 on that, how they might escape, and fled in great terror, and fell over
great rocks, and leaped across the streams in the mountains. Like
unto elephants when a lion getteth into their midst, or as a tuft of
cotton that is blown away by a gust of wind, even so did the enemy,
stricken with fear, flee before the fearless king when he rushed into the
22 field of battle. And when he had fought with the enemy in divers
places and in manifold ways, he slew a great many of his foes and drove
23 them before him. And he displayed his might by freeing each country
from oppression as he took it, and caused even the enemy's forts to be
destroyed.

24 But many of the enemy escaped, who were sorely oppressed with
25 fear. And these wicked unbelievers lived quietly for a short time in
their divers forts on the seacoast, but soon began again to plunder the
26 districts in their neighbourhood. And when Rájasíha, who was an
imperious ruler, heard thereof he went again to Díghavápi in the
27 eastern part of the country. And while he was there he heard of the
28 Ólandas;[1] and he thought well of it, and, being skilful in the laws of
Manu, he sent two ministers to their beautiful country, and persuaded
29 that people to come hither in many ships. And when they had come
to the seacoast nigh unto Díghavápi, which was a rich, prosperous, and
30 populous district, he showed them much favour. And with the intent
31 to display the strength of his Siṇhalese army, he ordered them quietly
to watch while he fought with the enemy in the neighbourhood. And
the ruler of men defeated and utterly destroyed the enemy and took
32 their fortress, and gave it to the Ólanda people, to whom he showed
much favour, and pleased them exceedingly.

33 And from that time forth the chief of Laṇká, at the head of both
34 armies,[2] began to carry on a war all around, by land and sea. He

[1] Hollanders. [2] Siṇhalese and Dutch forces.

destroyed at divers places the forts that were protected by thick walls
of stone, slaying the enemies that defended them; and he utterly 35
destroyed the enemy throughout the whole of Laṇká, and freed it from 36
the oppression of those who had long established themselves therein,
by building forts and fortifying them strongly. And he established
the people of Ólanda in places bordering the sea, that they might guard
Laṇká and hinder the enemy. And when he had commanded that 37
they should come to him every year with presents, the ruler of men 38
brought away his forces, and entered his own city like the victorious 39
Indra after the war with the Asuras. Thenceforth this chief of men,
Rájasíha, dwelt securely. And he made careful inquiry into the merits 40
of those who were worthy of advancement, and bestowed offices, such
as general and the like (on such as deserved them). And the wise king 41
confirmed all the grants of lands that had been dedicated to the service
of Buddha and the gods, so that they might be held in like manner as
before. And after that he had brought royal maidens from the city of 42
Madhurá (and made them his consorts) this mighty king governed the
kingdom for fifty and two years.

In this manner did this excellent ruler of the land, Rájasíha, who had 43
great power, protect the religion of the royal sage who was born of the
Solar Race, and his kingdom also, even as he defended his own eye or his
life; and at last yielded himself to the king of death.

Thus this king, the lord of the land, who was mighty and skilful in 44
destroying the power of his enemies, nevertheless, prevailed not, even
with all his strength, over death. Let the wise therefore take knowledge
hereof, and, before death overtaketh them, be constant and diligent in
doing good, such as giving alms and the like.

Thus endeth the ninety-sixth chapter, entitled "An account of King Rájasíha," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER XCVII.

AND after that his son Vimala Dhamma Súriya became king. He 1
was adorned with faith and the like virtues, and regarded the
Three Sacred Gems as his own. And he took to wife the daughter of 2
the queen who was brought from Madhurá, and made her his chief
queen. And this virtuous chief of men gained the love of his people by 3
practising the four duties of kings, and governed the kingdom of Laṇká
with justice and equity.

And he took a delight in the religion of the conqueror; and as soon 4
as he was anointed king he began to make manifold preparations for
keeping a feast in honour of the tooth-relic. He built a beautiful 5
temple of three stories, that shone with exquisite workmanship of divers
kinds, for the tooth-relic of the great sage, and caused a beautiful 6

7 casket to be made of twenty-five thousand pieces of silver, which he gilt and set with the nine kinds of gems; and in that large casket which looked like a cétiya of gems, he placed the tooth of the conqueror.

8 And the lord of the land, being minded to celebrate a feast of ordina-
9 tion also, caused five hundred robes and other things necessary for monks to be prepared and arranged separately (in lots); the which,
10 with other presents and a royal letter, he sent by his able ministers to the country of Rakkhaṇga, and invited the elder Santána to come
11 hither with a body of priests. And he brought hither thirty and three priests (from that country) and caused them to take up their abode in the beautiful city of Sirivaḍḍhana, and ministered to them in a suitable
12 manner with the four necessaries of a monk's life. And when he had built a suitable house in the Udakukkhépa símá at the ford of the river,
13 as it had been done before, he conducted the body of priests thither, and caused thirty and three persons of good families to be ordained,
14 and thus shed light on the religion of the conqueror. He also caused one hundred and twenty persons to be invested with the robe of the
15 novitiate, and zealously ministered unto them with the four necessaries of a monk's life, and caused them to be instructed in the sacred doctrines: and thus did he gain much merit also.

16 And as he believed that a pilgrimage *on foot* was an act of great merit,
17 he walked to the shrine at Sumanakúṭa, and remained there for seven days, holding a great feast of offerings of jewels, pearls, and the like precious things, and also of articles of gold and silver, and of divers
18 cloths, and the like things. And he made an end of this great feast by covering with a large silver umbrella the footprint which the great
19 sage had left on the top of the mountain Sumanakúṭa. He also hearkened to the preaching of the doctrine every day, and kept holy
20 every sabbath, and thus gained much merit. In many such ways did this seeker of merit, truly diligent by day and night, perform divers
21 good deeds. And when the king had, in this manner, encouraged religion and conferred favours on the people, he lived for twenty and two years and submitted unto death.

22 Thus did this good and wise man, who had a love for good works, such as almsgiving and the like, give light to the religion of the great and noble sage, who is the only lord of the world. Do ye also, therefore, constantly and diligently cause that noble religion to shine forth.[1]

23 Then his son Siri Víra Parakkama Narinda Síha[2] became king. He
24 was a temple of wisdom and valour and virtue. And to the intent that he might make the crown of Laṇká certain, the king procured
25 royal maidens from Madhurá and made them his chief queens. He performed works of merit, such as almsgiving and the like, and made
26 offerings daily to the tooth-relic, and thus acquired much merit. He continued to minister to the priests who were ordained in the time of

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[1] This verse is superfluous. Many such occur in the course of these faulty chapters.

[2] Ṣri Víra Parákrama Naréndra Siṇha.

the king his father, and caused many persons of good families to enter 27
the priesthood as novitiates, and favoured the cause of religion in sincerity.

And that he might worship the Mahiyangana cétiya which was built 28
while Buddha yet lived, this powerful king went thither, and after that he had made an offering to the cétiya of divers kinds of coloured cloths,
he kept a great feast of offerings of flowers made of silver and gold, and 29
of flowers of plants that grow on water and on dry land, of divers 30
sweet-smelling flowers, and of food, hard and soft, and such like things ; and thus also gained he much merit.

And he proceeded to that self-same Mahiyangana on two occasions, taking a great host with him, and kept great feasts. The chief of men, 31
moved thereto by faith, went also on two occasions to Sumanakúṭa, 32
and, after that he had made offerings there, acquired much merit. And he took a great number of followers with him and set out from
the great city[1] and went to the venerable city of Anurádhapura, and 33
kept a great feast there. And he caused a robe to be made, about the
size of Buddha's robe, and made an offering thereof to the tooth-relic, 34
with divers (other) gifts suitable for offerings. 35

And this chief of men formed a suburb named Kuṇḍasála, nigh unto the chief city, in the large coconut grove hard by the beautiful bank of the river ; and while he yet dwelt there he caused houses to be decently
built in the same place, and novitiates of the Order to take up their 36
abode therein ; and he performed daily meritorious works, such as 37
almsgiving and the like, and caused books to be written also. And as 38
he saw that the temple of the tooth-relic that the king his father had built at the great city was decaying, his heart moved within him, and
he caused a fine two-storied building to be erected ; the doors whereof 39
were ornamented with exquisite workmanship of divers kinds, and the
plaster work shone with exceeding brightness like a silver hill. And 40
the roof thereof was ornamented. And on the walls of the two enclosures thereof he caused to be painted with exquisite art (the deeds of) these thirty-two Játakas, namely, the Vidura Játaka ; the Guttila
and Ummagga Játakas ; the Dadhiváhana, Mahákaṇha, Sutanu, and 41
Chaddanta Játakas ; the Dhammaddhaja, Dhammapála, and Mahá-
janaka Játakas ; the Padamánava, Dhammasoṇda, and Mahá Nárada 42
Kassapa Játakas ; the Mahápaduma, Télapatta, and Cullapaduma
Játakas ; the Sattubhatta, Andhabhúta, Campeyya, and Sasa Játakas ; 43
the Visayha, Kusa, Sutasóma, Sivi, and Témiya Játakas ; the Culla- 44
Dhanuddhara and the Saccaṇkira Játakas ; the Dummédha Játaka ; 45
the Káḷingabódhi Játaka ; the Sílava Játaka ; as also the Maṇḍabba 46
Játaka ; and the Vessantara Játaka. And thus did the chief of men acquire a heap of merit beyond measure.

And he raised for himself a monument of glory by building a wall 47
enclosing the great bódhi, the cétiya, and the Nátha déválaya 48

[1] *Mahápura* : Kandy.

49 that stood in the middle of the city,—a wall of stone, thick, high, and
shining with plaster work, like unto a beautiful string of pearls adorning
the neck of the city that was like unto a fair woman.

Now among the novitiate priests who lived at his time, there was a
50 certain one distinguished by piety and good manners; constant in
diligence, and conversant with the words of the supreme Buddha and
51 the divers interpretations thereof. He was, moreover, a poet, a
preacher, and a controversialist; a teacher of great renown, and one
52 who devoted his life to secure his own welfare and that of others; yea,
he was one who showed himself in the religion of Laṇká like the moon
53 in the sky. To this zealous novitiate, Saranaṇkara by name, who was
a receptacle of faith and wisdom, the lord of the land did often make
54 gifts, religious as well as temporal. He caused a casket to be made,
one and half cubit in height, to hold the relics of the great sage—
55 the supreme Buddha, who is the only lord of the world; and he caused
56 it to be gilt and set with seven hundred gems. And this dazzling
casket, with the relics therein, and many sacred books also of the Law,
57 did he present unto him (Saranaṇkara), and showed him much favour.
Moreover, the ruler of men presented unto him temporal gifts, such as
robes and other things necessary for a monk, and numerous servitors.

And so that the doctrine may remain for a long time, the ruler of
58 men desired that learned novitiate, who longed after purity and the
attainment of perfect knowledge, duly to compose the religious book
named "Sáratthasaṇgaha," that consisted of eleven thousand *ganthas*;[1]
59 and a translation also into the Siṇhalese language of the History of the
great bódhi,[2] and a translation (into Siṇhalese) of the Bhésajja Mañjúsá,
60 a book that had been composed (in Páḷi), in the time of Parakkama
61 Báhu who reigned in the city of Jambuddóṇi, by the learned and
62 benevolent elder, the chief of the monks of the Pañca parivéṇa, to the
intent that all who strive to fulfil their religious duties might thereby
become free from disease.

63 And this wise king, having thus done many meritorious things and
reigned thirty and three years, submitted to death.

64 And this king having enjoyed much glory in the beautiful island of
Laṇká, left all that (glory) behind, as he did his body and his kinsmen
and friends, and went (the way of all flesh). Take due knowledge of
this, therefore, ye worthy people: remember the exhortations contained
in the words of the great sage, and perform such good deeds as will
bring happiness in heaven, and secure the supreme blessing of deliverance.

Thus endeth the ninety-seventh chapter, entitled "An Account of Two Kings commencing from Vimala Dhamma," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

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[1] *Gantha* generally means a book or composition; but here it is meant for a certain quantity of syllables—thirty-two.—See Wilson's Sanskrit Dictionary *s. v.* Grantha. Also, an Anuṣṭup verse. See *Ṣabdastóma s. v.*

[2] Mahá Bódhivaṇsa.

CHAPTER XCVIII.

AFTER that the younger brother of the queen of that same king 1
became king. He was adorned with virtue, and was celebrated 2
as Siri Vijaya Rájasíha. And after that he was anointed king he took
a delight in the Three Gems, and was constant in hearing the sacred 3
doctrines. He was diligent and wise, and loved always to associate 4
with good and virtuous men. And that he might maintain the purity
of his family he brought hither royal maidens from the city of Madhurá, 5
and made them his queens. And he lived in that beautiful city, and
gained the hearts of all the people of Laṅká by practising the four duties
of kings. And the queens also of this king renounced the false religion 6
which they had long believed, and followed, as it became them, the
true religion which gives everlasting happiness. And when they had 7
hearkened to the noble doctrines of Buddha, the only lord of the 8
world, they made offerings to Buddha and the other sacred objects
with continual devotion, in the following manner:—They made
offerings daily, with becoming devotion, unto the tooth-relic, of divers
flowers of jasmine and the like; of sweet betel leaves scented with 9
camphor and other perfumes; of lamps fed with perfumed oil; of
sweet-smelling sandal and other fragrant substances; of divers kinds
of sweet incense; of honey and other medicines; of garments, jewels 10
and the like; of silver and golden bowls filled with savoury food, hard 11
and soft, and that which can be licked up or drunk; of curtains and 12
covers and of costly robes, and divers other things that are necessary
for monks. Of these and the like things did they make offerings, and
gather to themselves a heap of merit.

And as they were constant in hearing the sacred doctrines, they 13
vowed to observe the five vows daily, and the eight vows on every
seventh day of the moon, and took heed of them as the Camari[1] (doth 14
its tail). They also meditated much on Buddha and the like thoughts,
and caused religious books to be written. And as they desired greatly to 15
acquire the merit of almsgiving, and having understood the nature of
the alms, that are given daily, and also of others such as alms to priests
who journey or are sick, they gave alms daily, and that also with a 16
willing heart. They also caused young persons to be robed as novitiates,
and rendered them much help, and caused them to be properly instruct- 17
ed in the doctrines of religion, and gave them every needful thing that
they desired, and thereby became unto them like the wish-conferring
tree of heaven.

And they were like mines of virtue; and showed much kindness and 18
compassion towards the inhabitants of Laṅká, bestowing upon them
as much affection as a mother doth to her children. And they caused 19

[1] Wilson says that the Camari "is a kind of deer, or rather the *Bos Grunniens*, erroneously classed by the Hindu writers amongst the deer." The hairs of its tail are used for the purpose of making chowries.

images and caskets to be made, and lived in fear of sin and in the love
20 of everything that was good. Thus did they, in many ways, adorn
themselves with the ornaments of virtue, and become celebrated
throughout the whole of Laṅká.
21 And the faithful king caused dwellings for priests to be built in
divers places, and caused novitiates to take up their abode therein.
22 And he esteemed them highly and showed them much favour, and
presented unto them gifts of robes and the like things that were
needful to monks, and hearkened to the preaching of the holy Law.
23 But, above all them, he chiefly honoured and made offerings to the
novitiate, Saranaṅkara by name, who dwelt in the Upósathháráma, and
24 who was a man of faith and a mine of virtue. And he invited this
self-same Sámanéra, and caused him to compose a commentary on four
Bhánavváras[1] (of the Tripiṭaka) in the language of Laṅká, and thus
25 preserved the knowledge of the scriptures also. And because that he
26 hearkened to the sayings of certain foolish men of other religions, who
said that great evils would befall them who place relics in new relic-
houses (and live near them), he caused another city to be built, and
27 went out from this city and abode there. And it came to pass that
while the ruler of men yet dwelt there, the ministers assembled together
and, with the help of the servitors and other men of great authority,
28 endeavoured to open the casket wherein was the tooth-relic; but they
could not, albeit that they tried to do so in divers ways all the night.
29 And so the ministers went and told the great king of this thing. And
when the king heard it he hastened to the chief city; and after that he
30 had, with great reverence, made offerings thereto of divers sweet-
smelling flowers and lamps and incense and other things, the lord of
the land bowed himself down before the tooth-relic, and, taking the
31 key of the casket, opened it instantly with ease. And he opened the
caskets that were inside, the one after the other, and beholding the
tooth of the supreme Buddha, he exclaimed with great joy, saying
32 "The life that I have lived hath indeed borne fruit!" And then he
caused the people of the city to assemble together, and held a great
33 feast with much rejoicing. And the lord of the land, having seen this
marvel, was filled with joy and delight, and after that he had dedicated
elephants and horses and jewels and pearls and the like precious things
34 to the sacred tooth of the great sage, he took it into his lotus-hands,
and showed it to all the people, and filled them with great gladness.
35 And he caused the temples of the relic, which was built in the time
of former kings, to be adorned with divers cloths spangled with gold,
36 and fed the lamps thereof with perfumed oil, and placed flower-pots
37 therein. In that beautiful temple, which was like unto a heavenly
mansion, he placed the relic of the great sage upon a silver altar, and
38 celebrated a great feast in honour thereof. And he caused the whole
city to be thoroughly purged, and the streets thereof properly spread

[1] A *Bhánavára* is equal to 250 verses of 32 syllables each.

with sand. And at that festival of the tooth-relic he caused arches 39
to be built of high and straight pillars around the temple and the inner 40
enclosures thereof, and on the outer terrace, and in the great court of
the king, and on both sides of all the streets, with no spaces between 41
them. And they bound plantain trees to them, and adorned them
beautifully with the flowers of the areca, the coconut, and the like.
And by reason of the bright pieces of cloth of divers colours that were 42
bound to the ends of long poles, the sky of the city looked pleasant, as 43
though it were filled with flocks of cranes. And he caused jars, filled 44
to the brim with water, to be decently placed in divers parts of the city,
and canopies, shining with divers works in silver and gold, to be
spread out in the open halls that were in front of the terrace around
the temple. And they enclosed the halls with shining curtains, and 45
covered the floor decently with carpets shining with varied workman-
ship, and strewed the ground around with flowers mixed with roasted
grain.[1] And when he had thus adorned the whole city, as though he 47
were showing how the chief of the gods celebrated his feasts in the 48
heavenly habitations, and how the kings of old, who were rulers of
Laṇká, had held their feasts, the lord of the land adorned himself with
the royal ornaments, and assembled together, in the city, the novitiates 49
of Laṇká, and the devout men and women, and all the dwellers in the 50
city, and the inhabitants of the country. And the lord of the land,
whose heart was full of kindness and mercy, fell on his face before the
relic of the great sage and did obeisance thereto. Then the king 51
placed the relic on his lotus-hands and came forth from the relic-house
with a heart full of joy, and caused it to be carried with great rejoicing 54
(before a host of people,) endless as the sea with the golden casket
and silver umbrellas displayed in great number ; with beautiful rows of
chowries ; with strewing of divers flowers of silver, gold, and the like ;
with divers jewels and pearls, apparel and ornaments ; with divers
things meet for offerings, and with the music of the five kinds of
instruments. And then the king went up and stood on the outer hall, 55
which was beautifully ornamented in divers ways, and displayed the 56
sacred tooth to the great multitude around him : and having thus
pleased them exceedingly, he kept the tooth-relic in its place. Thus 57
did he give much pleasure to the people on that occasion ; yea, as much
as they would have enjoyed if they had seen Buddha alive ; and
thereby gained he much merit for himself. And the chief of men made 58
offerings of divers things fit to be offered thereunto : gold, jewels, and
pearls ; elephants, horses ; men servants, maid servants, and the like.
He also made offerings of jasmine, champac, and the like flowers, and 59
of sweet-smelling sandal and the like perfumes. And when he had 60

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[1] *Lája-pañcamaka.* Lit. " That which has roasted paddy as the fifth (flower)." Paddy when roasted bursts, and the grain inside the husk expands in the shape of a beautiful white flower. These are used on public occasions and festivals, as a mark of respect, for strewing the ground whereon a shrine is taken, or on which a high personage walks over.

61 thought to himself that there was great merit in a feast of lamps, the noble-minded king commanded that a feast of lamps should be held in one night at the divers shrines throughout the country, and also in his city.
62 And he gathered the people together, even in one night, and held a feast, where seven hundred and ninety thousand and six hundred lamps were
63 lighted. Thus did this king, the ruler of Laṇká, make the face of the
64 island of Laṇká to look bright with shining lights, like the sky that is spangled with stars. He also gathered much merit by offerings of flowers, ten million thirty and three thousand and eight hundred in number.

65 This king, who was endued with great virtue, took delight also in causing images of Buddha to be made. In the Álókalena[1] and other
66 rock caves in the country of Mátalé, and in divers rock caves in other
67 parts of the country, he caused to be made new images of Buddha, of his stature, both sleeping and standing and sitting, and also cétiyas
68 that give pleasure to men. He also caused many repairs to be made in decayed image-houses, and added greatly to his merits by making provision for their support.

69 In the city of Sirivaḍḍhana he removed the king's house and many
70 other buildings that had been built aforetime, but were old, and built
71 beautiful houses of stone. And the ruler of men caused to be built the beautiful tower-gate[2] of two floors, wherein there were divers figures
72 of plants and animals, and an iron gate with excellent doors. And while he yet dwelt in the city, the king, who loved to hear the preaching of the Law, caused halls to be erected in the middle of the court-yard
73 of the palace, and ornamented them throughout with beautiful arches and the like, and spread out canopies, and prepared pulpits therein.
74 With much trouble also he procured many preachers of the Law, and caused them to sit down and preach, with beautiful fans in their hands.
75 And after the king had hearkened to the discourses of Buddha, clearly expounded by them in a manner that stirred his heart, he was greatly
76 delighted, and made divers offerings of things meet to be offered, such
77 as censers of gold and silver and divers kinds of beautiful cloths. And the lord of the land made such offerings many times, together with his ministers and his followers, and gained much merit thereby.

78 And when he had learnt from the sacred Law that to impart religious
79 knowledge was an act of great merit, he caused preaching halls and lodging places for priests to be built in divers places suited for the assembling of people, because that he desired the welfare of the inhabi-
80 tants of the divers districts in the king's country. And the ruler of men sent forth many preachers of the Law and others, and commanded the people to assemble at divers places, and caused the sacred Law to be expounded to them, and thus imparted religious knowledge also.

81 And the wicked and unrighteous unbelievers, the Paraṇgis, who had
82 escaped destruction in the time of king Rájasíha, and who then dwelt
83 in divers parts of the country, endeavouring to turn others to their

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[1] Aluvihára. [2] *Dvára-koṭṭhaka-géha* : Lit. "gate-tower-house."

faith by gifts of money and the like, now lived in open contempt of the religion of Buddha, with full of devices. And when the king heard of 84
their doings he was very wroth, and straightway commanded his ministers to destroy their houses and books, and to cause such as would not renounce their faith to be driven out of the country.

The lord of the land caused all kinds of feasts, such as the feast of 85
lamps and the like, to be held at the noble footprint of the supreme
Buddha on Sumanakúṭa ; and celebrated great feasts at Anurádhapura, 86
and also at Mahiyaṉgana and other places. He also built stone bridges, 87
for the convenience of travellers in the eastern and western districts, on roads that were difficult of access by reason of water.

And when it was made known unto the king that the religion of the 88
conqueror decreased in Laṉká because that the Order of priests was 89
extinct, it grieved the lord of the land and astonished him greatly ; and he resolved to bring in the Order, and caused many inquiries to be made concerning the religion of the sage, where it was most prosperous.
And when he had heard from the Ólandas the glad news that it flourished 90
in divers parts of the kingdom of Pegu, Rakkhaṉga, and Sáma,[1] the 91
king sent ministers thither, separately, and others with letters, which 92
he caused to be duly written in the first language,[2] that so he might
find out how the religion of the sage prospered in each country. And 93
when he heard that the religion in the country of Ayójjha[3] prospered
well, and that it was exceeding pure and undefiled, the ruler of men 94
was minded to procure from that very country the sons of the con-
queror[4] to the land of Laṉká, and sent back his ministers thither, with 95
a letter and presents and divers things meet for offerings.

And the lord of the land also caused a fine casket of pure gold to be 96
made, one and a half cubit high, with the intent that he might place the tooth-relic therein. And he caused it to be set with gems of great value, and pearls, and the like precious things ; but while the work remained yet unfinished his merit came to an end ; and, in the eighth
year of his reign, this chief of men, who was adorned with the ornaments 97
of faith and many other virtues, and was desirous to secure the purity of the noble religion of Buddha, departed at last, to the region of death, after that he had performed many great and good deeds that tended to the happiness of mankind.

Thus this lord of Laṉká, this chief of men who was an excellent king, 98
devoted to the welfare of others, and desirous of acquiring merit, governed the kingdom, doing good to himself and to others. Ye, therefore, who desire happiness in this world and unbounded happiness beyond this world, take heed and avoid slothfulness, and lay up for yourselves a store of merit which bringeth much happiness.

Thus endeth the ninety-eighth chapter, entitled " An Account of Siri Vijaya Rájasíha," in the Mahávaṉsa, composed equally for the delight and amazement of good men.

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[1] Siam. [2] Páḷi. [3] Ayódhya. [4] Priests of Buddha.

CHAPTER XCIX.

1 AND when this great and virtuous king was dead, his wife's brother,
a prince of great beauty and youth, became the supreme king.
And he shed light on the beautiful island of Laṇká, and found favour
2 in the eyes of the people by the exceeding beauty of his person. And
this chief of men ascended the throne in the two thousand two hundred
3 and ninetieth year after the Parinibbána of the supreme Buddha, and
gave himself up to advance the welfare of the island of Laṇká, and
thereby comforted the people who were mourning for the loss of the
4 great king (his predecessor). And as the sun, after that he hath given
5 light to all the quarters of the earth, goeth down the western mountain
6 and leaveth darkness behind him, and, rising again behind the eastern
mountain, dispelleth the darkness and lighteth up all the quarters of
the earth, so did this illustrious king ascend the throne of Laṇká and
disperse the darkness of sorrow which had been cast over the whole
nation, and fill the hearts of the people with great gladness. And as
7 soon as this chief of men was anointed king, because that he was a
lover of virtue and delighted in the Three Sacred Gems of which Buddha
is the chief, he caused the whole city to be cleaned forthwith, and
8 ornamented it with cloths, arches, and the like; and when great
numbers of the inhabitants of Laṇká had assembled themselves
9 together, the great and illustrious king, the child of good fortune,
10 marched in procession around the city with all the magnificence of a
king, and made them feel that the kingless kingdom of Laṇká had
once more a king.

And the chief of men, who was endued with great virtue, took up
his abode in the city of Sirivaḍḍhana.

11 This eminent and meritorious king, Kittissiri Rájasíha, by the
strength of his resolutions (in former births) to maintain and defend
the religion of the sage, now appeared in Laṇká, and enjoyed the
splendour of Laṇká's kingdom. He excelled in wisdom and in faith,
and called to mind the things that are real and the things that are
unreal, and began to make offerings unto the Three Sacred Gems of
which Buddha is the chief.

12 And he joined not himself to evil companions, but associated himself
13 with the wise, and gave honour to the virtuous, and hearkened to the
noble Law, and himself increased in faith and wisdom. And the king,
knowing what things ought to be done and what things ought not to
be done, avoided that which was not to be done and clave to that which
14 ought to be done. And he pleased all his people by practising the four
15 duties of kings, and became worthy of the praise of wise men. And
16 when he had learned from the sacred Law the reward that was due to
them that impart religious knowledge, and the benefit of hearing the
sacred Law, and the merit of copying the books of the Law, and even
of making offerings thereto, he thought that these were things that

were meet to be done. So he caused preaching halls to be built in
divers places, and set up canopies of cloths of beautiful colours therein, 17
and ornamented them with divers arches. And when he had caused 18
those halls to be lighted and pulpits to be prepared in them, he caused
preachers of the sacred Law to be brought thither with great pomp
and honour, and respectfully invited them to take their seats on the 19
pulpits and to expound many discourses of Buddha, such as the 20
Dhammacakka and the like, and himself gave ear to them all night
with great reverence. And by thus hearing the sacred Law he was 21
enabled to see in its true light the vanity of life and of the body and the
pleasures thereof, and the nature of that which is real and durable.
And the faithful king was much pleased, and continued to celebrate 22
the great feast with his ministers and his followers by offering up divers
things that were meet to be offered. And in this manner did he 23
ofttimes cause religious knowledge to be imparted for the welfare and 24
happiness of the inhabitants both within and without the city, even all
his people ; and thus did the ruler of men perform that meritorious act
which consisted in the communication of religious knowledge.

And the king, with much loving-kindness, bestowed favours on the 25
priests who had come from Rakkhaṇga and the priests of Laṇká and
many novitiates also who had entered the church, by giving them all 26
the things that were necessary for monks, such as robes and the like ;
and he caused them to recite the Paritta, and the Maṇgala, and other
discourses. Many a time also did he thus keep up the preaching of the 27
sacred Law, and increase his store of merit by making gifts of the
things that were necessary for monks.

And in the fulness of his faith he spent nine thousand and six hundred 28
pieces of money and caused an excellent golden book to be made, on 29
the golden leaves whereof he caused many discourses of Buddha to be
engraved, such as the Dhammacakka and others. And he caused the 30
preachers of the sacred Law to read it for one whole night, and offered
many things thereunto, and ofttimes heard the exposition of the sacred
Law therefrom. And the ruler of men gathered many scribes together, 31
and caused the Díghanikáya to be copied in one single day, and paid
the writers thereof liberally. And then he held a great feast and 32
caused the doctrines that were contained therein to be duly expounded
throughout the night, hearkening to it himself and causing others also
to hearken to it. In the fulness of his faith he also caused copies of 33
many other books to be made, such as the Saṇyuttanikáya and the
like, and paid the writers thereof in money. And when others, whether 34
priests or householders, made copies of books decently and brought
them before him, he was well pleased therewith, and showed them much 35
favour by giving them gifts of money and the like. Thus, being always
kind and liberal, he shared in the merits of others also among the
inhabitants of Laṇká.

And this chief of men who was desirous of merit went up to the noble 36
city of Anurádhapura with all his followers, and made offerings to the

37 great bódhi and the great cétiyas of elephants and horses and gold and silver and the like ; and in this wise also did the king acquire merit.
38 And the illustrious chief of men went in royal state to the Mahiyaṅgana cétiya and the excellent Nakhá cétiya, and heaped merit by worshipping
39 at those shrines and holding great feasts. And that he might worship
40 and make offerings at the beautiful cétiyas and viháras that the king
41 Parakkama Báhu had built in the noble city of Pulatthi, this faithful and renowned king went thither with a great number of followers and made offerings thereat befittingly. And the king, who was endued with faith and other virtues, worshipped at the Rajata vihára[1] also, and acquired much merit.

42 And like the former kings of Laṅká, he desired to show to the divers
43 classes of his subjects the rejoicings that were held in honour of Nátha, Vishṇu, and other gods, which were regarded by all the people as
44 conducive to prosperity. And to that end he caused preparations to be made throughout the whole city, so that it looked like the city of
45 the gods. And he assembled together all the inhabitants of Laṅká in that city, dividing the people according to their districts and offices, and placing them in divers parts of the city,—the people of each district having a flag to distinguish them, raised (in their several encampments).
46 And he caused the emblems of the gods, that were in the temples,
52 to be (taken out and) placed on the back of elephants, and commanded that they should be taken in procession, accompanied before and behind by elephants and drums and a host of dancers ; by numbers of divers elephants and horses ; by men in the dress of Brahmas, arrayed gorgeously in divers garments ; by persons holding divers kinds of umbrellas and chowries ; by numbers of divers classes of women and officers of state ; by numerous sword bearers and shield bearers and spearmen and men armed with divers kinds of weapons ; by persons carrying divers cloths and flags ; by people of strange countries, and men skilled in divers languages ; by numerous artificers and handicraft-
53 men, and by many such people. And then the king followed in royal state, like the king of the gods, and after that he had gone round the whole city with the procession, returned (with it), and entered the palace at the conclusion thereof.

54 And while our great king thus celebrated the Ásálhi[2] rejoicings
55 yearly he thought it proper, as his faith and wisdom increased, that they should be preceded by a procession in honour of Buddha. So he caused a golden howdah of exquisite workmanship to be fixed on the
56 back of the state elephant, and adorned this white elephant[3] with
57 ornaments. And this one was surrounded by elephants ridden by men

[1] Ridivihára.

[2] July—August.

[3] The expression *Subha-candiradaṇ-gajaṇ* is evidently a blunder. The writer probably had a hazy idea of the Sanskrit words *Subhra-candira*, which may be used for a white elephant, and in attempting to render them into Páḷi made an incomprehensible mess of the compound. The Siṇhalese version makes it, "the elephant with beautiful spots and two tusks," for which I do not find any warrant.

who carried silver umbrellas and chowries and flowers, and canopies
with flowers hanging from them, and manifold other things that were
meet for offerings; by divers flags and banners; by men who disguised 58
themselves in manifold dress; by royal ministers; and by divers
strangers. And when everything was thus made ready, the ruler of 59
men reverently placed the splendid golden casket containing the relics 60
of the body of Buddha on the howdah, and caused the flower-strewers
to strew flowers thereon, thick as rain. Then there was great rejoicing 61
with cries of "sádhu," and with the sound of conchs and cymbals and
the noise of divers drums. And the good people, who were struck 62
with wonder and amazement, unceasingly worshipped the relics with
their hand raised to their foreheads. And the ruler of men arranged that 63
the procession should be preceded by men carrying torches and by men
wearing festive garments and by a variety of festive shows. And he 64
commanded that the relic of the conqueror, which had obtained the 65
first place among the things that were to be adored by gods and
demigods and men, should be carried foremost; and the rest, such as
the emblems of gods, and men and others, should follow behind it.
And he himself, surrounded with all the magnificence of royalty, 66
amidst shouts of victory and applause, with the majesty of a king, and
with great rejoicings, went forth, as if displaying before men the
manner in which the chief of the gods celebrated the great feast of the
relic in heaven.

And as he was endued with faith and many other virtues he gave 67
his services to the cause of Buddha, the Law, and the Order. And 68
remembering with pleasure what was real and what was unreal, he did
always deeds of charity and the like good works. And as he abounded
in faith, wisdom, and mercy, and other excellent virtues, he was like
unto a lamp that shed light throughout the island. And he rejoiced
exceedingly in the supreme Buddha, and walked circumspectly
according to the law of the sage with the ten powers. And he was
always diligent and zealous, and looked at the real and the unreal;
and, being mindful of the welfare of all his people, he performed many
acts of merit, such as almsgiving and the like, and continued so (even
to the end).[1]

And because of the respect that he had unto the Three Sacred Gems, 69
he continued daily to make great offerings to the tooth-relic with great
rejoicing. And being always mindful of the priests who were brought 70
into the church in his reign, he ministered unto them, out of his own
income, with the four things that were necessary for monks. And as 71
he delighted in the sacred Law he ofttimes heard it expounded with
great attention, and acquired much merit. And thus he caused the 72
religion of the conqueror to flourish, even as it did when Buddha yet

[1] These two verses are composed in different metres—viz., the *Upéndravajjrá* and *Şragdhará*, respectively, and contain needless repetitions—a lamentable fault throughout these chapters. The two verses, besides, are unconnected with the narrative, and have evidently been added or interpolated for effect.

73 lived, and did much good to the inhabitants of Lanká. And when he heard of the works that had been done by Parakkama Báhu and former kings he was struck with their excellence, being indeed himself a
74 follower in their footsteps. And as he had learnt the duties of kings
75 he had a great regard thereto, and lived in fear of the four states of mind that lead to the perversion of justice,[1] and applied himself with great heed to the practice of the four kingly virtues. He showed favour unto his own brother and others in a manner that was most fitted to please them, and gained their affections by inquiring constantly
76 after their health and welfare. Thus did this chief of men, the supreme lord of Lanká, give himself up to the welfare of others, and was always diligent in defending the cause of religion and of his people. And when he heard of the many former kings who had been the defenders of Lanká and remembered their noble deeds, he resolved, saying, "I also will
77 walk in the excellent path of the duties of kings." And when he had thus resolved the ruler of men pondered it in his heart.

Now the history of the kings of the Great Dynasty and of the kings
78 of the Lesser Dynasty, from Mahá Sammata unto those of the city of Hatthiséla, was formerly comprised in verse, and preserved by them
79 of old under the title of "The Mahávansa." And this ruler of Lanká
80 caused an examination to be made, separately and in due order, of the two books, namely, that which was extant in the island of Lanká and the same book of the history of the kings of Lanká that was brought
81 hither from Siam; and when it was told him that they were wanting,
82 he caused the portion also of the history of the latter kings, from
83 Parakkama Báhu[2] and others to the present time, to be written up, and caused the genealogy also of the kings to be preserved.[3]

Thus did this ruler of men administer the affairs of the kingdom justly and righteously, and committed not any breach of the precepts of kings or of the precepts of religion, but conformed himself to the laws that govern the conduct of kings, and daily performed divers acts
84 of merits, such as giving alms and the like. And this liberal king meditated on the noble Law, and steadily practised the four kingly
85 virtues (that conciliate people); namely, giving of gifts, speaking kind words, seeking the good of others, and regarding their fellow-creatures
86 as they do themselves. And so that the world might see that he had the same regard for his two younger brethren, the sub-kings, as he had for himself, the king bestowed liberally on them equipages and all
87 other things that were necessary for kings; and thus he pleased them
88 much, and practised to their utmost extent the four-fold kingly virtues. And these two sub-kings who had received such favours from the king,

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[1] The *Agatis*, viz., love, hatred, fear, and ignorance.

[2] Parákrama Báhu IV. who reigned at Kurunégala. See chap. XC., v. 64.

[3] Being an important passage, relating to the composition of the last portion of the Mahávansa, I have rendered the original very closely. The portion thus written up to this date evidently commenced from the 105th verse of the XCth chapter, which records the reign of Parakkama Báhu IV. See note *in loc.*

were wont to celebrate feasts in honour of the tooth-relic, each on his
own account, and to cause books to be written for payment. They
were wont also to invite priests and give them alms daily; and by 89
hearkening to the preaching of the holy law they knew what should be
done and what should not be done; and thereby they eschewed evil 90
deeds and loved good works greatly. They sought also for Sámaṇéras
who were good men, able and skilful, and provided them with the 91
eight things that were necessary for monks, as befitted princes, and 92
caused them to be ordained and well instructed in the laws of discipline
and the discourses of Buddha. They built monasteries also, which are
works of great merit, and caused priests to dwell in them, unto whom, 93
also, they were wont to minister duly, with great regard. And they also
made inquiry, in divers ways, concerning the things that were needful
to be done for the religion and the kingdom. And by encouraging 94
good men and discouraging the wicked, they acted according to the
king's wishes, as it was their duty to do. In this manner they sought 95
to do good in divers ways, and conducted themselves according to the
king's wishes, and made themselves one with the religion and the
people. And because that some former kings, with the intent to 96
obtain the kingdom, cared not for their brethren and kinsfolk, but
persecuted one another, the people, in like manner, by reason of their 97
dissensions, became of the same character. But these three brethren,
having obtained and divided among themselves a kingdom that was
not to be dispised, contended not with each other for greatness, nor 98
laid bare the faults of one another before the world. And they dwelt
together in one city, and clave to each other like their own shadows.
And thus, without (envying one another, or) being provoked to anger 99
on account of the kingdom, they displayed the virtues of the Bódhisatta
as they are written in the Sílava Játaka. The Licchavi princes of 100
Visálá (in the days of old) ruled their kingdom in peace and harmony,
and thereby obtained they the victory over their enemies. Even as 101
kings gifted with little wisdom, maddened by the beauty of Laṅká,
did that which was evil, and came to great trouble; so they who were 102
endued with wisdom and favoured by Laṅká, did that which was right,
and acquired great fame. Even so these three rulers of men who 103
became the (joint) lords of a Laṅká, beautiful as she hath ever been,
preserved peace and harmony among themselves. That, I say, is a 104
marvellous thing. And this great king, of great virtue, who had given 105
his brother the parasol and other emblems of royalty, beheld him once
going about with a royal retinue (as splendid as his own), and was
pleased (thereat), and looked on him again and again, and only turned
his mind to contemplate the virtue of benevolence to all men.

And these three persons, endued with many virtues, who stood 106
high in the race of kings, and were the prop and support of religion,
walked in the ways of good men. And as they avoided those things
which lead to the perversion of justice, and associated with good
companions, their only aim was to prepare their way to heaven.

107 Thus these virtuous kings, rich in faith, devoutly made offerings
to the tooth-relic of the glorious Buddha, and his excellent Law and
Order. And they acquired much merit which bringeth every blessing,
and defended the spotless religion of the sage with great care, as also
this island of Laṇká.

108 May all men, therefore, always serve the virtuous ruler of Laṇká who
laid to his heart the weight of solid virtue that belongeth to the sage,
the sole lord of the world, and constantly keepeth it in remembrance
without forgetting his law and his priesthood.

109 Thus the great king, who is the chief of kings, endued with kingly
authority, duly defended the spotless religion of the sage and this
island of Laṇká. And he pleased the people of many countries by
giving them great possessions. He caused gods and men to rejoice;
and he was endued with excellent wisdom, and was possessed of the
power of authority as well as the power of merit.[1]

110 Now while this great king of great fame and great authority dwelt in
111 the great city, defending the church and the kingdom, the Hollanders,
who were powerful merchants, and had been appointed in the time
of king Rájasíha to defend the (seacoast of the) island, continued to
112 perform the duties of messengers to the kings of Laṇká. It was their
custom to bring presents of great value (to the king) of divers cloths
113 and other goods wrought in divers countries, and many costly things
also that were fit for the enjoyment of kings, every year, with great
114 honour and in great procession. Now at that time, by reason, perhaps,
115 of some sin committed by the people of Laṇká, or of the neglect of
the gods that were appointed to defend the religion and the land,
116 they (the Hollanders) became exceedingly wroth and cruel, and began
to vex the inhabitants of Laṇká in manifold ways. And when the
illustrious king heard tidings thereof, he thought it an unjust thing,
117 and sent officers against them. And those officers went with the men
118 of Laṇká, as they had been commanded, and carried on a fierce war
with the Hollanders. And they destroyed the enemy, and burned
their houses and forts, and, by manifold devices, struck terror into
119 their hearts. And when the enemy was thus oppressed with fear,
120 a certain stubborn, cruel, and vile man—a sinner whose days were
numbered—assumed the leadership, and took with him a great number
of followers consisting of many Malays and others, and, in manifold
121 ways, began to lay waste divers parts of the country, and destroyed
villages, viháras, déválas, bridges, resting houses, and the like.

122 And although the officers who had been ordered by the lord of
Laṇká opposed him in divers places with men of valour skilled in war,
123 and fought against him in divers ways and slew (many of) the enemy

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[1] Verses 106 to 109 are only laudatory, and have no connection with each other. They are composed in the *Málini*, *Śárdúla-Vikrídita*, and *Vasanta-tilaka* metres, and have evidently been intended as a conclusion to the religious life of the three royal brothers. The verses contain much tautology and are otherwise faulty.

in every battle, yet were they not able to prevail against him, so that he
began to march against the city. Thereupon the great military officers 124
opposed the enemy in front, stopping the way in divers ways, that they
might hinder him in his rapid progress. And in the meanwhile, the 125
great king, the lord of Laṅká, who was endued with great knowledge, 126
knowing that the time was (unfavourable), and seeing that it was not
possible to hinder the progress of the enemy who came on like a wild fire,
placed the venerable tooth-relic, and his queen also, and younger sister,
and all his best treasure, in the charge of the two sub-kings, and sent 127
them on for safety into the heart of the country, which the enemy could
not reach by reason of the fastnesses of the mountains and the forest.

Thereupon all the forces of the enemy, like a fierce multitude of 128
devils, entered the city and destroyed all religious books and other
sacred things. And the great king put himself at the head of the army 129
and,—surrounded by valiant generals skilful in war, and great ministers 130
who knew how to take advantage of opportunities,—took up his 131
position at divers places near the suburbs not far from the chief city,
and besieged it on every side.

And the inhabitants of Laṅká, being attached to the religion of
Buddha, acted according to the king's commands, and slew all those 132
who went over to the enemy, wheresoever they found them, while 133
the king's messengers and other officers defended the priesthood.

And those brave men, valiant and strong, who were faithful to their 134
king, fought with the enemy in their desire to defend the religion of the
conqueror. And they surrounded themselves with strong men, and 135
fought in divers ways with those who held the highway at divers points,[1]
and drove them away. And they began to fight with the enemy that 136
was inside the city, and many times slew them. It is not a marvel to 137
us that men carried out the wishes of the king with such zeal, for even
the gods did likewise. And, indeed, there soon fell upon that most 138
foolish leader of the enemy's hosts a fearful and terrible madness that 139
was brought about by the power of the gods and by the power also of
the king's merit, so that he abandoned that fine city, and left it
ingloriously, and was consumed by the fire of death.

And all the enemy's hosts who had come under the leadership of 140
that foolish man became powerless and helpless, and were overtaken
by calamities. Some fell victims to disease; others suffered great 141
distress from hunger and sickness; some were slain in battle, and others
betook themselves to mountain fastnesses.

Thus were these enemies, the vilest of men, destroyed and put to 142
flight, and thus was this ruler of the land protected by gods and men!
And the people said, "Of a surety our king is a man of great power: 143
he is a man of great good fortune!" And, indeed, who, in this world, 144
is able to override the authority of a king so great in power, so great in
good fortune.

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[1] With those who guarded the enemy's line of communication, evidently.

And when the illustrious king, whose enemies had been driven away,
145 saw that the forces of the enemy had disappeared, he caused the city
to be cleaned as before, and the temple of the tooth-relic and other
146 sacred buildings to be especially decorated. And the ruler of men,
who had a pure love for the noble religion of the supreme Buddha,
never forgot it. He remembered the virtues of the sons of the supreme
147 Buddha,[1] and always held his tooth-relic in great honour.[2] The ruler
148 of men, who thus conducted himself aright in respect of the Three
Sacred Objects, could not bear the sorrow caused by his separation
from the tooth-relic ; and he, therefore, went with his followers into
the heart of the country, which was exceeding difficult of access. And
149 when the great king, full of great faith, beheld the relic-casket, he
was struck with wonder and amazement ; and he reverently bowed
unto it and worshipped it humbly, touching his head on the ground.
150 And when he had also saluted the priesthood and put an end to his
151 grief, he bore on his head the casket containing the tooth-relic, and,
152 with much rejoicing and acclamation and the music of the five
instruments carried it in great procession into his own city. Then, when
153 the people of Laṇká beheld the lord of the land with the tooth-relic (on
154 his head) they were greatly delighted, and shouted for joy. And the
king carried the tooth-relic to the former temple of the tooth, and
caused all the ceremonies to be performed thereto as before.

155 Now (during the siege) the Saṇgharájá[3] and many other sons of
156 Buddha who lived in the monasteries of the city, seeing that there was
more to be feared from the renewal of existence than from the enemy,
abandoned not their life as monks, but left the city with their books
and relics and the things that were necessary for monks, and went
and dwelt in the country, outside, preserving the religion of Buddha.
157 The great king, however, caused them all to be brought back into the
city, and speedily caused the monasteries of the city to be cleaned,
158 and persuaded the priests to take up their abode therein. And he
sought after skilful expounders of the Law among them who had been
commanded to learn the doctrine and precepts of religion, and invited
159 them, and frequently heard the preaching of the sacred Law, such as
admonitions to kings and the like.

Now, after this, certain Dutchmen dwelling in the country, who
160 lived at enmity with the king, but who had a regard for the customs
of countries, assembled and took counsel together, saying "It is not
161 possible for us to take the whole of Laṇká." And after that they had
162 known it for a certainty, they took counsel again, saying "The people
in this country who have rebelled against the supreme king of Laṇká

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[1] Meaning, his disciples.

[2] The verse is composed in the *Vasanta-tilaka* metre. The writer, in attempting to introduce the word *Sambuddha* (supreme Buddha) at the beginning of each line, has sacrificed sense to sound.

[3] The supreme head of the Buddhist church. This is the first time that this title is mentioned in the Mahávaṇsa.

have met with destruction, and so will it happen to us also. Therefore
it is meet that we should make a great show of loyalty and respect
towards the chief of Laṇká, and live here in peace as before." So they 163
took with them the empty casket of the tooth-relic, which shone like 164
a beautiful cétiya, and which had been carried away by that foolish 165
man,[1] and the golden howdah, and the royal presents also, saying
"We shall obtain pardon for the offence committed by our countrymen,
and henceforth live in peace." And they approached the king with 166
great respect, and bowed down before him; and after they had present-
ed divers gifts, they exchanged many kind words with one another.
And the royal chief of Laṇká pardoned their great offence, and even 167
treated them with much respect; and thus did our king re-establish 168
friendship with them. And the Hollanders also were well pleased with 169
the king of Laṇká; and (thenceforward) it was their custom to bring 170
unto him every year a royal letter with costly presents of things that
were produced in divers countries.

And the ruler of men caused the great casket that had fallen into the
hands of the heathen to be gilt with refined gold and set with precious 171
stones, and made it to shine as the sun; and he placed the tooth-relic
therein, and made offerings thereunto like the chief of the gods.

Thus did this king enjoy the great pleasure of having destroyed a 173
multitude of the wicked, heathen enemies. Oh, how great was the
good fortune of the Siṇhalese ruler, a believer of the true faith! Let
people think upon this marvellous and wonderful event, and practise
with devotion the virtues which that religion teacheth—a religion,
truly noble, incomparable, and praised by good men.

And this king having assumed the reins of government at a time 174
when there was not even one priest in this beautiful island of Laṇká, 175
dwelt at Sirivaḍḍhana, and persuaded many persons of good families
to enter the priesthood and novitiates to receive ordination. Among 176
them there were some who became expounders of the Law; others who
became learned in the Vinaya, and others again who became hermits
of the forest. And when he had filled the whole of this Laṇká, which 177
was without priests, with many hundreds of priests endued with 178
excellent qualities, the king performed acts of merit every day, inviting
priests and giving them daily food, and food also for the sick.

And he looked after the (bodily) welfare of the priesthood. For in 179
this world there are two kinds of diseases to which novitiates and priests
are liable, namely, those of the body and those of the mind. Of these, 180
for the cure of the diseases of the mind, Buddha, the greatest of men,
has provided the Vinaya rules and the Suttanta discourses. But the 181
priests, after that they are instructed in the Vinaya and Suttanta— 182
remedies that are effectual in destroying lust and diseases of the mind—
are liable to be afflicted with bodily diseases, by reason of which it is
hard for them to practise the doctrines and precepts of religion.

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[1] Alluding to the commander of the Dutch forces who took Kandy.

183 Therefore the lord of the land took permission from the priesthood to make provision for the treatment of their bodily diseases, such as fever
184 and the like, and appointed two physicians, well instructed in the knowledge of healing diseases, together with attendants, and rewarded them with gifts of lands, clothes, ornaments, and the like substance;
185 and he, moreover, spent out of the royal treasury, a hundred pieces of
186 money yearly for the purchase of medicines. And the king was wont to inquire after the health and welfare of the novitiates and priests in
187 the divers viháras, and minister unto them with things needful. Thus did this king of kings confer many blessings on the priesthood.
188 Now Buddha hath declared that of all (temporal) blessings, the blessing of health is the best and highest; and this blessing also did the king confer on them. (In short,) he maintained the religion of the supreme Buddha in perfect splendour.

189 Great kings of old, who ruled over Laṇká, were supporters of its religion. And they put down heresy and drove away many enemies, and bore the burden of government well. This king also, having heard an account of those kings, became a steadfast supporter of religion; and, seeing that he had felt within himself (the holy influence of) the sacred doctrines which confer unbounded glory, was constant and diligent in good works.

Thus endeth the ninety-ninth chapter, entitled "A Description of the Festival of Coronation and other Things," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

CHAPTER C.

1 AND he honoured the tooth-relic with constant devotion, regarding it as a cakka.[1] With divers kinds of flowers, such as jasmine, champac, the *punnága*,[2] the *kaṇikára*,[3] the *kétaki*,[4] the lotus and the
2 blue lily,—with numerous perfumes, such as sandal, agallochum, and
3 the like,—with divers kinds of incense,—with sugar, honey, and the
4 like things,—with fine areca, camphor, betel, and medicines,—with

[1] *Cakkam* is a wheel; but here it is used to denote the *Cakka-ratana* of a universal monarch, *Cakkavatti*. Childers, quoting Hardy, describes it as "The magic wheel of a Cakkavatti monarch, which rolls before him when he makes his royal progress from one continent to another." Subhúti, in his Abhidhánappadípiká, calls it "The movable palace of a Cakkravarti Rájá, made of precious stones"; and Clough, "The carriage of Cakkravarti Rájá." There is a long description of the *Cakkavatti-ratanas* in the commentary on the Mahásudassana Sútra of the Dighanikáya. They are seven in number: namely, the Cakka, the Hatthi, the Assa, the Maṇi, the Itthi, the Gahapati, and the Parináyaka. Of these *ratanas*, or precious things, the Cakka is described as a miraculous car that carries the Cakkavatti Rájá and his retinue across seas and continents round the world.

[2] *Rottleria Tinctoria.*

[3] *Pterospermum Acerifolium.*

[4] *Pandanus Odoratissimus.*

divers kinds of food, such as savoury rice, gruel, and other meats,—
with divers kinds of fruits, such as ripe plantain, jambu, jak, mango, 5
pharusa,[1] *timbarúsaka*,[2] orange, yellow and green coconuts, rich and
excellent of their kind, well-ripened pomegranates, wild dates and 6
grapes, and with divers kinds of yams and tender sprouts of trees :—with
these and such offerings, and with the music of the five kinds of 7
instruments, together with new offerings added to the many that 8
former kings were wont to make, did he honour the tooth-relic daily.
And this king of great fame, who loved good deeds and was anxious to
increase his store of merit, presented unto the tooth-relic many gifts :
gold and silver gems and pearls, beautiful curtains and ceilings made of 9
cloths of divers colours, robes and things necessary for monks, divers 10
kinds of ornaments, numerous horses and elephants and black cattle 11
and buffaloes, men servants and maid servants, and many fields and
gardens. And when he had made these gifts, the ruler of men bowed 12
unto it with great reverence. And after that he had seen the relic
of the supreme Buddha he was exceeding glad, and determined to
complete the golden casket, the work whereof was commenced in the 13
days of former kings, but was left unfinished. And he caused a large 14
and excellent diamond of great value to be set on the top of that 15
beautiful gem-coloured casket made out of two thousand suvaṇṇas
with seven nikkhas[3] added thereto. And the ruler of men, with the 16
intent to gain merit, caused the casket to be set with one hundred and
sixty and eight brilliant diamonds of great value, one hundred and 17
seventy and one beautiful topazes, five hundred and eighty and five 18
blue sapphires, four thousand eight hundred and eighty rubies, and
seven hundred and seventy and eight pearls. And, so that he might 19
enclose this costly casket therein, he caused two other caskets to be 20
made, and splendid precious stones to be set thereon. And the king 21
also caused the large casket to be gilded that the famous king Vimala 22
Dhamma Súriya had made. And the lord of the land then held a great
feast, and placed the tooth-relic of the sage in the self-same caskets.

And the king, who was greatly pleased with the tooth-relic of the 23
great sage, dedicated unto it a great village called Akarabhaṇḍu.[4]
And at that feast of the relic the lord of the land graciously determined 24
to display the tooth-relic to the people of Laṇká. And to this end, 25
he caused the whole city of Sirivaḍḍhana to be thoroughly cleansed,
and decorated it continuously with numerous works of art, with arches 26
of cloth, with rows of arches made of plantain trees, with bunches of
yellow coconuts and the like fruits, and with divers flags and banners.
And the ruler of men then assembled all the people of Laṇká together, 27

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[1] The Siṇhalese version gives *Boralu-damunu*, which, Clough doubtfully says, is "a sort of *Calyptranthes*."

[2] *Diospyros embryoptiris.*

[3] A nikkha is a weight of five suvaṇṇas, each of which is about the weight of five copper cents.

[4] Akarahaḍuwa.

and arrayed himself like the king of the gods, in royal apparel, and
28 went to the house of the tooth-relic, and offered thereto in divers ways
29 many great offerings that were borne before him. And the lord of the
land, who had a great reverence for the tooth-relic of the great sage,
30 fell on his face and worshipped it. And then he took the golden lotus
31 whereon the tooth-relic rested into his lotus-like hands, and went
32 forth from the house surrounded with the noise of chanks and cymbals
33 and the other instruments of music of five kinds ; with numerous lamps
and incense, and divers kinds of sweet flowers ; with a display of cloths
of divers colours and ornaments of divers kinds ; with silver and gold
and gems and pearls ; with silver umbrellas and chowries, and with
34 flowers of silver and gold and roasted grain. And amid the joyful
shouts of many thousands of people, which was like unto the roar of
35 the sea, the great king marched in procession, as though he were the
36 Cakkavatti king with the Cakka gem, and stood in the magnificent hall
decorated with divers ornaments of great beauty, like unto the celestial
37 hall. And the royal chief of men stood there like the king of the gods
38 with his heavenly hosts, and displayed to the multitude the excellent
39 tooth-relic of the noble Buddha, the which it was hard to find even in
a space of one hundred thousand *kalpas*. And after he had gratified
them all he replaced it in the caskets. Thus did he gather to himself a
store of merit, and made all the people rejoice even as if they had seen
40 Buddha alive. Even so did the king, with the intent to gain merit,
display the tooth-relic on many occasions, and heap up much merit.
41 And he allowed not the lands that were granted by the former kings of
Laṅká for the benefit of the tooth-relic to be at all lost, but (contrari-
42 wise) made great offerings unto it day by day, taking much delight
43 therein. And he gained true and enduring merit by dedicating thereunto
elephants and horses and cattle, and the flourishing and populous village
called Rájakatthala,[1] and another great village called Muttápabbaṭa.[2]
44 And because that the king desired the prosperity of religion it
45 grieved him much to see that though, among the priests and novitiates
46 who had aforetime been received into the church when the priesthood
yet continued in the island of Laṅká, there were some who feared evil
and respected the good law and lived a life of purity and discipline,
there were yet others who made light of sin and led sinful and wicked
47 lives, maintaining families and devoting themselves to worldly business.
And these men busied themselves with the practice of astrology and
48 medicine and other callings that were not proper for priests. And when
the king had heard of the doings of these shameless monks and had
learned the truth thereof duly, he chose from among the priests that
49 behaved themselves well the famous novitiate Saranaṅkara, who was
50 a priest of great piety, who endeavoured always to advance the welfare
of the religion of the conqueror, and was moral and virtuous and wise,
and skilled in grammar and in the words of the supreme Buddha.

[1] Radátala. [2] Mutugala.

And as the king thought well of him he sought his assistance, and made 51
inquiry into their conduct according to the Law, and repressed them.
And he caused them to be duly warned that they should thenceforth 52
abandon all practices that became not the priesthood, even those of
astrology and medicine, and that they should take heed to study the 53
words of the supreme Buddha and to observe his precepts. Thus did 54
the king, who was desirous of the prosperity of the religion, which had
languished grievously, encourage them that were well behaved, and,
by manifold devices, favour the cause of religion.

And because that the lord of the land feared greatly for the decay of 55
the exceeding pure religion of the great sage, by reason that the 56
ordained priests throughout Laṅká were extinct, he thought to himself, 57
saying : "While kings like unto myself govern Laṅká it beseemeth not 58
that the religion of the conqueror should be utterly lost. In the times
of former kings did they send ministers to divers countries that priests
might be brought hither ; but they failed, and so the religion was not
purified. Now, that which they have failed to do will I verily perform."
And this most virtuous lord and ruler of the land having resolved thus, 59
and with the desire only to perpetuate the religion of the great sage, 60
sent ministers with divers presents and offerings and an excellent letter 61
to the noble city of Ayójjha for the purpose of bringing priests therefrom
in the two thousand two hundred and ninety and third year of the
Parinibbána of Buddha. Thus did the lord of Laṅká commence the 62
work of purifying the religion of the supreme Buddha, with the intent
to advance its prosperity. And those ministers took charge of the 63
king's letter and other presents with great ceremony and respect, and
departed hence in a ship with the Dutch people who were charged with 64
the protection of (the seacoast of) Laṅká. And when they reached 65
the city of Ayójjha in the kingdom of Siam the king of that country 66
received the king's letter and the presents, according to the custom,
and entertained the ministers hospitably. And when he had read the 67
king's letter, the wise king Dhammika, who had devoted his life to the 68
support of the religion and the practice of the ten páramís,[1] in the hope
that he might thereby attain to the buddhahood, was astonished to
hear of the decay of the Buddhist religion in Laṅká and all the other
matters connected therewith. And when he had determined to promote 69
the religion there and advance its prosperity, the king called together
the Saṅgharája[2] and many other great elders of the kingdom of Siam 70
who were skilled and learned in the doctrine and the Law, and were, 71
moreover, of long standing in the church and had the management of
the affairs thereof, and inquired of them diligently concerning this
matter. And he chose a chapter consisting of more than ten priests, 72
at the head of whom was Upáli, an elder distinguished for moderation

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[1] The ten perfections or virtues, the performance of which is a necessary condition for the attainment of buddhahood.

[2] The highest dignitary of the Buddhist church.

and contentment, and endued with gentle manners, and of an upright
73 behaviour. Them did the king send to Laṅká, to the noble relic
74 temple of Buddha that was there ; and, with a liberality like unto that
75 of Vessantara,[1] the king sent (in charge of them) books of the Dhamma
and the Vinaya, such as were not to be found in the island of Laṅká,
and also an excellent royal letter, with divers presents, by the hand of
76 the royal ministers of Ayójjha. And the stately ship that was thus
77 sent thither with the image of gold and the other presents made the
voyage across the deep sea, that abounded in terrors and perils, and
78 arrived in perfect safety at the port of Tikónamala,[2] in the beautiful
island of Laṅká. And when the great king, the ruler of Laṅká, had
79 heard the tidings that it had arrived, he caused all the inhabitants of
80 the city of Sirivaḍḍhana to assemble together, and held great rejoicings.
And the chief of men, who was greatly pleased, caused the road from the
beautiful city of Sirivaḍḍhana unto the great sea, to be cleared and put
in order, and dwellings for monks to be built in divers places (along the
81 way that they were to come). And he sent thither his great ministers
and other officers, and caused the priests and the images and religious
82 books and all other things to be brought up in due course. And they
83 journeyed the long distance, receiving much honour, and with great
rejoicings, and came nigh unto the Mahávāluká river which riseth from
84 Sumanakúṭa. Then the royal lord of Sirivaḍḍhana, who was a lover
of merit, being desirous of obtaining the reward that followeth from the
act of going forward to welcome the Three Sacred Objects, proceeded
85 to meet them at the head of the army, with horses and elephants and
86 other equipages. And when he had met them he bowed with great
reverence unto the excellent great elder and the others, and greeted
them graciously. And after he had duly spoken words of kindness
87 and civility to them he caused the Three Sacred Objects to go before
88 him, and himself followed them into the city. And he caused the noble
priests to take up their abode in the beautiful monastery that was
adorned with a tiled roof, built in a beautiful place at Puppháráma ;[3]
89 and there he supplied them duly with all things that were necessary for
monks, and also appointed officers to inquire daily after their welfare.
90 And the king caused the royal messengers, who had been sent by the
91 king of Siam from the city of Ayójjha with the royal letters and presents
to take up their abode in suitable places, and commanded that due
hospitality should be shown to them.

92 Thereafter, on the two thousand two hundred ninety and ninth year
after the Parinibbána of the supreme Buddha, in the month of Ásálhi,[4]
93 when the moon attained her fulness, the great and powerful king
94 entered the árama in royal state, and having caused seats to be duly
95 prepared in the upósatha hall that was in the middle thereof, he invited

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[1] The last incarnation of Buddha as a Bódhisatta.
[2] Trincomalee.
[3] Malwatta.
[4] July–August.

the great Upáli,—an elder endued with piety and uprightness, and who was learned and skilful in devices, and loved the welfare of all beings,—
and the second great elder also, Áriya Muṇi, together with the priest- 96
hood, and caused them to be seated in the hall. And then the king,
the lord of Laṇká, caused the rite of ordination to be conferred, amid 97
great rejoicing, on the principal Sámaṇéras of Laṇká (that presented themselves).

And from that time forth the king was wont to send for such of the 98
novitiates and others who were skilled in the science of language and the knowledge of the Law, and caused ordination to be conferred on
them. In the same manner he made regular inquiries concerning 99
persons that were fit for the robes and for ordination in the noble 100
religion of the supreme Buddha, and caused the rites of robing and 101
ordination to be duly conferred on them. And when the number of priests had increased in Laṇká he made inquiry, and chose from among them such priests as were diligent in observing the doctrines and precepts of religion and who deserved to fill the office of teachers, and ordained that they should receive instruction from the priests who had come hither from Ayójjha.

Now, among the priests that behaved themselves well and strove 102
to maintain the religion of the conqueror, there was one who had 107
endeavoured long to restore to its former splendour the religion of the sage which had for a long time been often brought nigh unto the gate of destruction,—one who was diligent by day and night, and, according to the measure of his wisdom and ability, threw light on the doctrines and precepts of the religion of the sage—one who shed light on religion by duly instructing many of his own pupils, and those of others also, in the doctrines and precepts of religion—one who was engaged in doing good to himself and others, and who earnestly wished to maintain the religion of Buddha for a long time—one who was constant in devotion to a life of purity—one who, in virtue and piety and austerity, was like unto a mirror to all the sons of Buddha in Laṇká who sought to improve themselves, and who, during his novitiate, was known as
Saranaṇkara. Him who was now ordained, a pious and well behaved 108
son of Buddha, the king appointed to the office of Saṇgharája. And 109
of the number of priests who were his followers, the king made inquiry 110
for such persons, in both the establishments,[1] as were able and fit to discharge the duties of religion, and gave offices to them. And he
commanded them, saying "Ye whose duty it is to spread the religion 111
of the conqueror, be all of one accord; be diligent by day and night, 112
and act according to the Vinaya and according to the Dhamma." And when he had commanded them, even in this manner, the lord of the land showed them much favour; and thus did he add lustre to the religion, that so it might continue long in Laṇká.

Moreover the royal ministers and others who had come from Siam 113

[1] Malwatta and Asgiriya.

appeared before the king and presented the royal letter and presents.
114 The great king and ruler of Lanká received them, and when he had
115 read over the excellent letter of that king, he was much pleased therewith, and showed favour to them also.

116 And the lord of the land, who had done merit in former births to
117 the end that he might advance his own welfare and the welfare of others also, and the cause of religion, and who, moreover, was a lover of the Dhamma, and shed lustre on religion, being endued with understanding, was wont to visit the áráma, and, in the midst of the priesthood, diligently to inquire after those things that tended to advance religion, with the intent that he might spread the knowledge thereof.

118 And he requested of the great elder Upáli that he might expound
119 to him from the Díghanikáya and the Sanyuttanikáya[1] and from divers other treatises also of the sacred doctrines, the ten-fold virtues of kings,[2] the four chief duties of kings, and such other subjects, and
120 hearkened to them with attention. And the noble-minded king, who was inspired with faith, clearly understood what ought to be done and what ought not to be done, what was good and what was evil,
121 what was innocent and what was hurtful; and he avoided deeds that were improper, sinful, and hurtful, and conformed himself carefully to a sinless and innocent life.

122 And as the king yet continued in his course of almsgiving and other
123 meritorious deeds, he (at one time) caused the whole city to be decorated
124 as before, and assembled together the ministers who had come from
125 Ayójjha, and the great elder (Upáli) and other priests who had accompanied him, with the newly ordained priests of Lanká and the novices and others of the priesthood, and all the people of Lanká. And when they had assembled themselves together he displayed the tooth-relic unto them, that so he might advance their welfare and happiness, and held a feast even as he had done before, with a display of royal apparel and divers other things that were used for celebrating feasts.

126 And the royal messengers (of Siam) and other officers, being desirous
127 of worshipping the shrine at Mahiyangana and others at divers places, he sent them with the ministers of Lanká to worship at those places; and after he had done, in a fit and proper manner, what was necessary to be done for them, he sent them back (to their country).

128 Likewise also he gave things meet for offerings, and appointed ministers to accompany the excellent elder, Upáli, and the priests
129 (who came from Siam) to the sixteen holy shrines[3] in Lanká, such as

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[1] Two sections of the Sútra Piṭaka.

[2] They consist of charity, moral conduct, liberality, freedom from anger, freedom from cruelty, patience, rectitude, meekness, self-restraint, and freedom from revenge.

[3] They are Mahiyangana, Nágadípa, Kalyáni or Kelani, Adam's Peak, Diváguhá, Díghavápi, Mutiyangana, Tissa Mahá Vihára, the Bó tree, Mirisaveṭiya, Ruvanveli, Thúpáráma, Abhayagiri, Jétavana, Séla cétiya, and Kataragama.

Mahiyaṇgana and the rest, to worship thereat, and also at the shrines
in the city of Sirivaḍḍhana and other places. And as he was desirous 130
of the welfare of the priesthood he caused Baddha símás[1] to be enclosed
and dwellings to be built for them in divers places. And in the course 131
of three years the king who delighted in the priesthood caused temples
to be built and priests to reside therein. And he provided them with 132
things that were needful during the retreat[2], and heard the sacred
Law expounded, and kept holy the sacred days. And he distributed 133
among the priests that were invited (for the retreat) divers things
that were necessary for monks, and kaṭhina robes, with (ordinary)
robes added thereto. And within these three years he who cared for 134
the welfare of the people caused about seven hundred persons to be
ordained among the excellent priesthood, and about three thousand 135
persons of good families to be admitted to the Order as novitiates.
Thus did this royal ruler of men advance the prosperity of religion. 136
Therefore may all delighted Brahmas, Dévas, and Asuras grant him
prosperity and long life !

And the wise king of Siam, Dhammika by name, who had been of 137
great service in the furtherance of the religion in Laṇká because that 140
he longed for the attainment of buddhahood, sent again, in the year
called Súkara, from the city of Ayójjha to Laṇká, so that they may
still further spread the religion therein, a chapter of priests exceeding
ten in number, at the head of whom were the two elders, Mahá
Visuddhácariya—the great elder who was like unto a habitation of
piety and morality and an ornament of faith and other virtues—and
the assistant elder Varañáṇamuni, who was a man of deep wisdom and
skill. And when these priests came hither, the noble king of Laṇká 141
received them into the city with great honour as at first, and caused
them to take up their abode in the Puppháráma, and provided them. 142
with much care and respect, with meals daily and all other things
needful, in the same manner as he had done at the first.

And the great elder Upáli, who had laboured by day and night and 143
wearied not during three years to advance the religion of his Master,
when he had finished his work and filled up the measure of his merit, 144
was affected with a disease of the nose, from which he verily endured
much suffering. And the Siṇhalese king caused the great and noble 145
elder who was afflicted with the disease to be carefully ministered unto
by physicians ; and the great king himself went often to the árama to 146
see the great elder. And when he was informed that the disease was 147
incurable his heart was moved with grief ; and the king made offerings
to Buddha of divers things that were meet to be offered, and made
over the merit thereof to him. And when the elder was dead, the king 148
caused his dead body to be carried in great procession in a splendid

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[1] Grounds consecrated and enclosed for the purpose of performing ecclesiastical functions.

[2] *Antovassaṇ.*—The three or the four months during the rainy season.

149 bier, ornamented with cloth, and with many honours caused the rite
of cremation to be performed, and acquired merit.
150 And because that he felt thankful to the king Dhammika, the lord
151 of Siam, for the help that he had given him in the work of advancing
152 the religion of the royal sage in Laṇká, in that he had sent priests
twice to ordain many hundreds of priests when there was not even
one priest (ordained) throughout the whole island of Laṇká, and books
153 of divers kinds that were not to be found in Laṇká,—he thought to
154 himself, saying "I also will duly perform that which I owe to him
155 who hath been of such great help to me." And he appointed certain
ministers, and gave charge to them of a likeness of the tooth-relic,
156 an image of the conqueror made out of a very precious stone,[1] a conch-
shell with the whorls thereof to the right,[2] and numerous other gifts,
together with an excellent letter to the king, and sent them with the
157 priests (of Siam) who were desirous to return to their country. And
the ministers took charge of all these things with great reverence,
and proceeded on their voyage, and reached the country of Siam.
158 And when the king Dhammika saw them he was exceeding glad;
159 and when he beheld the likeness of the tooth-relic of the conqueror
he was greatly delighted, as if he had obtained the tooth-relic itself,
and paid great honour thereunto.
160 And when he had heard and understood the many kind sayings
contained in the king's letter, whereby he gave to him the merit of
having spread the religion (in Laṇká) and such kind words, he was
161 pleased with the king of Laṇká. And he gave numerous books that
162 were not to be found in Laṇká, and a beautiful likeness of the print of
Buddha's foot (Siripáda), and a golden pavilion (of small size), and
umbrellas as offerings to the tooth-relic, and presents of divers beautiful
163 and lovely things meet to be used by kings, and also an excellent royal
164 letter setting forth the reasons for the continuance of the friendship
between the two kings, and giving (to the king of Laṇká) the merit
of all the good works that were done by himself, such as ordination
and the like;—all these he gave unto the ministers and sent them
back to the noble and beautiful island of Laṇká.
165 And the great and famous king of Laṇká received all these presents;
166 and when he had seen the sacred books and the likeness of the footprint
of the sage,[3] he was glad and paid great honour unto them. And he
held a great feast in honour thereof, and displayed them to all the
167 people. Moreover, when he read the king's letter and understood the
168 many friendly sayings contained therein, to wit, the making over of
the merit and the like; the Siṇhalese ruler was filled with abundant
169 joy. And the king thought to himself, saying, "Even in this life have
I seen the reward that cometh of such good works as the purification

[1] It is said that this image is still to be seen in one of the temples of Siam.

[2] This is considered a rare and valuable article, and the possessor of it is said to be always in luck.

[3] There is one in Siam too.

of religion and the like! What need is there then that aught should 170
be said of that which will be truly enjoyed in the life to come." Thus
did the lord of the land take a true delight in the Three Sacred Objects.
And when he had visited the temple and heard the holy Law expounded 171
by the great elders who had come the second time, the ruler of Laṇká 172
ordained that the priests who had received ordination from the chapter
of (Siamese) priests who had come the first time, should receive
instruction from Visuddhácariya and from the other priests (his fellow
workers); and he also caused many other persons of good families to 173
be duly ordained by those priests. Now among the priests of Laṇká 174
(who were placed under the instruction of the Siamese priests) some
who were endued with virtue took lessons from the elder Mahá Visud-
dhácariya in (the method of) meditation, which is the road to Nibbána.
Some learned under his fellow worker, Varañáṇamuni, the interpre- 175
tation of the Dhamma and the Vinaya, and also the science of words. 176
In this manner did the king, the lord of Laṇká, enjoin on the priests 177
of Laṇká that so they might grow in the knowledge of the doctrines 178
and precepts of religion, and thereby maintained he the religion of 179
the supreme Buddha. And the priests of Laṇká also themselves
became diligent and skilful, and were included in the noble family of
contented recluses distinguished by observance of the precepts, right
conduct, and austere lives. They performed the duties of religion
without weariness or sloth; and, being always diligent by day and
night, they held high offices in the church as men of learning and spiritual
gifts: and the king showed them favour by giving them dwellings and
other things necessary for monks. And with the help of the Dutch 180
people he sent back the priests who had come the second time (from
Siam), who were desirous of returning to their own country.

Now on the eastern side of the city of Sirivaḍḍhana, and not very 181
far from it, there stood a rock, firmly founded, in a beautiful plot of
ground. And (the king) caused a fine statue of the conqueror, nine 182
cubits high, to be hewn out therein by cunning workmen, skilled in
the art of cutting stones and the like. And he covered that beautiful 183
and graceful statue with leaf of gold, so that it looked like the living
Buddha, and enclosed the image with a high and thick stone wall. He 184
also caused beautiful stone pillars to be fixed, and built an excellent 185
two-storied temple, delightful to behold, with an ample court and walls, 186
open halls, and other buildings. And he fixed curtain-walls and
ceilings of diversified cloth, and built around them continuous arches, 187
which were decorated with many ornaments, and with flags and banners 188
hanging in every place. And on the day on which he celebrated the
ceremony of painting the eyes (of the image) he caused rows of lamps
to be lit, and vessels full of water and flowers to be placed, and made 189
divers preparations according to the custom on feast days, attending
(himself) in a fitting manner to all that was necessary to be done in
respect thereof. And to the workmen who executed the beautiful 190
paintings he gave presents of cloth and jewels and other things, as

191 they liked best, and pleased them in divers ways. And on a good day
and on a lucky hour that was deemed favourable (for celebrating
192 feasts), he set the eyes of the image amidst great rejoicing and the sound
of musical instruments, such as conch shells, cymbals, and the like,
which he caused to be maintained with great magnificence, like unto
193 the roar of the great ocean. And the ruler of men called to mind the
194 merit of offerings made to Buddha, and, being desirous of obtaining
195 that merit, he offered with a willing heart, as if in the presence of the
196 living Buddha himself, all excellent things that were meet to be
offered :—many silver bowls, many vessels of gold, things necessary
for monks that were of great value, costly suits of robes, flags, and
white umbrellas, shields, and chowries. Also savoury rice, gruel, cakes,
197 and divers other kinds of food ; sugar, honey, betel, fine camphor, and
the like ; medicine, sandal, and the like perfumes of divers kinds, and
198 jasmine, champac, and the like fine sweet-smelling flowers. All these
and other things that were meet to be offered did he offer.

199 And the carvers of the statue of Buddha and other workmen did he
200 satisfy by presenting them with gifts of elephants, cattle, and divers
201 things that had life and that had not life. And when he had made
an account of the sum that was spent on this work, it was found that
a sum of sixteen thousand one hundred and fifty (pieces of money) had
202 been spent on the feast of the dedication of that temple. And the
203 vihára was large and beautiful and pleasant to behold, and because
that it stood on a delightful place near the Maháváluká river (gaṅgá,) it
was known by the name of Gaṅgáráma ("the river-side monastery") ;
and as it had been built by the king it was known also as the Rája
204 Mahávihára ("the king's great temple"). Even this vihára, that was
so well built with a union of grace and beauty, did the enemy despoil
205 who had come into the city. And the king effected the necessary
repairs thereof and restored it to its former state. And he caused the
feast of setting the eyes of the image to be celebrated in the same manner
206 as had been done before, and gave many gifts of cloth, jewels, and other
207 things to the painters and other workmen. And the ruler of men
offered thereunto things that were meet to be offered, and after that
he had built near it a beautiful monastery for the priesthood in common,
208 he caused priests who were fervently devoted to the doctrines and
precepts of religion to dwell therein, and gave every help to them by
209 providing divers things that were necessary for monks. And because
210 of his reverence for the Three Gems he made offerings to Buddha in
the manner mentioned above, and also did, at the same time, honour
to the doctrine and the priesthood, and increased the world's store of
merit and his own also.

211 And in order that this beautiful vihára, so delightful to behold, that
212 was built in this manner, as also the numerous offerings and ceremonies
performed therein, and the many acts of merits such as alms to the
priesthood and the like, might be long maintained in a fitting manner,
213 the lord of the land granted to it a village called Aruppala, nigh unto

the vihára, with many other lands and planted gardens, as well as the 214
great and populous village Udakagáma[1] in the country of Máyádhanu.
And the king confirmed these grants by causing them to be inscribed 215
on the beautiful rock itself.

Thus did this great and virtuous king of kings, by reason of his 216
knowledge of the vanity of riches, faithfully cause offerings to be made to Buddha and to the priesthood that was composed of his excellent sons, and gather always to himself an abundance of merit. Therefore do ye also, even all of you, be always diligent in performing meritorious works.

And the ruler of men who was desirous of merit built a vihára, 217
beautiful to behold, with walls and open halls, in the lovely garden, 218
in the goodly suburbs of Kuṇḍasála, and placed therein images of the
sage and his relics. And he dedicated thereunto new gardens planted 219
with jak, mango, coconut, and the like fruit trees, and much land and
servants for the temple. And he caused rice offerings and all other 220
ceremonies to be performed therein daily.

Now that wicked king who had become famous as Rájasíha of the 221
city of Sítávaka, and who had committed the crime of killing his father, 222
and who had destroyed the religion of the conqueror by reason of his 223
ignorance of what was right, appointed heretics whose false teaching he had embraced, to take the revenues of the shrine of the sacred footprint of Buddha at Sumanakúṭa. And from that time forth did
those heretics destroy everything that was there. And when the great 224
king who reverenced the supreme Buddha had heard thereof he felt 225
the injustice that was done, and commanded the heretics, saying, 226
"Henceforth ye shall not do so;" and after that he had appointed the sons of Buddha to maintain in a proper manner the many ceremonies
that were needful to be performed there, he dedicated to the shrine 227
of the sacred footprint the large and flourishing and populous village
called Kuṭṭápiṭiya. And so that he might defend it from rain and 228
sun, he built over it an open hall with a ceiling surmounted by an
umbrella, and fixed it to the ground with iron chains. And he ordained 229
a course of religious offerings to be made thereto, and heaped up much merit, and employed the revenue therefrom in the cause of religion.

Thus did our great and noble chief of Síhala regard the evil wrought 230
by a misguided king who knew not the virtues of the excellent sage as unjust beyond measure, and redress the wrong, and appoint blameless priests who were worthy sons of Buddha (to be the guardians of the shrine), and present in honour of Buddha such offerings as tended to confer immortality.

Again, he effected proper repairs in the Majjhavela vihára[2] and its 231
cétiya that (in ancient times) the king Vattagámaṇí had built, who
then ruled over the land, and which had almost fallen into ruin; and 232

[1] Diyagama.

[2] Meḍavela vihára.

he gave thereunto the village Siṇgatthala, of the which it had long been
233 deprived. And he caused religious services to be duly performed therein every day, and thus cleared the way to heaven through which he had to pass in the time to come.

234 And when this great and famous king who loved merit had known,
235 by means of a stone inscription, that the village Ratanadóṇi[1] had belonged aforetime to the Dutiyaséla vihára,[2] although it was afterwards separated therefrom, he restored it to that vihára and maintained its religious services.

236 And that he might build the Majjhapalli vihára,[3] he extended favour and rendered help in a fit manner to the priest Saṇgharakkhita.
237 And when the large sleeping image (of Buddha) and other works had been finished, he held a great feast in honour thereof, and a feast of
238 the ceremony of setting the eyes of the image. And in order that the religious services might be continued therein, he dedicated unto it the village called Málágáma,[4] and thus maintained the ceremonies thereof daily in a becoming manner.

239 And the lord of the land gave unto the novice Siddhattha the large
240 vihára called Rajata[5] that the king Duṭṭhagámaṇí had built, who had verily come (into this world) with the desire to become the chief
241 disciple of Metteyya Buddha. And the ruler of Laṇká caused that
242 priest to be ordained, and bestowed offices on him and on all the priests who dwelt in the Upósathaháráma, and also showed them favour in many ways. And that they might restore that vihára which had been long in
243 a state of decay, the king of Laṇká provided them with divers artificers
244 and many painters, and much refined gold for gilding the statue of Buddha, and all the labour and instruments that were necessary. And when the eminent monk Siddhattha had received all these things
245 he removed everything that was old and decayed (in the vihára), and made the thick and high wall thereof, of solid stone, to shine, and the
246 floor and the outer wall also. And he caused a picture of the supreme
247 Buddha, as he was engaged in the battle with Mára, to be painted on
248 the roof of the rock, and divers flowers and creepers also. He caused also the great sleeping image to be made with fine brick and mortar and clay, and many other images of Buddha also, sitting and upright.
249 And on the inner wall he caused about a thousand beautiful pictures
250 of the supreme Buddha to be painted with exquisite art. At the foot of the great sleeping image he caused to be made, in due order, beautiful images of Ánanda, the constant attendant of Buddha and the preserver
251 of the Law, and of Metteyya Bódhisatta, of the excellent Náthadéva
252 and of the king Duṭṭhagámaṇí. And he gilded with gold the five large images of Buddha, and completed the other works that had to
253 be done inside. On the outside wall also, he caused to be painted a beautiful row of figures of Dévas and Brahmas carrying flowers in

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[1] Randeniya. [2] Dévánagala vihára. [3] Mẹddépola vihára. [4] Malgamuwa. [5] Ridí vihára.

their hands, as if they had come to worship. He caused also to be 254
made a large arch, beautiful and pleasant to the sight, and two figures of lions on the two sides of the door, and figures of demons on the spaces between them, in the walls. He also had pictures made of the 255
sixteen principal shrines consisting of Mahiyangana and the rest, and 256
a likeness of the excellent footprint (of Buddha) on the Saccabaddha-pabbata,[1] and many scenes also, painted with exquisite art from many 257
Játakas, showing the ten-fold Párami, the three-fold Cariyá, the five great self-denying sacrifices, and other virtues (of the Bódhisatta). 258
And in the hall he caused many pictures to be painted: lions, elephants, and swans, in rows; likewise flowers and creepers also.

Then in the beautiful cave that is on the top of that self-same rock 259
he made a fine, large, and excellent image-house pleasant to the sight, 260
and many works in stone that were wrought to perfection. In it he 261
made a large, beautiful, and life-like sitting image of Buddha, pleasant to behold, and on both sides thereof two fine upright statues. He also caused to be made there the images of Metteyya Bódhisatta and of Uppalavanna, and many images of Buddha, and hundreds also of 262
Arhats. Likewise also there were figures of the twenty-four Buddhas 263
(before Gautama) and as many bódhi trees, the (events of the) twenty 264
and four predictions, pictures of the sixteen principal shrines, of 265
demons and other evil spirits, of the five different venerable convocations, and divers other paintings of exquisite beauty. In that very place he placed relics of Buddha, and built thereon a cétiya, and 266
adorned it with a pinnacle of gold. And on the top of the image-house in that excellent rock basin, he caused a delightful picture to 267
be made of the sage, seated amidst his five hundred disciples, with Sáriputta at their head. And even in the different courts (of the 268
vihára) he built walls and open halls, and divers gates also, and rows of steps and other excellent works. He repaired many old works, 269
and also built many new ones; and completed all in a beautiful manner.

And when the time for holding the feast of the setting of the eyes 270
of the images had come, and the king had sent his ministers with 271
apparel and other ornaments (to conduct it), they adorned the place 272
with many continuous rows of arches; and when they had made an end 273
of putting on all the ornaments that were necessary, and had arranged the order of the high ceremonial, they celebrated the great feast, and, under a lucky star and at a favourable hour, performed the ceremony of setting the eyes of the images.

From that time forth many inhabitants of the country came together from different parts, in great number, like unto a sea that overflowed 274
the land; and when they had seen the works of gold and divers other 275
things that had been wrought there, they were exceedingly delighted,

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[1] A mountain in Siam.

as if they had seen the supreme Buddha performing the double miracle.[1]
276 And with their hearts full of joy they made great offerings, accompanied with shouts, and paved their way to heaven.
277 And in the festival which was held at that vihára they invited the priesthood, and prepared seats for them in the upper hall of the vihára,
278 and caused the priests who were preachers of the Law to sit thereon and recite the Mahámaṇgala Sutta and other discourses which were
279 pleasant to be listened to; and then they made due offerings in honour
280 of the Law. And all the people who heard and saw these things
281 enjoyed the pleasure of seeing (the image of) the supreme Buddha at the same time that they listened to his holy doctrine; and they rejoiced exceedingly as if they heard the doctrine preached by the living Buddha himself. Thus, day after day, did they show to the people both the beauty of his (Buddha's) form and the dignity of his discourses.
282 And, on the courtyard without, an open hall was built on stone
283 pillars with seats prepared (for priests). And the great body of the people assembled themselves together there, and were instructed in
284 the rules of moral conduct, such as the five precepts and others; and they had every one the opportunity daily of hearing much of the Law
285 expounded to them. Moreover, he (the priest Siddhattha) in his great loving-kindness, did often invite preachers of religion, and make them to discourse to the people all through the three watches of the night.
286 And he (the priest or king) caused that vihára named Rajata to be completed, and that great feast to be held in the two thousand three hundred and first year of the Parinibbána of the supreme Buddha.
287 And on the south side of this vihára there was a beautiful cétiya
288 that was built (in former times) on a beautiful, broad, and flat rock; but it had gone wholly to ruin, leaving only a mound of earth. And for the purpose of restoring it he collected lime and bricks and stones
289 and other materials from divers places. And he built a beautiful
290 square foundation, wherein he placed a relic of the glorious sage. And, while the cétiya was yet building, he invited priests, and caused a consecrated boundary to be set up on a beautiful plot of land in the
291 neighbourhood thereof, and built thereon an upósatha house and an
292 áráma for priests, with tiled roofs and the like. And he made the
293 grounds around it into a large park containing many ponds, and adorned them with divers trees and creeping trees that bare flowers,
294 and trees that bare fruit and the like. And in this monastery he caused the sons of Buddha to take up their abode, and earnestly

[1] *Yamaka Páṭiheram.* This was a miracle performed by Buddha for the purpose of confounding the heretics and proving that he possessed the faculty of supernatural power. It consisted in causing the appearance of two luminous streams as of fire and of water to proceed from his person.

exhorted them to conform their behaviour to the doctrines and precepts of religion. And this place, which was restored by the authority of the king, was the resort of great saints, and was had in great honour 295
by the ancient rulers of Laṇká. And when the great king had heard 296
thereof, he ordained that the boundary of the vihára should be the 297
same as had already been defined (by the priest): and he offered the land thereto, and increased all the ceremonial offerings and alms to the priesthood in this vihára, and thus gained a store of merit.

Now a certain minister, who had obtained leave from the king 298
thereto, built an image-house in the beautiful áráma named Súkará- 299
váṭa,[1] nigh unto the Dóhaḷapabbata[2] mountain which was covered 300
with great trees in abundance, such as the *púga*, *punnága*, *nága*, and the like, and resounded with the sweet melodies of swarms of falcons; it was covered also with slabs of rock, cool, smooth, and white, and abounded in flocks of divers kinds of deer. And here the minister 301
Suvaṇṇagáma set up stone pillars, and built an upósatha hall and 302
dedicated it to the priests. He collected also a great quantity of pillars and such things, and built many houses there also. And the king made 303
many offerings thereto of lands and other substance for the perpetual maintenance of the priests who dwelt there. And when the king had 304
done all these things he was much pleased therewith, and dedicated it (the Súkarávâṭa vihára) to the venerable priest Dhamma Rakkhita. 305
And the ruler of men having thus gathered merit in many ways, departed hence, according to his deeds, in the thirty-fifth year of his reign.

Wise men ponder over the vanity of life and its possessions, and put 306
far away from them the love thereof. Do ye also, therefore, likewise minister unto the three sacred objects, and practise virtue, which bringeth happiness in this world and in the world to come.

Thus endeth the one hundredth chapter, entitled "An Account of Kittissiri Rájasíha," in the Mahávaṇsa, composed equally for the delight and amazement of good men.

SUPPLEMENT.

And after his (Kírtisṛi's) death Siri Rájádhi Rájasíha, his younger 1
brother, was anointed king over Laṇká. He was skilful and diligent, 2
and took a delight in the Three Gems, and was constant in hearing the sacred Law. And at the very beginning of his reign he bethought him 3
of maintaining what his brother had done for the advancement of the country and the religion thereof. And the illustrious king main- 4
tained as before, without restraint, the offerings of food, drink, and

[1] Varávala. [2] Dolugalpauwa.

5 the like, that were wont to be made to the tooth-relic ; and commanded
that the provisions made for the course of alms to the sons of Buddha
should be kept up as before, even in the same manner as the deceased
king had done.

6 Now, during the reign of his royal brother the priests who had come
from Siam, headed by the elder Upáli, arrived at the city of Siri-
7 vaḍḍhana ; and afterwards those priests, who had come with Upáli as
8 their chief, set up a consecrated boundary ("símá") according to (the
manner of proceeding known as) the Ñáttidutiya-kamma,[1] in the
Kusumáráma,[2] which is to the south side of the city ; and within this
consecrated boundary the king Kittissiri had built an upósatha hall.
9 And when the king saw that this hall was in a state of decay, because
that he loved merit he raised the site from the border of the limit and
10 all around it, and by putting more stones therein built the walls of
11 the inner limit. And then he fixed stone pillars therein, and dedicated
12 the upósatha hall to the priests from the four quarters. He was
skilled also in many languages, such as Páḷi, Sanskrit, and the like,
13 and given to charity, and was in form like unto the God of Love. And
as he was skilled in the science of words, he composed the Asadisa
14 játaka in Siṇhalese poetry, and published it. And by reason of his
faith the pure-minded king caused one hundred thousand lamps to be
lighted in one night, and caused the tooth-relic to be carried in
15 procession. And when he had learnt that the gift of the kaṭhina was
the most meritorious of all gifts, he bestowed kathina robes on the
16 priesthood every year. And as he desired greatly to attain buddha-
hood, he caused a statue of Buddha, of the king's size, to be cast in
17 bronze, and built a beautiful cétiya, pleasant to the eye, at the famous
Gaṇgáráma vihára.

18 And the king, having acquired these and other merits, departed
hence according to his deeds in the eighteenth year of his reign.

19 Thereupon Siri Vikkama Rájasíha, a firm man, and Rájádhi Rájasíha's
20 sister's son, became the ruler of the land. And when he had hearkened
to the Law proclaimed by the conqueror, the king was pleased
21 therewith, and offered to the sacred tooth-relic jewellery, such as pearls,
22 gems, and the like, and many lands also ; and many times also he gave
excellent food to the priests who were followers of Buddha. Thus did
this lord of the land gain these and other merits.

23 But afterwards he joined himself to evil companions and changed
his ways. And he caused great ministers and many other officers to
24 be seized and put to death ; and, like unto death himself, he showed
25 no mercy, and caused many hundreds of people to be seized and brought
26 from divers places and impaled. And, like a robber who plundereth
the country around him, he seized their vast possessions which they
had inherited from generation to generation.

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[1] A certain mode of making and carrying a resolution in a chapter of priests.
[2] The Malvatta vihára.

And while this ruler of men was committing such manifold deeds of
wickedness, the Sin̥halese that were incensed against him, and the 27
inhabitants of Colombo, came hither ; and they all joined themselves 28
together and took the wicked and unjust king captive in the eighteenth
year of his reign, and banished him to the opposite coast. And after 29
that they had banished the king, who was a scourge to the country, the
English took possession of the whole kingdom.

THE END OF THE MAHÁVAṆSA.

May there be Prosperity !

APPENDIX.

I.—Translation of Chapter XXXIX. by Professor Rhys Davids published in the Royal Asiatic Society's Journal, 1872.

(*Referred to in page 8.*)[1]

1 Then that wicked king called Kásyapa, having sent a housekeeper and a cook to kill his brother, and being unable to do so, became afraid and went to the Lion Rock (Sígiri) ; and having thoroughly cleared the place difficult for men to climb, and surrounded it by a rampart, built there a climbing gallery ornamented with lions, whence it acquired its name.

4 Having collected his wealth, he buried it there carefully, and put guard over the treasures he himself had buried in different places, and built a palace there beautiful to look at and pleasant to the mind, like a second Álakamandá, where he lived like Kuvéra.

6 The general called Migára built there a monastery of the same name, *and a coronation hall, where he asked that the coronation should take place with more splendour than the Silásambuddha ;* but being refused, kept quiet, thinking "I shall know about it when the rightful heir comes to the kingdom."

8 Having repented (the king) did no little charity, thinking "How shall I get free from the deeds I have done ?" *He spent much wealth* on the gates of the city, and made a mango garden every eight miles throughout the land ; *and having built the Issarasamana monastery as a place sacred to Buddha, he bought still more fruitful land and gave to it.*

11 He had two daughters, "The Wise One" and "The Lotus-coloured,"
and he gave their names and his own to this vihára. When he gave it
the *faithful priests* would not have it, fearing the blame of the world
that it was the work of a parricide. But he still intending to give it
them, bestowed it on the image of Buddha ; then the priests received
14 it, saying "It (has become) the property of our Master." In the same
manner, in a garden near the rock, he made a monastery, and it was
called by their name. He gave that vihára, abounding with the
four necessary gifts, and a garden in the Northern Province, to the
Dhammarucis.

16 He having tasted a dish given to him, and prepared by a woman with king-coconut milk and ghee, and seasoned with excellent curry, thought : "This would be good for priests, I will give them some," and gave (accordingly) a meal like that and a suit of robes to all the priests.

18 He observed the eight rules, *and meditated much and vowed vows*, and had books written, and made many images, and dining halls for priests, and such like things. Yet he lived on in fear of the other world and of Moggallána.

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[1] The italics are mine, to indicate where *material* differences occur between his and my translation.

Then, in the eighteenth year, Moggallána, that great warrior, by 20
the advice of the naked mendicants, came here from Jambudvípa with
twelve chiefs as friends, and collected his army at Kuṭhári vihára
("the axe temple"), in the district Ambaṭṭhakólaka. The king hearing
this, saying "I will catch and eat him," started forth with a large
army, although the fortune-tellers said "You cannot do it."

And Moggallána, too, marched out with his armed force and hero 23
friends, like the god Sakra going to the battle field of the Titans. The
two armies met one the other, like oceans when their waves are broken,
and began the mighty battle. Kásyapa, then, seeing right in front a
marshy hole, turned aside his elephant to go another way. Seeing him,
his army gave way, saying "Our master is flying." But the soldiers
of Moggallána cried out, saying "We see his back"; *and that king
cutting off (Kásyapa's) head with his sword, threw it into the air, and put
back his sword into its sheath.*

Then, performing the funeral rites, *and confirming the acts of the late* 28
king, and taking all the baggage, he entered the wonderful city. The
priests hearing this news, well clothed and well robed, swept the vihára,
and stood in order. He entered the Maháméghavana, like the king 30
of the gods entering his garden Nandana, and stopping his mighty army
outside the elephant wall, and approaching and saluting them, he was
well pleased with the priesthood there, *and offered his kingdom to the
priests*, and the priests gave it back to him. They began to call that
place "The gift of the Kingdom," and the vihára which had been made
there acquired the same name.

He went to the citadel, and having entered both the viháras and bowed 33
low to the priesthood, he took to himself the supreme sovereignty,
in righteousness protecting the people. *Being angry with the priests,
saying "They assisted at the death of my father, these bald heads!"
he took away the tooth, and thence acquired the name of "Devil."*

He slew more than one thousand ministers, cut off the noses and 35
ears of others, and many he banished from the land. After that he
listened to the Law, became quiet and of a good heart, and gave great
treasure, as a rain-cloud to the broad earth. He gave gifts every year
on the full-moon-day of January; and the custom continues in the
Island up to this day.

Then the charioteer (see Mahávaṇsa, page 260) who had given the 38
juicy fried rice to his father, brought his father's letter and gave it to
Moggallána. Having seen this, he wept, remembering his father's love
to himself, and gave the man the dignity of chief gate-keeper. The
Governor Migáro, having told him (all) as it had happened (before),
performed the coronation (anointing) even as he had wished.

The king built on Sígiri rock the viháras called Dalha and Dáṭhá- 41
kondañña, and gave them to the Dhammaruci and Ságali Orders; *and
having made a rock vihára*, he gave it to the théra, to Mahánáma of the
Díghasanda vihára. (See footnote, page 196.) Also he, the large-
hearted, made a residence called Rájiní, for nuns, and gave it to the
priestesses of the Ságali Order.

But a certain man named Dáṭhápabhúti of the family of the 44
"Hanging-ear'd ones," who had been dissatisfied in the service of
Kásyapa, *and was afraid of him, had gone with his relation Moggallána
to Jambudvípa, and going to Mereliyavagga had settled there.* He had a
son named Silákála, who took the robes in the Bódhimaṇḍa vihára.
and there lived a priest's life, loved of all and virtuous.

He gave a mango to the priesthood, and they, well pleased therewith, 48
cried out, "A mango-pupil." So he was called by that name in future.

He having acquired the hair-relic in the manner related in the book, "The History of the Hair-relics," brought it hither in the reign of this king.
50 (The king) entertained him hospitably, and received the hair-relics and placed them in a crystal shrine of great price, and carried them in procession to the noble image-house of *Dípaṇkaranagara, and gave a great donation ;* making golden images of his wife and father-in-law, he
53 placed them there, and a beautiful statue of himself. And he made a casket for the hair-relic, and a canopy, and a jewelled shrine, and (figures of) the two chief apostles and of the sacred fan : and he gave it a greater retinue than that of the king himself, and made Silákála the sword bearer, and placed him in charge (over it) : so he was called the sword bearer Silákála, and the king gave him his sister (to wife) and much wealth. This is said very shortly, but the whole is well described in the History of the Hair-relic, which the wise should read.
57 *He saved the island from the fear* (*of inundation and encroachment by building a dyke against the sea*). *In righteousness* he purified the doctrine and ethics of Buddhism ; *and having built towards the north a palace for his chiefs, called Sénápatighara*, and done (other) good deeds, he came to his end in his eighteenth year.
59 Thus that powerful one, Kásyapa, when his merits failed, was not able to resist the approach of death, but became its slave. Therefore the wise will be happy only when they have overcome the power of death ; and he who has attained to knowledge of himself will reach Nirvána, the excellent, eternal, place of bliss.

So is finished the thirty-ninth chapter, called the History of Two Kings, of the Mahávaṇsa, which is made for the delight and agitation of righteous men.

II.—Translation of Chapter XLVI. of the Mahavansa, by Professor Rhys Davids, published in the Journal of the Ceylon Branch of the Royal Asiatic Society, 1871-72.[1]

After the death of Hatthadáṭha Agra Bódhi, the eldest son of the king, also called Sri Saṇgha Bódhi, became king.

2. He was a righteous king, full of insight, and did innumerable acts of merit.

3. He superintended the maintenance of the priests of the three sects, preserved the canon of scripture, and forbade slaughter.

4. He gave offices impartially, according to merit, and favoured those who by birth or learning were worthy of favour.

5. Wherever he saw priests, he, the high-minded, did them honour, and asked them to say the liturgy (*pirit*) or talk of religion.

6. He studied under the wise, virtuous, and learned priest Dáṭhásíva of Nágasála monastery.

7. And there having thoroughly heard the teaching of the allwise one, being perfected in religion, he became a doer of all gentle deeds.

8. Having heard a discussion between priestesses, who (previous to their putting on the robes) were related to him, he quite turned away his favour from those who were wicked heretics.

[1] For differences compare this with the same chapter in my translation.

9. He restored broken monasteries and parivéṇas to their former state.

10. He restored alms fallen into abeyance, and gave slaves to the priesthood according to the necessities of each (sacred) place.

11. He made a splendid house for that priest called after his name; which, having received, he, the high-minded one, gave to the priesthood.

12. And the king gave to him villages for his maintenance, Bharattála and Kihimbila and Kataka and Tuládhára.

13. And Andhakára and Atturóli, and Balava and Dváranáyaka, and Mahá Nikatthika and Pelahála also.

14. These villages and others he, the lord of men, gave for maintenance; and he gave servants also of those related to himself.

15. Then, either seeing or hearing that monasteries of both sects were poorly provided for, he gave many villages for their maintenance.

16. But what is the use of much speaking? To the three sects he gave a thousand villages, fruitful ones, and undisputed.

17. And following the Three Gems in the highest virtue, he took a necklace and turned it into a rosary.

18. So in every way he followed after religion; and all men, taking him for their example, became doers of virtue.

19. A Tamil called Potthakuntha, who was his constant servant, made a splendid and wonderful house called Maṭambiya.

20. And the king gave him Ambavápi in Bukakalla, and the cloth weavers' village Catika, and the village Niṭṭhilaveṭṭi with the slaves (living therein).

21. And he built as residences the monasteries at Kappora and the places at Kurundapillaka.

22. In other places, too, the wealthy one divided villages among the monasteries; and the wise general named Potthasáta added to Jeta vihára.

23. A parivéṇa called after the king's name; and Mahakanda, the Tamil, a parivéṇa of the same name.

24. And the under-king Saṅghatissa made a small house called Sehalaupa-rájaka for the king.

25. And in other places many people both built monasteries (of which these are only a few), and were full of goodness, following the example of the king.

26. For when the chief does evil or good the world does just the same: let him who is wise note this.

27. This king had a most virtuous queen called Jeṭṭhá, who built the Jeṭṭhá monastery as a home for priestesses.

28. And gave to it two villages in very stony land called Tumbuddha and Helagáma, together with a hundred slaves.

29. And the king added a splendid relic-house to the dágoba in Maṇḍalagiri monastery.

30. And he roofed in the inner chamber in the Brazen Palace (at Anurádhapura). The celebrated Bódhitissa built Bódhitissa monastery.

31. And all the provincial Governors throughout the island built monasteries and parivéṇas not a few, according to their ability.

32. In the time of this chief of men everywhere in the island virtue alone was practised.

33. It seems bad to me (thought the king), according to the most important sign of goodness, to have passed so much time here.

34. So after a time he went to Pulastipura and there lived acquiring merit.

35. Then when he was afflicted with a severe illness, seeing that the time of his death was come, he addressed the people.

36. And exhorted them to virtue; and so died. But the people were overcome by sorrow at his death.

37. And when his obsequies were performed, nothing being left out, they took of the dust of his funeral pile and used it as medicine.

38. So in the sixteenth year this king went to heaven, and Potthakuntha the Tamil carried on the government.

III.—Translation of Chapter LXVIII. and part of LXXIX., by L. De Zoysa, Mudaliyar, published in the Ceylon Branch of the Royal Asiatic Society's Journal, 1856-58, Vol. III., Part I., No. 9.

THIS sovereign of lofty aspirations, who was well acquainted with foreign countries, thus thought (within himself) :—

"In what well-governed kingdom is the administration of affairs conducted without obtaining a knowledge of its means?

"The object of my sovereignty is the advancement of the prosperity of religion and the state, having vanquished all enemies. This kingdom, although very small, being filled with great prosperity, I shall, by the superiority of my wisdom, soon bring into such a state as that it will surpass the greatness of other kingdoms.

"Conferring appointments on my officers, whose advancement is identical with my own, according to their respective merits, rewarding them with honours and wealth, causing my own people to settle in various parts within my dominions from the mountain Samantakúṭa (Adam's Peak) as far as the seacoast, the cultivation of grain should be carried on in as many ways as possible."

Having thus reflected, the king thus addressed his officers :—

"In my kingdom are many paddy fields cultivated by means of rain water, but few indeed are those which are cultivated by means of perennial streams and great tanks.

"By rocks, and by many thick forests, by great marshes, is the land covered.

"In such a country, let not even a small quantity of water obtained by rain go to the sea without benefiting man.

"Paddy fields should be formed in every place, excluding those only that produce gems, gold, and other precious things.

"It does not become persons in our situation to live enjoying our own ease, and unmindful of the interests of the people. And ye all, be ye not discouraged when a necessary but a difficult work is on hand. Regard it not indeed as a work of difficulty, but, following my advice, accomplish it without opposing my instructions."

The highly renowned monarch then ordered the construction of the great embankment celebrated under the name of *Koṭṭhabaddha*, which had long been swept away by the action of the river, leaving behind nothing but the name, and which indeed had baffled the attempts of former kings (to keep in repair).

Whereupon the ministers, one and all, represented, in various ways, the extreme difficulty of the work, and the instability of it, even if it could be accomplished.

The king, rejecting their counsels, remarked : " What is there that cannot be done in this world by men of perseverance ? Is not the tradition still current that Rámá built a bridge over the great ocean itself by means of monkeys ?[1]

" If I am destined, by fortune, to reduce this island under one regal canopy, and to promote the welfare of the state and religion, then indeed will the commencement of the work see the accomplishment of it also."

Thus did he of great courage inspire his ministers with courage.

Before the construction of the embankment, however, the profoundly wise ruler of the land made, from the mouth of the embankment as far as the country of *Ratthakara*, a great canal of great breadth and strength and of many *pórisas*[2] in depth.

The protector of the land, having assembled a great many stone-cutters, workers in metal, ironsmiths, and goldsmiths in the country, and having employed them in the work of cutting stones, got made by them an embankment of great stability and solidity, having the interstices of the stones invisible, like one continued sheet of rock, and having the work of plastering complete.

On the summit of the great embankment, the pious Rájá placed a bó tree, an image-house, and likewise a dágaba.

The king, by means of this canal, so directed the course of the stream as to make it diseharge itself into the sea.

Having cleared the great jungle on both sides of the canal, he formed paddy fields of many thousands of wáhas[3] of extent, and converted the place in truth into a Koṭṭhabaddha[4] (" perpetual granaries," from the two Páḷi words *koṭṭha*, " granary," and *abaddha*, " perpetual ").

Thereafter the king having dammed up the mouths of the rivers *Saṇkhawaḍḍhamáná*, *Kumbhílawána*, as far as the *Súkara Nijjhara*,[5] (literally, " hog cascade " or " stream "), and there, too, having made a canal, and conducting the water into the tank of *Mahádáragalla*,

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[1] In reference to the fable in the Rámáyaṇa that Rámá, the conqueror of Ráwaṇá, in crossing over from India to Ceylon, caused a bridge to be built over the sea by his army of wánaras or monkeys. The reef of sunken rocks, which extends across the Gulf of Maṇṇár from Rámisseram on the coast of Coromandel to Talaimaṇṇár on the coast of Ceylon, is supposed to be the remains of this bridge.

[2] " The measure of a man's reach . . . . Equal to the height, to which he reaches, when elevating both arms with fingers extended." (See Colebrook's *Amarakósha*, page 160.)

[3] According to the Páḷi Nighaṇḍu of Moggallána :—

4 nelis make		1 lahasa or (kuruṇi)
4 lahas	,,	1 dróṇa
4 dróṇas	,,	1 marika
4 marikas	,,	1 khári (or ammuṇam)
20 kháris	,,	1 wáha

[4]. This is no doubt the Koṭṭa-vélla or brook. Tho Sinhalese word වේල්ල (*vélla*) and the Páḷi word බද්ධ (*baddha*), both mean an embankment.

" From Koṭṭa-vélla to Dástoṭa, a distance of nine miles, the country is one of the most delightful I ever recollect seeing on this island : nearly the whole distance a carriage might drivo. There are strong marks of many of the plains and parts of the open country having been cultivated : it abounds in tanks and ravines to facilitate irrigation, all of which are neglected and broken. The reason the inhabitants assign for this is, want of people and money to keep them in order." (Route from Mátalé to Trincomalee, by way of the Ambaṇ-gaṇga, by R. Brook, Esq.)

[5] Instead of යාවසූකර නිජ්ඣරං (" as far as the Súkara Nijjhara)," some manuscripts read ඨානංසූකර නිජ්ඣරං (" the place Súkara Nijjhara)." If this be the correct reading, the whole passage might be thus translated : " Thereafter the king having dammed up, at the junctions of the Saṇkhawaḍḍhamána and Kumbhílawána, the place (called) Súkara Nijjhara," &c.

thoroughly repairing, at the same time, the breaches thereof, including the clearing of the water-courses, (thus) brought into it a larger body of water than it had before, and, having formed paddy fields from this place as far as the *Súkara Nijjhara*, collected paddy.

The king, moreover, having made a collection of water in the middle of the river *Jajjara* (Ḍeduru-oya ?), and having formed paddy fields, collected vast quantities of grain.

Moreover, having made *Paṇḍa-wápi*, which was formerly very small indeed, (into one) containing a body of water, great and exceedingly lofty, having outlets for the water and an embankment of greatly increased height, length, breadth, and strength, he gave it the name of the " Sea of Parákrama."

In an island situated in the middle of it, on the summit of a rock,[1] the king built a Dhátu-gabbho (dágaba) resembling the peak of Mount *Kaílása*.

In the middle also of the tank he built a royal palace, three stories high, and of superlative beauty : a palace indeed for the collected joys of the world.

The following, and many other ruined tanks and mountain streams, did this benevolent monarch repair in various parts of his dominions, viz. : the tank of *Mahágalla*[2], the tank of *Seṭṭhi*, likewise that of *Chhattunnata*, the tank of *Tamba*, and the tank of *Ámbawala*, the tank of *Giribá*, the tank of *Paṭala*, the tank of *Maṇḍika*, the tank of *Mórawápi*, and the tanks of *Sadiyaggama* and *Tilagulla*, also the tank of *Malawalli*, the tank of *Kálikiṭṭakaṇḍaka*, the tank of *Kanikaragalla*, and the mountain stream *Buddagama*, the tank of *Súkaragama* (" the village of hogs "), the tank of *Maha-kirala*, the tank of *Giri*, and those of *Rakkhamana*, *Ambála*, and *Kaṭunnaru*, the tanks of *Jallibáwa* and *Uttarála*, and that of *Tintiṇigama* (" the tamarind village "), the tanks of *Dhawalawitthi*, *Kíra-wápi*, and *Naḷannaru*, the tank of *Kara-wiṭṭhawilatta*, likewise that of *Dumbaragama*. The tanks of *Múnaru* and *Salakas*, and also the tanks of *Múlawárí*, *Girisigama*, *Polonnarutala*, and *Wisiratthala*.

Draining up great marshes in the country of *Panchayójana* (*Pasyodun*, or Pasdun kóralé), he formed paddy fields and collected paddy.

Allotting lands (for paddy cultivation) in the jungles there, and in many other places, calling together the village chiefs, he caused the inhabitants to engage themselves in the cultivation of paddy.

In this manner, having augmented nine-fold the revenues of the state from what they were, the wise king caused the country to be so prosperous as never to know the calamities of famine.

He who was skilled in the maxims of government, wishing that there should not be even a small spot of land within his dominions inhabited by men, which should be left unbenefited, formed many pleasant and delightful gardens and groves, full of fruit-bearing and flower-bearing trees and creepers, of every variety, fit for the use of man.

Thus did this sagacious ruler of the land cause his small kingdom, which had attained prosperity by the superiority of his wisdom, to surpass other great kingdoms in affluence.

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[1] I am informed by Mr. Braybrooke, who has visited *Paḍavil-kuḷum*, that there is a rock in the embankment, called by the natives දෙවියන්නේකඳ (*Deviyanné-kanda*, " God's hill," or " King's hill "), which they believe is haunted by the spirit of King Mahasen, to whom tradition ascribes the construction of the tank.

[2] I have no means of ascertaining the Siṇhalese names of these tanks. If we had a list of them in Siṇhalese, we might probably identify most of them.

The sixth-eighth chapter of the Mahávaṇsa, entitled "The Advancement of the Prosperity of the Kingdom," composed both to comfort and to afflict righteous men.

Extract from Chapter LXXIX.

This supreme of men, for the purpose of averting the calamities of famine, constructed many tanks and canals in various parts (of the island). Having turned the course of the river Kára-gaṇga[1] by means of a great stone embankment, and having, by means of a great canal called *Ákása-gaṇga* ("celestial river") conducted its broad stream to the royal palace which was a noble one resplendent like the sun,[2] he constructed the "King of Tanks" (*Wápi-rája*), celebrated under the name of "The Sea of Parákrama," which was like unto a second ocean, and which contained a perpetual supply of water.

He likewise built the great tank known by the name of the "Lake of Parákrama," having a stone aqueduct constructed over land of difficult access. Also the tanks of *Mahinda*, *Ekáha-wápi* (literally, "the tank of one day"), the *Ságara* ("sea")[3] of Parákrama, and the waterfall of *Koṭṭabaddha.*

In many places the chief of men built minor tanks, in number one thousand four hundred and seventy-one. The ruler of the land constructed conduits and channels of stone in no less than 300 tanks which had been in ruins.

The king also repaired many ancient tanks, such as the great tank of *Maṇihíra* (*Minnéry*), the tank of *Mahádáragalla*, the tank of *Suwaṇṇatissa*, *Dúratissa*, and those named *Kála-wápi* (Kaláwẹwa), and *Bráhmaṇagama.* The tanks called *Nálikératthamba* and *Rahéra*, likewise the tank of *Giritalía* and *Kumbhíla-sobbha.* The tanks of *Kána-wápi*, *Pádi*, and *Katígama*, the tank of *Pattapásána*, the tank of *Mahaṇṇa*, the tank of *Mahanámamattaka*, the tank of *Waḍḍhana*, and the tank of *Mahadanta*, the tank of *Kanagama*, and the tanks of *Wíra* and *Walahassa*, and that called *Suramána*, the tanks of *Pásánagama*, *Kálawalli* and *Káhalli*, and those named *Aṇgagama*, *Hillapattakkaṇḍa*, and *Madagu.* These tanks, which had been in ruins, did the king restore to their former condition, as well as others of less note, in number 467.

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[1] Major Forbes states that the river Ambaṇ-gaṇga is joined "by a considerable stream" called Kaḷu-gaṇga. Might not this be the Kára-gaṇga alluded to here? The Páḷi form of Kaḷu-gaṇga would be Kála-gaṇga, the only difference between it and Kára-gaṇga being the substitution of the letter *l* for *r*.

[2] Instead of වරභාසුරදීපකං, "which was a noble one resplendent like the sun," some manuscripts have අකාභාසුරදීපකං, which may be translated as follows: "made a shining or resplendent island."

[3] This is either a clerical mistake, or there were more than one "Sea of Parákrama." While on this subject, I may here notice a very curious passage in the "Rája Ratnákara," which speaks of the construction by Parákrama Báhu of three great tanks known by the names Mahá Samudraya, Bẹ́na Samudraya, and Mati or Mani Ságara.

This passage is translated by Upham as follows:—"The said king of Ceylon also rendered his fame great by causing to be made in Ceylon three great lakes, the first of which was called Mahá Samudra (*i.e.*, "great sea"), the second was called Bẹna Samudra (*i.e.*, "allied to the sea"), and the third was called Mẹda Ságaraya (*i.e.*, "the middling sea")."

It is however right to add, that this passage is not found in the "Saddharma Ratnákara," from which the author of "Rája Ratnákara" has copied almost *verbatim* the events of this reign. Nor indeed is such a passage found in any other work on Ceylon which I have seen.

In about one thousand three hundred and ninety-four tanks did the king, who was a proficient in matters of state, effect repairs and improvements.

[For the remainder of this Chapter, see Ceylon Almanac, 1834.]

IV.—The following interesting extracts from Bishop Caldwell's "History of Tinnevelly" might perhaps help to throw light on the subject of the different races of Tamils who so often invaded this Island from India, and of the famous invasion of India by the Sinhalese under the reign of Parakrama Bahu the Great.

The Chéras, the Cóḷas, and Páṇḍiyas.

The Tamil people, or, as they are called in Sanskrit, the Draviḍas, were divided in ancient times into three great divisions—the Chéras, the Cóḷas, and the Páṇḍiyas. The arrangement of the names is climatic, and denotes that the Páṇḍiyas were supposed in those times to have the pre-eminence—a supposition which appears to be in accordance with the facts of the case. According to Tamil legends, Chéran, Cóḷan, and Páṇḍiyan were three brothers who at first lived and ruled in common at Korkai, near the mouth of the Támraparṇi. The rules held by all three in common were at Mukkáṇe (the three properties) near Korkai. Eventually a separation took place: Páṇḍiyan remained at home; Chéran and Cóḷan went forth to seek their fortunes, and founded kingdoms of their own to the north and west.

The Páṇḍiyans.

The Sanskrit name Páṇḍya is written in Tamil Páṇḍiya, but the more complete Tamilised form Páṇḍi is still more commonly used all over Southern India. I derive Páṇḍiya, not from the Tamil and Malayálam Paṇḍu, "ancient," though that is a very tempting derivation, but from the Sanskrit Páṇḍu, the name of the father of the five Páṇḍava brothers. This very form Páṇḍiya, in the sense of a descendant of Páṇḍu, is mentioned, as I am informed by Professor Max Müller, by Kátyáyana, the immediate successor of Páṇini.—*History of Tinnevelly*, Chap. I., page 12.

Boundaries of the Páṇḍiyan Country.

There are certain geographical stanzas current in Tamil which give the boundaries and extent of the three Tamil kingdoms—the Chéra, Cóḷa, and Páṇḍiya. According to the stanzas relating to the Páṇḍiya kingdom, its boundaries were the river Vettáru to the north, Kumari (Cape Comorin) to the south, the sea (that is, the Gulf of Mannár and Palk Strait or the Bay of Toṇḍe) to the east, and the "great highway" to the west.—*Ibid*, Chap. II., page 24.

Páṇḍiya Kings.

When the Draviḍas are mentioned as distinct from the Cóḷas, as they sometimes are in the Mahábhárata and the Purának, the Páṇḍiyas must be meant.—*Ibid*, Chap. II., page 26.

The Cóḷa Occupation.

The occupation of the entire Páṇḍiya country by the Cóḷas is not even alluded to in the Madura Purána, nor is the name of any of the Cóḷa kings contained in the Madura lists. This could not have been owing to the Purána having been composed and the lists completed before the Cóḷa occupation commenced, for the last king in the lists, Kubja or Sundara, reigned, long after, probably 200 years after, the reign of the first Cóḷa who ruled over the Páṇḍiyan kingdom, Rájéndra Cóḷa, who commenced to reign in 1064 A.D. It is uncertain whether Rájéndra Cóḷa gained the sovereignty of the Páṇḍiya country by conquest or by voluntary cession, but I think it could not have been by conquest, for in two inscriptions belonging to his reign, which I found in an old temple near Cape Comorin, one dated in the fourth year of his reign and the other in the fifth, a victory, said to have been achieved by him over Áhava Malla (a Jaina king of the Cálukya race) on the banks of the Tunga-bhadra, is recorded.—*Ibid*, Chap. II., page 28.

King Kulasékhara.

There seems reason for placing at this period in this list of Cóḷa-Páṇḍiya kings a king called Kulas khara-Déva, who may possibly be the Kules-Dewar who, according to the Muhammadan historians, immediately preceded Sundara Páṇḍiya, and was indeed, according to them, his father. I have seen many of Kulas khara's inscriptions in Tinnevelly; there is one on the walls of the Tinnevelly temple. There are also two in Sir Walter Elliot's collection, which were found at Tiruppuvanam in the Madura District, but in none is he styled either Cóḷa or Páṇḍiya, but always simply Kulasékhara-Déva. It is uncertain whether there were two princes of the name, or only one. One person of the name is represented by the Siṇhalese as having been conquered by them about 1173 A.D., another as having conquered them and carried away the sacred tooth-relic about 1310 A.D. The impression, however, is left in my mind that there was only one prince of this name, who must have been a great prince ruling over a wide extent of territory, seeing that Sir Walter Elliot found an inscription of his in the Cálukya country.—*Ibid*, Chap. II., page 30.

INDEX OF PRINCIPAL NAMES.

(*Abbreviations:* S. = Sinhalese; Sk. = Sanskrit; *n.* = footnote.)

Abhayagiri, a monastic establishment; S. Abágiri, now corrupted into Bayágiri. C. 41, vv. 31, 95; c. 42, v. 31; c. 44, vv. 80, 96; c. 48, v. 135; c. 50, vv. 26, 83; c. 51, v. 52; c. 57, v. 23; p. 60, *n.*; p. 64, *n.*

Abhayagiri cétiya or vihára. C. 39, *n.*; c. 42, vv. 28, 63; c. 48, v. 64; c. 53, v. 34; c. 57, v. 18; c. 78, vv. 20, 21; p. 72, *n.*

Abhaya Rája, a parivéṇa. C. 88, v. 52.

Abhayasíva, a prince. C. 41, v. 69.

Abhidhamma. C. 44, v. 109; c. 48, v. 142; c. 51, v. 79; c. 52, vv. 49, 50; c. 54, v. 36.

Abhiséka. C. 39, v. 7, *n.*

Abhiséka-jina, a statue. C. 39, vv. 7, 40.

Acchaséla, S. Valas-pauwa, a mountain. C. 48, v. 94.

Aciravatí, a channel. C. 79, v. 52.

Adam's Bridge, p. 122, *n.*

Adam's Peak, p. 121, *n.*; p. 243, *n.*

Adhókúra, S. Yaṭikiruwá, a village C. 70, v. 171.

Ádicca (Damiládhikári), a Tamil commander. C. 76, v. 39.

Adigar, p. 138, *n.*

Ádimalaya, a military chief. C. 59, v. 4.

Ádipáda, *passim*; it is throughout rendered "chief governor," next in rank to the sub-king (Uparájá). C. 41, v. 34.

Ádipádakajambu, S. Ẹ́pádamba, a place. C. 61, v. 15.

Ádipádaka Punnágakhaṇḍa, S. Ẹ́pádombakaḍa, a place. C. 75, v. 15.

Ádi Potthakí, a general. Cc. 71–72, v. 193.

Agatis, p. 288, *n.*

Aggabódhi, a prince; S. Akbó or Agbó; Sk. Agrabódhi. C. 41, v. 70; c. 42, v. 38.

Aggabódhi I., king. C. 42, v. 1.

Aggabódhi II. C. 42, vv. 38, 40, 47.

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Yajjettha vijjati mamam mati-vibbhaména
Vajjam'pi kiñci matimá karuṇádaréna
Vajjétu tam ; parimalaṇ hi kuhiṇ jagatyá
Yan kévalam bhavati sabba-sukhávahaṇ vá ?

L. C. W.